

THE DAY-STAR.

J. JACOBS,
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY: WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH
IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 PET. 1, 19.

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THE DAY-STAR

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TERMS OF THE PAPER.

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THE LITTLE FLOCK.

How happy are the little flock,
Who safe beneath their guardian Rock,
In all commotions rest:
When wars and tumults waves run high,
Unmoved above the storm they lie,
And lodge in Jesus' breast.

Such happiness, O Lord, have we,
By mercy gathered into thee!
Before the floods descend;
And while the hurstling cloud comes down,
We mark the vengeful day begun,
And calmly wait the end.

The plague, and dearth, and din of war,
Our Savior's swift approach declare,
And hid our hearts arise;
Earth's basis shook, confirms our hope:
Its cities' fall but lifts us up,
To meet thee in the skies.

Thy tokens we with joy confess,
The war proclaims thee Prince of peace;
The earthquake speaks thy power;
The famine all thy fullness brings—
The plague presents thy healing wings,
And nature's final hour.

Whatever ills the world befall,
A pledge of endless good we call,
A sign of Jesus near.
His chariot will not long delay—
We hear the rumbling wheels, and pray,
"Triumphant Lord, appear!"

Appear with clouds on Zion's hill,
Thy word and mystery to fulfil,
Thy children to approve—
Thy members on thy throne to place,
And stamp thy name on every face,
In glorious heavenly love.

This is undoubtedly the best Hymn in the "Millennial Song"—The most congenial to our feelings, and the best suited to the present state of things. We always loved it, but it is sweeter now than ever. Ed.

"AWAKE AND SING, YE THAT DWELL IN DUST."

Awake, awake, the hour is near,
When the heavens shall pass away;
The King of saints will soon appear—
Ye sleepers, Come away!

Beneath the wave—the sainted dust
Will list to Jesus' voice,
When at the rising of the just,
The gathered tribes rejoice.

From valleys, clods, awake and sing!
"O death, thy victory where?"
And then on bright immortal wing—
Join Jesus in the air.

Awake and sing! Awake and sing!
Ye dwellers of the dust,
Creation's echoes sweetly ring,
At the rising of the just!

F. C. CLEMONS.

PORTLAND, Me. SEPT. 24th, 1845.

Letter from Bro. Pomeroy.

Cleveland, Sept. 26, 1845.

MY DEAR BRO. JACOBS.

Knowing that you adopt and carry out the principle of "think, and let think," both in your paper and personal intercourse, I feel a greater degree of liberty or freedom to write to you some of my thoughts, than to some other Advent Editors; feeling entirely willing to submit to your judgment the utility of their being published.

In examining the Scriptures during the past few months, I have seen greater light and harmony than ever before, as it were by entering into, in some measure, the great design of the Almighty, in creating this earth, its inhabitants, &c., and feeling assured that, although that design has been in a measure defeated by the wiles and works of the Devil, the Lord yet steadily maintains his purpose, and will, in his own time, bring all about to his glory, and in fulfilment of his original design. I can trace all the way in the Scriptures, a systematic and progressive plan towards its accomplishment, and that during the time of the restitution of all things, mankind will be restored to his allegiance to his Maker, the curse be removed from the earth, and the whole creation combine in fulfilling the original plan of God.—By thus entering into the great scheme of the Lord, it seems that my views have become much enlarged, and I can see more of the character of God, and am led to wonder at, and admire his wisdom and love; his great knowledge and power, and look forward with joy to the time when His will will be done upon Earth as it is in Heaven. I see clearly, that his design, from the fall, has been to restore all things, so that again he could pronounce "it good," as in the beginning, but this cannot be until all his enemies are destroyed, (and the last is Death, and its author, the Devil) at the end of the thousand years. "For he (Christ) must reign, until he hath put all enemies under his feet." "And when (or after) all things shall be subdued unto Him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all," as it was in the beginning, because "In the beginning was the Word, (the Son,)" and the Word was with God, and the Word was God." "God was all in all;" and so must it be again, after the Son of Man has fully accomplished his work as such, there will be no further necessity of his distinct manifestation as the Son of God, for he was thus manifested, to accomplish a particular work, and after that work is done, his distinct character must cease.

I believe that the Bible fully warrants and teaches this; but this train of thought is somewhat foreign to my purpose in sitting down and writing to you, this evening. I wished to call your attention more directly to the design and plan of God as manifested in the promise made to Abraham, and when and how it is to be fulfilled: By comparing Gen. 12: 3, with Gen. 22: 18, we see that the promise was, that in him, (Abraham) and in his seed all nations or families of the Earth were to be blessed, and then, by turning to Gal. 3: 16th and 29th verses, we see who this seed is, viz: Christ, and those that are his, that is Christ the heir, and they who by faith are joint heirs of the promise. So the promise might read thus, "In thee, Abraham, and in thy seed, which is Christ, and those that are Christ's, shall all the nations of the earth be blessed: Now Abraham yet sleeps as he has done since the promise was given, and so do the great mass of his seed, viz: those who have died in the faith, and there are yet others it who are still under the penalty of death, still others it may be who shall, through faith, inherit the promises:—Now, observe, the promise is not that Abraham and his seed shall be blessed, not that

in them or by them, shall all the nations of the earth be blessed: And now I would ask, can this, will this, be fulfilled until Christ comes to gather together in one, all that are his, and with him heirs of the promise? No, the seed must be perfected before it can produce its legitimate effects, and this it is manifest, has not yet taken place, consequently the promise to Abraham, yet remains to be fulfilled; it will be fulfilled when the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God, and the dead in Christ, (dead,) "seed" is good for nothing, you know) shall rise first, then we which are alive and remain, shall be caught up together with them, in the clouds to meet the Lord in the air; and when is this? John tells us, Rev. 15: 2; "And I saw as it were a sea of glass, mingled with fire, and them that (through faith in Christ) had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, (no other than Paul was speaking of in Thes.) stand on the sea of glass, having the harps of God, and they sing the song of Moses the servant of God, and the song of the Lamb, saying, (now, mark well what they say after the resurrection, and after they are with the Lord on the sea of glass, and you will see that it falls right in with the promise God made to them thousands of years before in the person of Abraham,) "Saying, great and marvellous are thy works, Lord, God Almighty; just and true are thy ways, thou King of saints, who shall not fear thee, O Lord, and glorify thy name! for thou only art holy; for all nations shall come and worship before thee; (why?) for thy judgments are made manifest." In their affliction will they seek me early," Hosea 5: 15. Now observe, this cannot refer to the saints, for they are already disposed of, raised, and caught up, and are even then "worshiping" and praising God. No, for now the promise is to be fulfilled; "In their (Abraham is now alive again) in thy seed, (Christ having descended from heaven, and the seed having been planted now sprung up, thro' faith) shall all the nations of the earth be blessed." The Lord is faithful, and will perform his promise unto a thousand generations. How great reason have we for gratitude, "for his mercy endureth forever." After the resurrection, we shall be capable of singing that song of praise; and with Christ at our head, go forward in the performance of this blessed work, for which we shall then have been built up, a spiritual house, (quickened by "the spirit") an holy priesthood in a chosen generation; a royal priesthood, an holy nation; a peculiar people," for this very purpose. Amen.

Truly your Brother,

T. F. POMEROY

☞ The letter of Bro. T. F. Pomeroy, is published without any remarks appended, for the want of room. It seems to me, that a prayerful searching of the Word of God, will throw more light upon our path, and present things more definite, and with less uncertainty, than his article seems to intimate. The one thousand years is most too convenient for the testimony.

☞ The Tabernacle has been occupied since Wednesday P. M., with the debate between Mr. Blanchard and Mr. Rice, on the subject of Slavery. It is filled to its utmost capacity.

Our meetings in the mean-time, have been held in private houses.

☞ Just as this number was going to press, we received the "Hope Within the Veil," Vol. 2, No. 1.

THE FIFTEENTH DAY OF THE SEVENTH MONTH,—
THE RESURRECTION.

DEAR BRO. JACOBS:—

I wish to say a few words through your paper, to those dear way-worn pilgrims who have not yet lost their way, and become shrouded in the fogs and mists which envelope the old Harlot City. I now see the day that I am persuaded will witness the gathering of the outcasts in the land of Egypt, who are ready to perish. The jots and tittles even, of the Law, will all be fulfilled. This being the case, I feel but very little hesitation in saying that a point so important as the great gathering at the Feast of Tabernacles, must and will be fulfilled in regard to time. This feast seems evidently to be the type of the marriage supper, which will be celebrated in the New Jerusalem—the great tabernacle of the congregation of all God's Israel. This type was not fulfilled last autumn as we fondly hoped it would be. This being the case, permit me to ask, have we not conclusive evidence that it will receive its accomplishment in the approaching seventh month? Glory to God!—My soul believes that we have: And while I write the fire burns: O Hallelujah to the Lamb!

