

THE DAY-STAR.

E. 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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FOR THE "DAY-STAR"

LINES.

(BY E. TIFFANY.)

A pilgrim in this lonely band,
Among the poor and not the grand,
Of earth's afflicted ones,
O, this is not the home for me,
Its pleasures all are vanity,
To Zion's groaning sons.

But there's a land—a better land:
For those that in that day shall stand—
A land for all the blest—
'T was purchased by the Son of God,
For us who bore the chastening rod,
To gain an endless rest.

'T is for this land we groan and sigh,
And our redemption sure is nigh—
We soon the King shall see—
Yes, soon the struggle will be o'er,
And we shall gain bright Eden's shore—
Redeemed from misery.

Letter from Bro. Peavey.

Oswego, N. Y., Oct. 23, 1845.

DEAR BRO. JACOBS—

I embrace the first opportunity that I have had since reading your request, (which was more than a week ago,) to send you a few lines. It would indeed be gratifying to me to visit the little company of outcasts in Cincinnati, and other places at the West, could I see it duty so to do. But when I look over the wide field there is on this side of the mountains, and lakes, and take a view of the scattered, destitute condition of the sheep, with but here and there a shepherd to give them meat in due season: I see that it would not be right for me to leave it, for the sake of gratifying my own feelings in visiting a field that is already much better supplied by the faithful labors of my dear brethren Jacobs, Cook, and Piclands: In addition to this, you are better supplied with papers. With the exception of here and there a copy of the "Day Star," we have no papers here that have not proved recreant to the trust reposed in them. The "Hope of Israel," and the "Hope Within the Veil" have ceased to be what their titles indicate, and have run off into the "Gulf-Stream" of uncertainty with the "Herald" and "Voice of Truth"; famishing instead of feeding the household.

Surely we can say that we are now in the wilderness of the people, where God is pleading with us face to face, and purging out all the rebels; like as he pleaded with our fathers in the wilderness of the land of Egypt, and purged the rebels from them. God grant that we may learn the lesson that he designed we should learn from these things, which were written for our admonition, upon whom the ends of the world are come. I can only account for the multitude of rebels, and unbelievers which are falling on every hand, by considering well the types and examples which God has given, thus to admonish us.

We have just closed an interesting and profitable meeting in Syracuse. Our dear Brother

Howel, from Maine, was with us. He came filled with the blessings of the Gospel of Christ: And in these days of famine for hearing the word of the Lord, I assure you it was a rich feast. The plain, searching, eternal, burning truth of God relative to the closed door, the termination of the 2300 days, and consequent cleansing of the Sanctuary; the washing of one another's feet according to the example, and commandment of Jesus, the holy salutation, and the gathering of all God's Israel to the marriage supper of the Lamb on the 15th of the approaching moon, were brought to bear upon our naked hearts, and we were made to realize what it is to be John's little children of the last time, keeping the commandments of God that we may have a right to the tree of life and enter in through the gates into the city.

We closed on first day evening, (or rather Monday morning, for it was past midnight) by observing the supper, and washing the saint's feet, and I assure you it was a time that will not soon be forgotten. We proved the saying of Jesus to be true to a demonstration,—"If ye know these things, happy are ye if ye do them." Bro. Howel has returned to the East. I expect to remain in this part of the State about a fortnight, and then go to Boston, where we expect to hold a Conference of the faithful, to commence 7th day morning, Nov. 28th, and continue till the saints are gathered to the supper. O glory to God for the prospect of meeting all the faithful so soon in the everlasting Kingdom.

Having referred to the cleansing of the Sanctuary, I will say a few words upon it; as there seems to be many who understand that the 2300 days terminated last autumn, who do not see clearly what the Sanctuary is, or how it was cleansed. First, What is the Sanctuary? When I was preaching in '43 the question occasionally occurred to me, why did not Daniel ask Gabriel what that Sanctuary was, and how it was cleansed? Within a few months that difficulty has been removed, and I have become perfectly satisfied why that question was not proposed. It is simply this: Daniel was perfectly acquainted with that Sanctuary, and the manner of its cleansing; therefore he needed no instruction upon it. This being the case the question then arises why did he not record his understanding of it for our benefit? The answer is this, the vision was to tarry, and then it was to speak and not lie. But how was it to speak? Answer. In the midnight cry; which was composed of the types based on the termination of the 2300 days and other periods last autumn: and in thus speaking God designed to bring before our minds these evidences relating to this subject with which Daniel was so familiar and thus lead us to view it in the same light that he did. This being the case you will at once perceive that in case Daniel had a correct view of the matter, we shall also obtain a correct view of it.

Now then, what view had Daniel of this question? By turning to ch. 9: 16, 17, you will find him praying God to turn his fury away from Jerusalem, and cause his face to shine upon his Sanctuary which was desolate, &c. Just observe, he speaks of it as a matter with which he is familiar. We all observe that it was a Sanctuary connected with Jerusalem. Now read carefully the 26th verse, and you will find it to be the temple: Then turn to 1 Chron. 22: 17-19, and you will have it confirmed. Now turn to Heb. 9: 1-5, and you will find a brief account of the tabernacle and its furniture, constructed by Moses, which is called a worldly Sanctuary. Examine the subsequent part of the chapter and you will find that to be a pattern or figure of things in the heavens. Now turn to chapter 8: 1, 2, and you will see the antitype to be the sanctuary