Well, first, we have the evidence that we are in the Jubilee; it having commenced with the 7th month, where we had the antitype of the memorial of the blowing of trumpets,—the seventh angel there beginning his great work. See Lev. 25: Rev. 10: & 11:

Next, we have evidence that the 1335 days terminate the present year: (see Jubilee Standard Nos. 14, 15.) When Bro. Daniel shall stand in his lot, and all that are found written in the Book shall be delivered from their out-cast down-trodden condition. Then the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isa. 35: 10. Then ye pilgrims, cling to the glorious promise. A few days more, and the crown is yours.

Next we have evidence that the 2300 days ended with that mighty and glorious movement last autumn, when we closed up our work for the world, at which time we became heirs of the promise. See Heb. 10: 35; Gal. 4: 28; Eph. 1: 13, 14. "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." "For ye have need of patience, that after ye have done the will of God, ye might receive the promise." Now connect with this the evidences which you have heretofore published relative to Abraham, Sarah, and Isaac,—the set time,—the one year, &c., and we are unavoidably brought to the seventh month,—the set time in the next year.

Now for the evidence on the fifteenth day of the seventh month. It is certain to my mind that the memorial of the blowing of trumpets, which was to be observed on the first day of the seventh month, had its antitype on the first day of that month last autumn, when the seventh angel began to sound. It is also equally certain that the type of the tenth day was then fulfilled by our great High Priest in the presentation of his blood to blot out the sins of his people, and to cleanse the Sanctuary, and the true tabernacle which the Lord pitched and not man. These types then had their accomplishment at that time, therefore we have no more evidence to expect their fulfilment at some future time, than we have to expect the slaying of the passover lamb, again to take place.

There is another type however, which was observed in that month, that has not yet had its fulfilment in the antitype. The feast of tabernacles, commencing on the fifteenth, seems clearly to be a type of the Marriage supper of the Lamb. This being the case, the holy convocation or gathering which took place on that day, must be a type of the gathering of the elect from the four winds of heaven to that glorious feast.

The feast of the seventh month was the most important of all those feasts which Israel was

commanded to observe: and we are as much bound to look for its fulfillment at the appointed time, as for any other of the types. This being the case, we have the day for the resurrection, and gathering of the faithful and tried host of Israel.

As it regards the seventh month, I am unable to determine at present, whether it commences with the new moon of the first of October, or that of the 30th. If the last Jewish year was one which required the addition of a *Ve-Adar* (or second Adar) to complete it, the new moon of the 30th of Oct. begins the 7th month. If this be not the case, the one on the first of the month is the one. In either case deliverance is at hand. Well, glory to God, I am glad that the year of his redemption has come. There are times when I tremble in view of it; when I get a view of the spotless purity which is required of us to share in that glory which is to be revealed, I feel to cry out as Isaiah did, "Wo is me! for I am undone; because I am a man of unclean lips." Again, I get a view of the pity, the love, and the mercy of God toward his erring children, and my soul lights up with hope, and I feel like shouting Hallelujah to the Lamb for ever.

Dear brother, I am exceedingly rejoiced to know that there are a few faithful watchmen in this last hour of peril, who are endeavoring to hold fast the profession of their faith without wavering, by keeping all the commands of Jesus,—not so much above their Master but what they can wash one another's feet, as he gave the example and commanded them to do. That man who has not humility enough to do this act is not a follower of Jesus. And if he has this humility the best way in the world for him to convince his brethren of it, is to show it by his works; and not by a long labored article endeavor to do it away. "If ye know these things happy are ye if ye DO them;" not profess that we are humble enough to do them; and at the same time laboring to nullify them. No, "Faith without works is dead, being alone." "Shew me thy faith without thy works, and I will shew thee my faith by my works."

For the last few weeks I have been endeavoring to feed the little scattered flock of the slaughter whose possessors slay them and hold themselves not guilty; in the counties of Onondaga, Oswego, and Jefferson. There are a few sheep and lambs here who have been almost famished for want of bread. I know of but three shepherds this side of New York city who are giving the household meat in due season. The rest are anying in various ways. My Lord delayeth his coming, and many are smiting their fellow-servants, and eating and drinking with the drunken. Well, we will praise God for the few.—They will soon be sufficiently reduced so that a child may write them. Gideon's little army of water-lappers will soon be placed by themselves. The seven Shepherds and eight principle men must now waste the land of the Assyrian.

Well my brother go on! In the name of the Lord of hosts, go on, and the victory will soon be ours. Let the "Day Star" continue to give us plain, simple, unvarnished truth.—Let us have that which will discover the thoughts and intents of the heart. That this whole movement from the preaching of forty-three, down to the present, embracing the cry, Babylon is fallen—come out of her my people,—the preaching of the tenth, of the seventh month, and now the closed door, and Jesus our King, the kingdoms of this world having been given into his hands, is of God, I have not the shadow of a doubt. The whole work bears the impress of Jehovah. I see clearly that the last note of alarm to the world, and an apostate church for them to prepare for the Coming One, has been given. The Judge standeth at the door, and we like minute men, are to watch and keep our garments till the expected moment for deliverance shall arrive. It is at hand. Amen.

G. W. PEAVEY.

Syracuse, Sept. 23d '45.

☞ A visit from Bro. Peavey, to this place, at this time, would cheer the brethren much. We hope he will see it his duty to come.

Letter from Bro. Glascock.

Hillsborough, Ohio, Sept. 26, 1846.

DEAR BRO. JACOBS:—

I enclose you ten dollars of the Lord's money, to assist you in your labour of love. I would have sent it last week but was disappointed in my expectations. Dear brother, the peace and comfort that we have enjoyed since we left conference, can't be described; but now we are here surrounded by the despisers of the Blessed Hope. But we feel to fear no evil while the Lord is with us. We feel determined to hold fast the beginning of our confidence unto the end. It made us rejoice to hear you say you had received 100 dollars for the "Day Star," and that you would send the double number next week. Go on Brother, and may the Lord assist you in giving strong meat to the little ones! Remember me and my wife to the dear saints in Cincinnati.

Yours, &c.

FREDERICK GLASCOCK.

Letter from Bro. Greenleaf.

Springfield, Ind., Sept. 19th, 1845.

DEAR BRO. JACOBS:—

As I have a dollar to spare, (as all my wants are supplied by the good brethren here) I feel it my duty to send it you to advance the cause of truth. I want the "Day Star" to shine until the Sun of Righteousness arises with healing in his wings. We receive it here weekly as one of the most cheering messengers that ever came into Northern Indiana. We are few in number but strong in faith, believing that we are in the "Morning Watch," and that the Lord will come this side the close of October. Oh, Glory to God! Brother, what a day that will be! Then the few will receive their reward for their labors, trials, smitings, they have received here. Let us be faithful a few days more, that when the Master shall appear, that we may appear also in Glory with him. While the nations are angry, and it looks as if the three unclean spirits are gone out to gather the nations. Oh, the dreadful day! What a preparation God's dear children need for the event just before them. But while the Devil is angry, and is gathering his troops, the Lord has a few faithful recruiting officers stationed just to please himself.—Br. Pickands, at Akron, Br. J. at Cincinnati, Br. Hersey at Boston, Br. Cook, travelling here and there; (we were much comforted with his visit here) &c., but who at New York? I ask this question with tears in my eyes. Br. Snow, where, Oh! where is he! stopped short of the whole truth—drawing back.* My heart is full, but I forbear. If we are faithful, we shall soon get home, where we will tell all our sorrows and trials over—when we will all be introduced to each other. But, ah! how many we have hoped to meet there we shall not see! I just received the "Star," Sept. 6th, and I felt to praise God that you received your brow-beating with so much of a Christian spirit. In reading Br. White's letter, my very soul cried out, Come Lord Jesus, Oh quickly come! Amen; and destroy the devil and all his imp. Gird on thine armour! Ride forth upon thy white horse—let the armies be clad in fine linen, clean and white, and Immortality, and follow thee upon white horses also. Amen! I believe with Br. White, that we should walk up to the mark the Lord has made, but not step over it. I had rather stand clear out on the last truth and duty written in God's Word, alone, if it was to draw the sword and slay my little son (and this the Watch would call worse than infidelity if it was alive, but that has gone, and Amen to it,) like Abraham, within the hearing of the Lord's call, and there be called wild, deluded, fanatic, crazy, fool—be hewn in pieces, broken on the rack, burned at the stake, or any thing else men and devils could invent, with the Pope at their head; than to neglect the least commandment therein, and stand beside Queen Victoria, and have the pomp and splendor of this world in all its forms, and at last receive the frowns and wrath of an incensed God. Those who do not obey the Gospel will be punished; and even as humble a thing as "washing

feet" is there. So you see brethren and sisters "down east" you are not alone in the land so famous for witches and blue laws.—The same delusion has, by the spirit of the living God, been borne away into the Hoosier State. Amen. My wife, and all the dear friends, wish to be remembered by all the dear brethren and sisters scattered abroad. Yes, let our prayers and sympathies be united, hastening forward to that day when we shall meet to part no more. I did want to be at the Conference, but my Master thought not best; so I submitted. Mine eyes are turned to the New Jerusalem, and my face set as a flint for Mount Zion, there to meet the faithful Pilgrims to sing praises to God and to the Lamb for ever and ever. Amen. Oh ye virgins!—with this in view; lift up your heads and rejoice, for your redemption draweth nigh. Lift every sympathy away from earth, and show your allegiance to King Jesus.

Yours, believing the New Covenant is fulfilling.

WM. J. GREENLEAF.

P. S.—Our papers are twelve days coming. I mourn that I must wait till Thursday to hear from the conference. Please send me one copy of the Star while time lasts. You will perceive I have changed my residence.

W. J. G.

* Since sister Minor received her soldier, and the Watch had run down, I felt we were about through with it. This, I hope, may be the last from such a source as this (an Advent paper).

Letter from a Child.

Waterford, Maine, Sept. 16, 1845.

DEAR BRO. JACOBS:—

Last night our hearts were made glad by receiving two copies of your "Day Star," Nos. 3 and 5, which were the first we had seen. We do bless the Lord for the food that was in them; as we have not received the "Hope within the Veil" this week. They were as water to the thirsty soul. We are happy here in keeping all God's commandments—including the seventh day, washing the saint's feet, and the holy salutation. We are amongst the "Down East fanatics" too; Glory be to God! persecuted for Christ's sake, but not forsaken, cast down at times, but not destroyed; for the Lord lifts us up, and we again press on to the kingdom with our strength renewed; and why should we think of being discouraged now, or going to sleep; for it is the "morning watch," and Jesus will come and will not tarry. While we see some of our Dear Brethren going back, retracing their steps, and giving up the atonement finished on the tenth day of the seventh month—what need we have to cry to our Father in Heaven to deliver our feet from falling and our souls from death! and what a comfort Divine, to know that he hears our cry, which ascends to him, and takes notice of such unworthy worms of the earth. When we cry night and day unto him to avenge us, he will do it. Glory to God, we are now in the time when we must wait with patience for our deliverer to come out of Zion, and save his elect. May the Lord help us to watch and wait, till our change comes; and that will be soon. Jesus is now saying to us,

Rejoice O blessed ones, for thou shalt reign with me,
And in that glorious city thou shalt forever be.

Please send one number of the "Star" weekly, and direct to South Waterford, Maine. When the Lord gives me a mite, I will send it to you.

Yours, waiting for Jesus; though

A LITTLE CHILD.

DEAR BROTHER:—

The heart of my little daughter was drawn out to write to you this morning: I knew not that she was writing till she had finished her letter.

My heart was pained for you, when she read to me Bro. Snow's letter, and your remarks upon it. May the Lord forgive him, if he has not sinned wilfully. If you go to heaven, you must turn away your eyes from every earthly help. I have

had to leave behind a great number of my best and dearest friends, but the will of the Lord be done! I do hope the Lord will keep you and bless you—that you may endure unto the end. It would rejoice me to send you a dollar, if I could sell any thing I have.

Yours, hoping to see Jesus this fall.
R. E. HAMLIN.

Letter from Bro. Noyes.

New Orleans, Sept. 15, 1845.

DEAR BRO. JACOBS:—

I am so much refreshed and strengthened by reading your paper, that I wish you to send it to me as long as the Lord shall direct its publication.

I hope—yes, most earnestly pray, that the time will be short that we shall need it. I believe the Lord himself will very soon descend from heaven with a shout, and with the voice of the arch-angel.

I expect—long for—and pray, that it may be in this "morning watch." The evidence is very conclusive that the blessed Jesus will come, personally, in the clouds, as he left, some time before the first of November.

It has often occurred to me that we have not made that distinction between *faith* and *knowledge*, that we should: What we know, requires no faith to believe. By observing this distinction, we shall be better able to understand the text so often quoted to prove we are not to know any thing of the time. It appears to me that the Devil has put in the mouth of every one that *does not wish to know any thing about the time*—"Of that day and hour knoweth no man." We may have faith in a "day and hour," but do not *know* positively that he will come at that particular time. If we did, we should *know* he would not come before that time. Faith says, *He may come before that particular hour.*

I thank God that we do know one thing positively! That he is near—even at the door, according to our Savior's command to know it. I think another text is misapplied, when applied to the wicked. It is this,—"Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."—Matt. 25: 43, and parallel texts in Mark and Luke.

The class of persons addressed, are commanded to watch and pray, which I think, must be the righteous. We could not watch to-night, for what we knew positively would not take place till to-morrow night.

I rejoice to see that some of our little band in Mobile, where I formerly resided, are firmly fixed in the "present truth." My prayer is, that we may all meet, as we often used to sing, "On Canaan's happy shore, never to part again." The Lord is very good to us—he is now raising my head above the wicked: O, how good it is to have Jesus for a friend! He does, indeed, stick closer than a brother. Our brethren after the flesh, call us fools, and crazy; and many of those we thought to be our Spiritual brethren, have led us out into the mountains, (out of the Churches) and now seem disposed to leave us; but blessed be God, he promises to seek out his flock, and gather them Himself.

O, my brethren and sisters! do not look back now! The prize is just ahead. Worldly sympathy was a stumbling block to Lot's wife. "Remember Lot's wife!" I find there is power in the present truth: That the Kingdoms of this World have become the Kingdoms of our Lord, and of his Christ. The wicked tremble when they hear it, and begin to gnash their teeth. I tell them, that like Gideon, we are all ready to shout, and break our pitchers. Then the hosts of Midian will flee.

I receive but very little—worthy to be called persecution here. I think, the Lord has, in a great measure, subdued my enemies under me. I am placed in a situation above the wicked. To God be all the glory.

Your Brother, groaning for Redemption,
ENOCH NOYES.

N. B. I shall do all I can by praying for you, and will send some of Cesar's goods to help soon,

if necessary, to hold up your hands. We have nothing to fear, for Jesus is our friend. Praise the Lord, O my soul!
E. N.

Foreign Items.

The *Britania* arrived at Boston on Friday, with London dates to the 3d, and Liverpool papers to the 5th inst. She brought 101 passengers.

GERMANY.—The new religion is continuing its career with alternate successes and defeats. At Halberstadt, Ronge, the leader of the movement, was nearly assassinated when preaching a violent sermon against Rome; but at other places he had greater success. Our government is alarmed at the aspect the business is assuming, and has accordingly given orders that the preachers of the new faith shall not be admitted into the Protestant chapels, and that the newspapers, with a few exceptions, shall refrain from writing about it. In some of the minor duchies the same proceedings have been adopted, and in Austria they were adopted months ago.

FRANCE.—An expedition has lately been made to Delly by Marshal Bugeaud, at the head of 5000 men; and it appears to have been one of the most favourable of which the French can boast, for immediately on the appearance of the troops, the people made submission. Abd el-Kader has retreated into the interior, but he is still as far from being conquered as he was years ago.

TERRIFIC WHIRLWIND.—There has been a terrific whirlwind on the continent. Its effects in Holland were almost as severely felt as in France. At Rouen, however, it seems to have expended its greatest violence. In that city three extensive manufactories were destroyed by the whirlwind, while all the hands were at work; not less than 60 persons, of all ages, perished in the ruins, and 120 were thereby wounded.

SPAIN.—Madrid has been the scene of another disturbance; the people having resolved not to pay the new house taxes. All the shops were shut up and business entirely suspended. Troops poured into the city, and on the 19th, charges of cavalry and a discharge of musketry were found necessary to disperse the crowd, when several persons were killed and wounded. The political chief published a most energetic proclamation, ordering the shops to be reopened under the most severe penalties, which, after some time, was complied with, and order was once more restored.

ALGIERES.—The *Courier Francais* reports from official documents that the agricultural population (European) of all Algeria does not amount to seven thousand souls; that the colony is far from raising enough for its subsistence; that in 1844 an importation from abroad of 600,000 hectolitres of grain and of more than thirty-five millions pounds of flour was necessary; that in the event of maritime war, the colony and troops would be starved; that Marshal Bugeaud had expended in the five years past, five hundred millions of francs, and that the *effectives* of his armies has never been less than eighty thousand men.

CONFLICT BETWEEN THE BRITISH AND NATIVES AT MADAGASCAR.—In the beginning of May last, Ranavalo Manjaka, the Queen of Madagascar, issued orders that all the English and French residing in her dominions should, within eleven days, become her subjects, by having themselves registered and naturalized at Madagasches, or that they should immediately quit the Island.

Three hundred and fifty men, of whom one hundred were French soldiers, and the others belonging to the three ships, landed on the afternoon of the 15th inst., and advanced across a plain under a sharp fire from the fort and battery of grape and musketry. The enemy was driven out of the battery, and the guns spiked.

Another circular for mounting 30 guns was then discovered, which was also stormed and taken. The guard house, custom house, and a considerable part of the town was burnt. The loss of the natives was very great—that of the English and French some 20 men killed and 60 wounded.

Letters from Bro. Kimpton.

The following letters are published, because, as will be perceived by the last one, Brother Kimpton considers himself aggrieved by the way in which the first letter was disposed of in the following note—published in our last number.

In Bro. Kimpton perfectly satisfied with his own argument that he has sent us, against the practice of the saints' washing "one another's feet," at their social meetings? If he is, my argument against it is wrote out in full, in John 13: 2-17, and Matt: 23, 19, 20.

The article is not published, because it contains nothing new—nothing that proves Jesus did not mean just what he said. And the reply is not published, because you can refer to it as above, and read it for yourselves.

The impartial searcher of the Scriptures after truth, after reading them, must judge for himself, whether there be ANY THING NEW in this argument, why the commandment referred to in the above note, should be given the 50 RV.

Rising Sun, Ind., Sept. 4, 1845.

DEAR BRO. JACOBS:—

I have been looking and searching the good word of the Lord, since I saw you, to find when and where it has been directed to "wash feet." The time and place appears to me not to be made known in the New Testament, but the time, place, and circumstances, seem to be fully and plainly revealed to us in the Old Testament. I refer to Genesis 18: 4, "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree." Again, Genesis 19: 2, "And he said, Behold now, my lords, turn in I pray you, to your servant's house, and tarry all night, and wash your feet; and you shall rise up early and go on your journey." Again, Genesis 24: 32, "And the man came into the house and ungirded his Camels, and gave straw and provender for the Camels, and water to wash his feet, and the men's feet that were with him." Again, Genesis 43: 24, "And the men went into Joseph's house, and gave them water, and they washed their feet." Now, from these passages, it appears to have been a very ancient practice—even as far back as the days of Abraham. As to the time and circumstances that caused this to be observed, they were simply these: Those that came to Abraham's house were supposed by him to have travelled some distance, or he would not have requested them to stop and rest. And if tired, they needed all the refreshment he could afford them; so he brought water, and they washed their own feet: These are the circumstances giving rise to the washing of those persons' feet; to which I have referred. Those persons that went from the land of Canaan, to Egypt, (Joseph's brethren) it is very certain, had been travelling even from Canaan down to Egypt: And it is very probable they walked more or less of the way. This we infer from the present they took. Read Genesis 43: 11-12. But this has but little to do with the subject. We have now learned that the saints washed their feet in the early age of the world, and the word of the Lord tells us, it was done in, or at the places that these persons visited, and not in the Congregation. The observance of this is not hinted, in a Church capacity in the Old or New Testaments, so far as I can find. Now, let us turn to 1 Tim. 5: 9. Let not a widow be taken into the number under three score years, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work."

"If she have lodged strangers." Now, who were these strangers? I answer, Saints. The reader may ask, why do you conclude these strangers were Saints? Because they had stopped with one that was a Saint; and not only that, the wicked never seek righteous company: And they are not likely to blunder into it. This we know to be a fact. Then, we ask, who she entertained? We answer, strangers. Well, what were they? Why, they were Saints. Well, whose feet did she wash? Why, those strangers whom she lodged. Well, where did she do it? Why, in her own house, just as Abraham did, who is the father of all the faithful. Now, let us try if

we can find, by the word of the Lord, when and where the supper is to be attended to; and whether, as the business of individuals, or the duty of the Church assembled; The word says this must be, or has been, by the Church assembled, and that on the first day of the week, in commemoration of the Resurrection of the Lord of Life and Glory from the grave: By which, life and immortality has been brought to light, through or by the Gospel. Hence we read, (Acts 20: 7,) "And upon the first day of the week when the disciples came together to break bread, Paul preached, &c." Now turn to 1 Cor. 11: 18—For first of all, when ye come together into the Church, &c. Now, there is no difficulty in understanding the time, and the place, for attending to the Lord's Supper. The time, is the "first day of the week," on which the Lord arose from the dead!—The place, is in the Church assembled, as recorded in Acts 20: 7. Every institution that is commemorative, ought to be observed on the day the event took place, of which it is commemorative.

Now, it does appear to me, that the Lord has given us plain teaching, in reference to the Lord's Supper, and equally so, in regard to washing feet. It is spoken of, as being done in private, by individuals, and neither precept nor example of it, ever being done in the Church: And the Supper is never represented as having been observed in private, but always in the Church: Surely, it would not do to say, that we must relieve the afflicted in a church, while assembled, and yet it is in immediate connection with washing the Saints feet. The afflicted can't go to church, neither the sick or the naked; Consequently, we must relieve the distressed, whenever we find them, if we have the means so to do: And, dear Bro. the only difference I can see, is simply this: In the days of Abraham, it was their duty to give water to the Saints to wash their own feet; but we must prepare water, and wash one another's feet, and surely the blessings of the gospel are in proportion to the Cross we have to bear.

May the Lord grant that we may be contented to know and to do his will in all things! Never wishing to be wise above, or contrary to, what is written. We are looking, watching, and praying for our Lord to come the second time, to take us to himself, where we hope to enjoy the society of those from whom we are now separated, for ever and ever, in the glorified state—in the New Heaven and Earth—decorated and dressed in immortal and eternal verdure; and the glory of the Lord covering the Earth, as the water does the bosom of the great deep—and the tabernacle of God being with men. Be faithful, O, be faithful brethren, a few days more, and we shall see the King coming in the clouds of Heaven with Power and Great Glory.

Yours in hope of soon seeing the King of Glory.
D. KIMPTON.

Rising Sun, Sept. 29, 1845.

DEAR BRO. JACOBS:—

In looking over the "Day Star," of last week, I saw a notice of a communication I sent you, on the subject of feet washing. Bro. Jacobs says, "Is Bro. Kimpton satisfied with his own argument?" I answer, Yes, I am: Fully satisfied. But I am not satisfied with what Bro. J. has said. Bro. J. says the article is not published because there was nothing new in it. That was not my intention, to tell some new thing (see Acts 17: 21.) My object was to bring out of the storehouse of the Lord, some of the old things which I think are needed in this time of trouble. I am sorry for one thing; and that is, that Bro. J. should insinuate that I attempted to prove that Jesus did not mean what he said in John 13: 17. I do believe with my whole heart that the blessed Saviour meant just what he said. But there is a time to every thing beneath the sun; and if a time, a place. In my letter to you, I tried to show the time—place, and circumstances, under which feet washing was attended to by the ancients, from the days of Abraham to the present time.

This, I endeavored to do from the word of the Great Judge, who is our God and our Father. I

will now give one more passage in reference to the time and place, of its observance: see Luke 7: 44, in connection with 1 Tim. 5: 10. Now, if this does not prove my position, could anything do it! Now, Bro. Jacobs, here are two passages in point; Luke 7: 44, the Saviour names Simon's house as being the place. Paul's Remarks to Tim. 5: 10; can refer to no other place. Now, Bro. J. here is two instances recorded of its being done, or ought to be done. But Simon was slack about it, and gave no water to wash the Saviour's feet.—But may be Simon thought it was attended to in the Church. Now, Bro. J. give me one instance of the primitive Church, in the capacity of a church washing feet. One is all I ask. Can this Simon who neglected to wash our beloved Saviour's feet, help Bro. Jacobs to one? Just one, is all I ask—look it up. Can it be found? I want it:—I wish to do the whole will of my God, and to do it just as he has bid me. And O, may our God keep us from giving a wrong coloring, or sending a false impression abroad, concerning any of our brethren.

Had it not been, Br. J., that I send the "Day Star" to my friends, hundreds of miles from here, I should not have written this letter. But they are near and dear to me, and it causes sorrow of heart with me, for them to see your notice of my letter.

"Nothing that proves that Jesus did not mean just what he said!" How, O how, did Bro. J. learn that I tried to prove he did not mean what he said? He did, and bless the Lord God that He has condescended to speak to man in the language of man. But my Lord did not say, as my Bro. has said—that the Church is the place to wash the saints' feet. And I cannot find an instance of it in the Old or the New Testaments. Can any body! If they can, I will thank them. Some of the Brethren here, think that this, and my preceding letter should be published, to correct the impression that has gone abroad. Will Bro. Jacobs do it! We shall see. The Lord keep us in the faith of soon seeing the Lord of Life and Glory, with his mighty angels. Amen.

Your Brother,

D. KIMPTON.

In all kindness and love I would remark, that Brother Kimpton seems somewhat excited, as brethren who, from some cause or other, neglect the commandments of our Lord, are apt to become. I have nothing to offer against his arguments—they are all very good. They prove, if they prove any thing, that washing feet is a commandment, and should be attended to at some time, and in some place. I think Bro. Kimpton is mistaken in saying that I taught that "the Church is the place in which to wash the saints' feet."

If I did teach it, he can tell when and where. When at Rising Sun, I taught it in Bro. Hamilton's house—probably as good a house as "Simon's," and about the same number of saints present. We there did just what our Lord told us we "ought" to do—washed one another's feet—and as near as I could judge, under circumstances, as nearly similar, to what they were at the house of Simon, as they well could be: But Bro. Kimpton—though he took a deep interest in the previous meetings, found it convenient to be absent on that evening. We hope he is not the "Simon, that neglected to wash his Lord's feet." At all events, he has not helped us to one text proving it should not be done in "the Church."—It seems to me that Bro. Kimpton's letters, and his course, proves, that if he is perfectly satisfied with his own arguments in this matter, he is not perfectly satisfied with neglecting what he teaches. When he finds a circumstance under which he can obey the command, will he send us word, that we may come and share the happiness with him!

It is possible that Brother Kington may find out, that washing feet was done in a Church capacity at the house of Simon, by the time he has given us a New Testament exposition of what the Church is.

Letter from Joseph J. Stringer.

Jackson, La., Sept. 4, 1845.

DEAR BRO. JACOBS:—

Having perused a few numbers of the "Day Star" with a good deal of anxiety, and with some pleasure, I would beg leave to call your attention to the following passages of Scripture:

- 1st. Matthew, 24th chap. and 42d verse.
- 2d. Matthew, 25th chap. and 13th verse.
- 3d. Mark, 13th chap. and 32d verse.
- 4th. Luke, 12th chap. and 40th verse.
- 5th. Luke, 21st chap. and 34th verse.
- 6th. Romans, 13th chap. and 12th verse.
- 7th. 1st Thessalonians, 5th chap. and 6th verse.

It appears to me that the 1st, 5th, 6th and 7th passages quoted, afford us conclusive evidence that in the days of the Apostles it was the duty of all men to watch and pray lest "that day come upon them unawares." And that the 2d, 3d and 4th passages of Scripture quoted, afford us conclusive evidence that in the days of the Apostles, none of the human family knew when that Great Day would come to pass wherein "the Son of Man cometh;" and that the exhortation then was to be ready, for the reason that the Son of Man would come in an hour when the people of the earth would not expect him—and that all men in all ages of the world have been ignorant of the time wherein the Son of Man cometh; and that a happy dispensation of God's divine goodness will continue to prevent our arriving at this knowledge for our own good—that generation after generation may be exhorted to watch and pray, and be ready for the coming of our blessed Saviour. And that all men in all ages should be exhorted to repent and believe the Gospel, and thus inherit eternal life; and that the theme of the preachers in this our day, ought to be, that sinners might be converted, and brought from nature's darkness to a knowledge of the truth, and be saved by the righteousness of a crucified Redeemer. That every Christian should pray not only for the conversion of souls in this our day, but that our posterity even to the fourteenth generation might be saved. Yes, that all men in all ages might inherit eternal life, if it be consistent with the will of our Heavenly Parent. For a good explanation of the 13th chapter and 32d verse of our Lord's Gospel according to St. Mark, I would refer you to the 11th chapter and 1d verse of the Prophet Isaiah, and to the opinions given by Dr. J. P. Smith and Bishop Sumner, which you will find recorded on page 379, in the Comprehensive Commentary, Baptist Edition, from Matthew to John.

In conclusion I would assure you that my object in calling your attention to the above passages of Scripture is, that you may once more ponder over them. They are worthy to be considered, and that they may prove refreshing to your soul, and that your readers may be benefited by your exposition of them is my prayer for Christ's sake.

JOSEPH J. STRINGER:

REMARKS.

The above letter will no doubt, be called stale and by many, but there are some of our subscribers at the South, who have never given the subject of the Second Advent, a thorough investigation as to its Scripture merits; and nearly all the publications they have read relative to it, are those that have been issued since the autumn of 1844. The writer is probably one of that number; and his article is given for the purpose of obtaining a brief reply to his inquiries, for the benefit of all such as do not seem to understand the argument on the points in question.

We have never claimed that it was not the duty of the Apostles, and of "all men, in all ages" to watch for the coming of the Son of Man. But that the time of that coming was wisely hidden until it should be "near, even at the door"—when we were to know that fact positively. Mat. 24: 33, Dan. 12: 10, &c. "Take heed to yourselves, LEST" &c.—"and that day come upon you unawares." What is the object of prayer and watchfulness, but to avoid the very thing that the writer concludes will be the case? viz. that *that day* will come upon all, *unawares*." The caution quoted in 1 Thess. 5: 6, is also given to avoid the writer's conclusion: See ver. 4, "But ye brethren are not in darkness that *that DAY* should overtake you as a thief." Because they heeded the injunction, "Watch and be sober." We have never expected to arrive at a knowledge of "that day and hour" in any other way. Nor have we ever pretended that the particular hour would be known—that being the longest period of time on which the prohibition of *knowing*, rests, after "Ye see all these things come to pass:" Now read Amos 3: 7, Gen. 6: 13, 18: 17, Psa. 25: 9, 14, Isa. 45: 11, 46: 10, Acts 17: 31, Job. 7: 1, 14: 14, Isa. 40: 2, Dan. 8: 19, 10: 1, 11: 35, Hab. 2: 3, Acts. 17: 26, Gal. 4: 1, 2, Eccl. 8: 5, 1 Pet. 1: 9—13, Dan. 8: 13, 14, 9: 23.

We can not admit the common stereotyped conclusions of the writer, without scripture authority. I will now ask that writer, by way of conclusion, where he will place the "dispensation of the fulness of times," for the gathering of God's people—and who are the instruments of God's work in that dispensation! Eph. 1: 10, Matt. 13: 30, 38.

Let it be remembered that the same terms are used in the Commission to the disciples in Matt. 28: 19, 20, as in Matt. 13: 19. The expression translated "The end of the world" is, *seventi ton aionos*, literally rendered, "even to the termination of the dispensation." By the time the writer has given the Scripture proof, that the "dispensation of the fullness of times," is the same as that in Matt. 28: 19, 20, we shall be better prepared to appreciate the last part of his letter. Our solemn convictions, accompanied by evidences on which we rely, has been heretofore given, showing that we are now in the last, or gathering dispensation.

BRO. J. PEARSON.

This Bro., as is known to our readers, formerly published "The Hope of Israel," at Portland, Maine. In that paper, he boldly advocated the "present truth," and with it, probably some error, as we are all liable to do. After that paper stopped, we heard nothing particular relative to his views, till a few weeks since we received another copy of the "Hope of Israel," containing a full confession of what he claimed to be erroneous, in his teachings, in former numbers of that paper—The Bridegroom having come in the 7th month—The "atonement finished," &c., and goes on to explain the "process by which he has been brought back to his *previous position*." Among other things, he says,

"Those who claim to be in the right, and are teaching that a division must take place in the Advent ranks before the Lord shall be revealed, do not possess the graces of the Spirit; and such division is not in accordance with the rules laid down by the great Head of the Church. I make no exceptions, and apply this as the general charac-

ter. I know in what manner I have dealt with others, who did not coincide with my peculiar doctrinal views. Said the Savior, "Judge not, that ye be not judged; with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." So it has been in my own case. During my time of broken-heartedness before God, close studyings of the Word, and earnest cries for light, and divine support and guidance, this unforgiving, unkind feeling, has measured out its judging, cutting-off, condemnatory spirit towards me. But in the end, it has proved a blessing to my heart."

To hear Bro. Pearson mourning over the unkind spirit, and wrong judgment he may have exercised toward his brethren, must rejoice the heart of every true child of God. I with him, have found frequent occasion to mourn, and repent as in dust and ashes before God, on the same account. And who, among the scattered flock, in this Laodicean state has not!

Here is a point—when the heart is tender, and the soul deeply humbled before God, that the enemy of God will accomplish his mightiest work of destruction, unless we meet him at every turn and corner, with a Thus, and "thus saith the Lord." Impressions, at such a time, will not do. When the individual is ready, with one sweep, to let go—at once, and forever, all his errors, the master piece of Satan's work is, to crowd in truth enough with the error, so that the man's soul may be left as barren as the "heath in the desert." Such, I fear, has been the case with Bro. Pearson; for while the arguments sustaining his former doctrines, and course; are compared with those upon which he has now grounded his confessions of errors,—the impartial observer can not fail to see that the latter is but a faint attempt at Scripture argument. I think it may not be saying too much, to say, that a jury of twelve men can not be found—sworn to decide the case upon the testimony of Scripture, and existing facts, but would feel bound to say the evidence was all in favor of Br. Pearson's former course. Can he not see this, a device of the enemy, in giving him a tender conscience—a broken heart—when in the face of the strongest evidence, he can decide in favor of feelings and impressions, nothing superior to those which unforgiven man in the sight of God, is wont to exercise.

I have departed, however, from what I had intended to say. Sister Clemons, some time since, wrote me relative to the last number of the "Hope of Israel," &c., suggesting that it was published at 14 Devonshire—suspecting other hands engaged in it, &c. It was upon this statement I grounded the suggestions in Nos. 7, Vol. 7, and to which Bro. Pierson has answered in the "Herald and Watch." Bro. C. H. Pearson, and Sister Clemons, have written their full confessions of being the instigators, &c. Their letters were too late for this number. They will be attended to in our next. Suffice it to say, they have both abandoned the course they have pursued in the "Hope Within the Veil".—Their paper has stopped—Further I will not say now, as I wish not to prejudge their case; but all the evidence they have brought for their strange course, will be presented in our next. Zion's walls are again hung in mourning. O come Lord Jesus!—Come quickly!

Bro. Truesdale, the printer, has been confined to his room by sickness, the most of the present week, which has occasioned some delay in issuing this number.

LOCAL ITEMS.

"Perilous Times."

Extraordinary Sickness.—The village of Laurel, which is situate on the White Water Canal, in Indiana, near Cincinnati, contains about four hundred inhabitants. There are now sick in that little place, the extraordinary number of one hundred and eighty-two, all with the ague and fever, or almost one half of the entire population.

Decrease in the Methodist Church.—Bishop Soule, of the Methodist Episcopal Church, says, there has been a decrease of 45,435 members in the Northern section of the Church, the past year and an increase of 9,703 in the Southern section, while the total increase for the preceding year was 155,000. He ascribes it to the contentions that have agitated the Church.

What an open door for usefulness, there must have been in the Methodist Episcopal Church, during the past year!

Mob at Parkersburg.—The World in Parkersburg has taken the Church under its special care. Rev. John Dillon was appointed by the late Ohio Conference of the Methodist Episcopal Church, to that town, it being included in its bounds. Last Saturday, on his arrival there, a division arose on the question whether he should be received. Parties were pretty equally divided. The adverse faction locked the Church. By some means, he, however, obtained entrance, and preached, though interrupted frequently. The next day a town-meeting was called, and a Committee appointed to wait upon Mr. Dillon, and signify to him the order that he should leave town before the following Saturday.

The result we have yet to learn. A pretty business, truly.

Mr. Brown, the former preacher, on returning for his family, only escaped a coat of tar and feathers, on account of delay in preparing it.

Morning Herald.

The Mormon War.

It is probably known to the most of our readers, that serious difficulties have existed in the Mormon country for some weeks past.

The Anti-Mormons became determined to drive the Mormons out of the country, and accordingly—in military array, have been pursuing their work, till hundreds of the houses of the Mormons have been burned, and much property destroyed.

Two detachments—principally Mormons,—the one headed by the Sheriff of Hancock County, and the other by "one of the brethren" have turned out to oppose them. They have taken possession of Warsaw, the Anti-Mormons having fled to the opposite side of the river. Some have been killed of both parties.

THE DAY-STAR.

CINCINNATI, OCTOBER 3, 1845.

Letter from Bro. Hotchkiss.

Auburn Sept. 19, 1845.

DEAR BRO. JACOBS:—

I do not wish to enter into the discussion of the subject contained in my letter, and your answer to the same; but, as there was a manifest error in the omission (I presume by me) of a word, I have no doubt you will rectify the same. In the first section insert—"of his glory"—and it will read—"that when Jesus Christ is revealed from heaven with his mighty angels, in flaming fire—that that revelation "of his glory" will be in his saints." With your comments on what I said about "Christ's body being incorporated with the believer," you make me teach a literal eating of the antitypical sacrifice. Let me express myself once more: The faith that

takes hold, or apprehends the sacrificial "Lamb of God" or "the word" which "was made flesh and dwelt among us" is a feasting or eating up of that body, of which in the type, nothing was to remain until the morning. It is the Spirit that quickeneth—the flesh profiteth nothing. "The words that I speak unto you they are Spirit and they are life."

Your readers may now understand how the body of Jesus must be incorporated with the believer.—The eating of His flesh is eternal life. Is not this the tree of life—the hidden manna!

You say, I "will not admit that we have the Throne of David in our flesh." In this you have stated part of the truth, which needs some explanation. Let your readers answer the question, whether we are to look for the literal wood, gold and precious stones of which David's throne was composed, when David sat upon it in literal Jerusalem? See Rev. 21: 22; Or is that promised Throne to be found in the hearts or affections of the promised seed of Israel, who we are told are joint heirs with Christ, to this inheritance, and who have the promise of sitting with Christ in that throne; which will be accomplished when the union is perfected with Christ, "made perfect in one"! With these explanations I leave the matter for the reflection of your readers.

C. B. HOTCHKISS.

P. S. Bro. J. I will ask you one question; How it is, that because Christ had power to call Lazarus forth, that therefore that was making the second Adam, on earth a quickening spirit?

Was it not the earthly after he became Adam that was made! &c.

I feel much obliged to you for making so correct a copy of my article. Please insert this, and oblige me; and I shall have no further occasion to tire your patience. I seek not controversy, but the truth, and that only.

C. B. H.

REMARKS.

I have never denied "that when Jesus Christ, is revealed from heaven with his mighty angels in flaming fire" he will at that time, be glorified in his Saints: But the difficulty seems to be—with Bro. Hotchkiss, that this is all the glory, that will be revealed. If this were true; how can Bro. H. account for the following language of our Lord!

"For whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed when he shall come in HIS OWN GLORY, and in HIS FATHERS, and of THE HOLY ANGELS." LU. 9: 26

In the account of the transfiguration in the Mount, which immediately follows the above language, there was a manifestation of "his own glory" as also, a glory in his saints, (Moses and Elias) and at the same time and place, the glory of his Father was seen in the cloud which enveloped them, and out of which came the voice, "This is my beloved Son, in whom I am well pleased."

Founded on this revelation in the mount, Peter afterward proclaimed a still future "Coming of our Lord Jesus Christ," as evidenced by that circumstance—saying it was no fable that he was declaring, for we were eye witnesses of HIS MAJESTY. If he does not carry the idea that the future coming would be like that in the mount, then his language is unmeaning, and no revelation.

Bro. H. says "with your comments on what I said about Christ's body being incorporated with the believer, you make me teach a literal eating of the antitypical sacrifice." If in this matter, I have wronged Bro. H. I sincerely beg his pardon.

These are his words.

"The objector says, What has become of that flesh that dwelt among men? Christ has told us that unless we eat his body and drink his blood, we have no life in us. Did not the sacrifices, and especially the passover lamb, as well as the

Lord's supper teach this great and glorious truth THAT ALL THERE WAS OF CHRIST'S BODY, must in like manner become incorporated with the believer so as to make that perfect oneness and union "Ye in me and I in you"!

What else can any man gather from the expression "All there was of Christ's body, must in like manner be incorporated with the believer but a literal eating of that body!

If it be determined that Christ's own, personal, literal body, shall go out of existence—nothing be left of it, what objection to this method of disposing of it! It is the most Scriptural manner in which it could be done. But Bro. H.—has expressed himself once more; and now it is the word, that was made flesh,—the Spirit that quickeneth, that is united with the believer, and constitutes "Christ in him." How can Bro. H. now escape the dilemma that it was "the word"—the "quickening spirit," and not the human of Christ, which was sacrificed! Or admit that all he has said, avails nothing against the doctrine, that Jesus will come in a literal body of flesh and bones. That the life—the word—the quickening, spirit becomes incorporated with the believer, is a soul-cheering doctrine. It is the Christian's life: But to say, that because the living—quickening spirit, is in the believer, and constitutes his life, it is therefore no where else, would be more than the Scripture warrants.

"Is not this the tree of Life"! What a wide ocean of conjecture we have left to float upon, when we take such liberties with the words of our Lord. On this principle, not only the body of Christ—both literal and mystic, but heaven, earth, and hell, can be explained out of existence.

Again, he says, "Let your readers answer the question, Whether we are to look for the literal wood, Gold, and precious stones, of which David's throne was composed, when David sat upon it in literal Jerusalem." I had supposed that my brother Hotchkiss, was incapable of treating any subject, otherwise than with becoming sobriety; but he certainly must admit that such an objection as he has here raised, looks fertile, to say the least. Because David's throne was overturned, and was to "be no more till he come whose right it is", does it therefore follow that there is to be no similarity in its restoration, when He does come whose right it is! Or because it is described as more glorious in its restored state, does it therefore follow that it is not a literal throne?

Because it is said, "instead of the thorn, shall come up the fir-tree, and instead of the briar, the myrtle tree", where would our expositions carry us, if we should say there would be neither Fir nor Myrtle-tree", but that simply a thriving representation of the Church was intended! O when shall we be content with the expositions the Lord has given us, and cease from our own wisdom!

If I comprehend Bro. H.—'s question in his postscript, I will answer it by asking another.—What saith the Scriptures! "He [the Son of God] cried with a loud voice, Lazarus, come forth! And he that was dead, came forth".—John 11: 44, 44. "For the hour is coming in which all that are in their graves, shall hear his voice and shall come forth".—John 4: 38, 39.

DROUGHT IN TURKEY.—At Constantinople the drought has been so great that water, usually very abundant, sold as high as 2d. per gallon. The surrounding districts suffer severely.

SELF JUSTIFICATION.

Here is the grand secret of all the backslidings and apostacies that have ever taken place among the people of God. How strange it is that we do not discover the great sins that bring us under condemnation before a Holy God, till the deed is done, and the stain is fixed.

We may be considered ultra, for saying that the individual who justifies himself or herself before men, can not be justified before God. Jesus said to the Pharisees, (Luke 16: 15,) "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God." Ye, are they which do this thing, without any qualification. But his true disciples "are they" which never do this thing, as her whole history proves. Here was a company on the one hand—(Christ and his disciples) that were entirely dispossessed of earthly substance, and on the other hand a company of Pharisees, that were anxiously careful about the worldly goods that they possessed. Christ rebuked them in the parable of "the unjust steward," who disposed of his master's goods far below their value, for the purpose of securing a future living; and then in direct opposition to the prevailing ideas of justice, and honesty, commended the wisdom of this steward as being far in advance of the wisdom of those who retained their worldly possessions, in the face of the command, "Lay not up for yourselves treasures upon earth," and justified themselves in so doing.

The moral to his parable was, "no man can serve two masters: for either he will hate the one and love the other: or else he will hold to the one and despise the other. Ye cannot serve God and Mammon. And the Pharisees also, who were covetous, heard all these things, and they hated him;" as a matter of course; after such ideas had been advanced, as to the value of property, as is contained in that parable. They called for some argument against such "fanaticism," and for the want of a better, "they despised him." Be not alarmed then, brethren that we left all for Christ, "as though some strange thing had happened unto you"—when you are mocked, scoffed at, and persecuted: These things are learned from those who professed a strict adherence to the law, and who done the same things to your Master 1800 years ago. "That which is highly esteemed among men, is abomination in the sight of God." The plan of "laying up for a rainy day" (referring to earthly possessions) is highly esteemed among men.—It is a principle which the wise and great of this world venerate. Franklin, in common parlance, immortalized himself, in teaching, and illustrating it. It is a theory that not only prevails among the so called "people of the world"—the Church, even, has taken it under its especial fostering care: but notwithstanding all this, it is a principle that Jesus never taught:—If he did, we will be able to point us to that divine lesson. For, all his lessons taught the direct opposite. Those that succeed in amassing worldly goods, are universally, much more "esteemed among men" than the humble laboring poor—and consequently an "abomination in the sight of God." How exceeding straight are God's commandments!—as well as exceeding plain. Men do not understand those commandments half so much as they pretend. The difficulty lies in the lack

of a disposition to do them. What is there obscure about the command, "sell that ye have, and give alms?" It is very plain. You know how to sell a thing—especially if you are to make a large sum of money by the operation. Selling, then, is one part of the command, that is understood. You know what "ye have." If you do not believe this, let the thief come and take the best dress from your wardrobe, or the largest part of your money from your drawer, and see whether you would be likely to discover the loss. A child knows what it is to "give alms"—to give, without the shadow of an expectation, of ever receiving any thing in return. Yes, a fool understands the command "sell that ye have, and give alms," but it takes a wise modern Theologian to make out that it means, Lay up treasures in this world against a rainy day, or keep what you have got, and get what you can, after my wants are supplied.

Man is so constituted, that he must act in accordance with the laws of evidence; and when he can find no evidence in Revelation or Reason, that will minister to his fallen and corrupt nature, he will manufacture some for home use, that is opposed to both. Thus, every man, woman, or child, that is living in the daily violation of any of God's commands, will present a reason for such violation, or neglect—(opposed to Scripture though it be) as oft as the commandment crosses their path. The idea of pleading, Guilty, is too humiliating. There is something manly, noble, in the world's estimation, in acting upon the defensive. Find then, a violator, or neglecter of one of our Lord's commands, and you find the individual of whom Jesus says, "Ye are they that justify yourselves before men." Upon a hasty thought, I will venture the expression, that an instance can not be found in all the Bible, where an individual justifies himself before men, but what God condemns him.

An objector may claim that Job justified himself. If it were so—if he recognized such a right, why does he say, "If I justify myself, my own mouth shall condemn me!" (Job 9: 20.) He then understood this matter of "self justification" to be a sin.

"A certain Lawyer" once stood up—tempting our Lord, and said, "Master, what shall I do to inherit eternal life?" Look at me! I am Esq. A.; "highly esteemed among men." You teach with so much apparent authority, and confidence, what will you presume to say to a man of my consequence—a teacher of the Law! "He said unto him, What is written in the Law? How readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself"—perhaps never dreaming that he was breaking the very commandment in the law that he sought with such pharasaical exactness, till our Lord replied, without note or comment, "Thou hast answered right: This do, and thou shalt live." "A guilty conscience needs no accuser." It is easy to discover that he reasoned thus with himself:—Now he intimates that I do not do this commandment—perhaps it may be true, that I do not. If I do not do it, which is the part neglected! Although I never thought of it before—I do not love my neighbor as myself. But then, again, there must be some qualification here—every body are not my neighbors. And "he, willing to

justify himself, [as no true Christian does] said unto Jesus, And who is my neighbor?" Our Lord answered him in the parable of the "Good Samaritan" in such a way, that he, like every other neglecter of God's commandments—who are willing to justify themselves, was compelled to pronounce his own sentence of condemnation, and retire speechless.

But if in no case, we are permitted to justify ourselves, what shall we say in defence of our course, while obeying God's commands! Nothing! but to point to the testimony of God, and be able to say, He commanded it! He did so; and thus justify God, and not yourself. "And all the people that heard him, [John] and the publicans, justified [not themselves, but] God, being baptized with the baptism of John. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him." They were those, that were willing to justify themselves—therefore God could not justify them. They could do all sorts of "Christian turning and twisting" to get rid of God's commands: and condemn the penitent, humble and obedient. John the Baptist had a devil, because he was abstemious, and Jesus was a glutton,—a drunken associate of sinners, because he ate and drank.

The pertinacious pharisee of these days, as well as 1800 years ago, who is always sure his own way is right—justifying himself,—is never at a loss for reasons of some sort, upon which to ground the severest denunciations of those who, sheltering themselves under the commands of the Most High, can not see it in their line of duty to submit to his dictum.

A happy illustration of the contrast between self justification, and humble submission to God, is given in Luke 18: 10—13. "Two men went up into the temple to pray—the one a pharisee, and the other a publican. The Pharisee stood up, and offered a prayer of self-justification before God. O, how heaven daring! "I thank thee that I am not as other men are, extortioners—unjust—adulterers, or even as this publican. I fast twice a week, and give tithes of all that I possess." O how glad we are that we have got all the truth—and are no longer in darkness, like these Presbyterians, Baptists, Methodists, &c. Thus, unperceived, we have plunged ourselves into the Laodicean state, by this wile of Satan—this heinous sin of self justification. It is useless to deny, that whatever others have done, we have been claiming to be "rich, and increased in goods, and have need of nothing";—while the "faithful and true witness" testifies, that we are blind, wretched, poor, miserable, and naked—and know it not. Our only hope then, is repentance,—contrite obedience, conditioned upon which, we shall certainly see:—we shall be clad in a glorious array of righteousness, and sit down with Christ in his Throne.

God could not justify that Pharisee—he undertook the work himself, and God left him to himself. But the publican—in no esteem among men—dared not lift his eyes to heaven, but with unaffected humility, smote upon his breast and cried, God be merciful to me a sinner. Here was a state of mind, willing to submit to the most humbling requirement,—a state that God could justify. "I tell you this man went down to his house justified rather than the other: For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

The Lord testified of his professional people on one occasion, as follows: "The backsliding Israel, hath justified herself more than treacherous Judah," Jer. 3: 11. Self justification is characteristic of a backslider; Where have you ever seen one, no matter how gross his backslidings may have been, but what has always been ready to enter his plea of self justification? That justification too, is never grounded upon the commandments of God, but always upon the faults of others. A backslider may most generally be known, by his efforts at exposing the faults of others, while his own, lie deeply buried in a heart filled with self conceit—pharasaic pride, and covered with the gloss of self justification.

And why should not the apostate from God be thus deceived? The veriest infidel that tread's God's footstool, is always the loudest in his own praise, and the most clamorous for superiority. I am occasionally visited by a brother, who in weakness I have endeavored to warn of his danger, while neglecting God's commands. His constant plea is, "I am as good as you—in fact, I am about the only true Adventist in Cincinnati." His comparative goodness I never doubted, but I have seen that the words of God pronounce an awful sentence of condemnation upon the act of self justification. "Ye are they that justify yourselves before men, but God knoweth your hearts: For that which is highly esteemed among men, is abomination before God."

While we are to retain the humble teachable spirit of Jesus, and ever avoid justifying ourselves—we should shun another error: That is, making the confession of our faults; a virtue; and resting upon that for justification. O how shall God's dear children, who treading amid the dangers lying at the last end of the Christian's pathway, be made to feel all the dangers that surround them? Suppose you are opposed, persecuted, and condemned; what then? Receive it all for Christ's sake, "answering not again." Paul once said, "It is a very small thing that I should be judged of you, or of man's judgment: Yea, I judge not mine own self. For I know nothing by myself: yet am I not hereby justified; but he that judgeth me is the Lord." 1 Cor. 4: 3-4. Men might judge, or withhold their judgment; it was all the same to him. What he did—though he suffered the loss of all things for Christ's sake, he made even that, no plea of justification before God. "He that judgeth me is the Lord." He also declared those that were justified by the Law, to be "fallen from grace." Gal. 5: 4. As though this confessing one's self so weak and inefficient in knowledge, might be rested upon for justification, he says, "Yet am I not hereby justified."

That men do make the confession of their faults a virtue, has probably been observed by the most of our readers. A certain man at a "preparatory lecture," began the confession of his faults, by saying, "I feel myself the most unworthy of all my brethren—I know of no language sufficiently strong, in which to express my sinfulness, &c.," when the preacher—a plain man, replied, "I believe your neighbors will vouch for the truth of what you say"—when he arose again, and requested the name of the neighbor that had slandered him, as he could not feel free to sit at the Lord's Table with such a man. In short, he could not extend the "right hand of fellowship" to a man who could presume that he was capable of telling the truth under such circumstances.

When confessions are fashionable, they become as dangerous as the proud boasts of the Pharisees.—They form a convenient "gourd" under which the disobedient take shelter. People will "confess," or do almost any thing else, but humble themselves, and obey:

Let us always be ready to confess our faults before God and men, whenever, and wherever we offend God and men; and never, no never, while we are wrapped around with mortality, attempt to justify ourselves before either. In the light in which the truth of God looks upon this self justification, my dear Bro. Himes committed a grand mistake, when he published those affidavits last winter—proving himself an honest man. Search the records of truth, and see if God has not always withdrawn his arm of defence from those who thus justify themselves before men. But if my brethren think differently, let them carefully treasure these evidences of their moral rectitude; for when the Judge of quick and dead summonses them to his tribunal, they may want them to file in, as their plea of "not guilty." Bro. Marsh's review of Bro. Peavy's article in favour of obeying Jesus Christ, as well as Bro. Himes's affidavits, may yet be needed.

David, when unrighteously pursued by Saul, always found faults enough of his own to occupy his attention, without acknowledging the faults of Saul. When we can, with a hearty good will, imitate the example of David in this matter, we shall find ourselves in a truly humble—patient—happy state of mind.

Shall we presume to do what Jesus Christ, at the bar of Pilate, dared not do?—He could not justify himself on that occasion without a violation of Scripture: As it was written "He was led like a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth?"

In these "perilous times" I tremble for some of my brethren—but still more for myself.

Some of you have aided in God's great and last work of warning the world, and comforting the scattered flock,—by your means, and by your prayers too, but ah! Not what! But the command, "Come out of her my people," has rung the length and breadth of Majestic Babylon's polluted Halls—but still finds some secret, if not open, sympathies of your soul, mingling with the inmates of her unhallowed courts. Your name, by them, is displayed in boasted triumph, proving the fruitless efforts of the Nazarene.

The command, "Sell that ye have, and give alms"—after a struggle with conscience, in which self has gained the victory, and been justified—has been consigned to the archives of forgetfulness, to rust and mould, till the countenance of Him, that is as the "sun shining in its strength," shall discover its slighted value.

A tie that will bind you to a positive, or a virtual refusal of obedience to "one of these least commandments," will be likely to hold you here, when the petrified tombs of Palestine—the dark caverns of the Pyrenees—the whited plains of Piedmont, and Smithfield, and deep sands of the Ocean—folded beneath ten thousand foaming billows, will longer fail to hold the ashes of the "down trodden" martyrs of ages. I tremble—O, I tremble for you! And why should I—that have undertaken a plea against self justification, tremble for you! Who am I! Ah why should I not also feel for a fellow being! O when I think of

the consummating scenes of the Great Day—the threshold of which we are already treading—"rotteness enters into my bones." Alas, I am undone! for I am but a worm—The Lord hath spoken; and the earth trembles. He hath looked out from His pillar of glory, and the nations are beginning to melt away before him.

Letter from T. F. Barry.

Bro. Marsh:—The conference at Poultney, began as appointed, on Friday last. Bro. E. Miller, Pinney and Crosier were present. On Sunday, the house was crowded. Subject in the morning.—What is it to be born again? when it was shown that Christ was born again, when he was raised from the dead by the spirit of God. Isa. 66: 7; Rev. 12: 5; Ps. 2: 7; thou art my son, this day have I begotten thee. Paul says in explanation, Acts 13: 28, and though they found no cause of death in Christ, yet they desired Pilate that he should be slain, and when they had done all that was written of him, they took him down from the tree and laid him in a sepulchre. But God raised him from the dead; and we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same, in that he hath raised up Jesus again; as it is also written in the second Psalm, "Thou art my son, this day have I begotten thee." Here you perceive Paul quotes the second Psalm, verse 7, and applies it to the resurrection of Christ. In Col. 1: 15, 18, Paul declares he was the first born from the dead. Having thus shown, that the "great head of the church was not born again till his resurrection, it was then proved that his members do not possess a new birth till they have a part in the first resurrection. If no one presents this subject in full for your paper, Bro. Pinney and myself will. In the afternoon, I presented the "last battle," and found the truth of Isa. 28: 17—19. "And it shall be a vexation to understand the report thereof," for the wicked were greatly enraged, and seemed to say, art thou come to torment us before the time? We retired to a private house and observed the "Lord's Supper"—it was a melting season. In the evening, Bro. Pinney showed by signs "there is no mistaking," that our Lord is at the door, and will soon gather his elect. O, may we, among his saints be found, when the Archangel's trumpet sounds, and enter the city where sickness and death will never be known, for saith the Lord, behold I create a new heaven and a new earth, and behold I create Jerusalem a rejoicing, and her people (or children) a joy, and the voice of weeping shall no more be heard in her, nor the voice of crying; Isa. 65: 17—19.—John in vision, beheld this new earth with its capital—the city of the Great King; Rev. 21: 1—7. He that overcometh shall inherit all these things; (margin) what things? The earth and new Jerusalem. Yes, brethren, beloved of the Lord, be of good cheer, the Lord will soon make all things new, then our bondage will end—we shall receive our crown, wave our palms of victory—walk in white—see our King, and the song of Moses and the Lamb we'll sing.

THOS. F. BARRY.

Seneca Falls, September 16, 1845.

Voice of Truth.

LETTERS AND RECEIPTS,

For the week ending Oct. 2d.

W. B. Elliott, \$2.00; Alfred H. Brick, 1.00; G. W. Peavy, 1.00; Wm. J. Greenleaf, 1.00; F. Glascock, \$10.00; A Friend, 5.00; M. Hamlin, From two friends, 3.00; Joseph J. Stringer; A Friend, 2.00; Enoch Noyes; T. F. Pomeroy; Alfred Chase, (Your letter was received, containing 1.00, and credited in No. 7, Vol. 7, and the paper regularly mailed since that time, as directed.); Wm. Winkley, 50; D. Kimpton, 1.00; C. H. Pearson; E. C. Clemons; Laurens I. Joyce, 50; each; for Frederic Bates, William Converse, L. Perry, and D. W. Perry; Wm. Gillies, 1.00; O. R. L. Crosier; Samuel W. Rhodes 1.00; H. L. Smith,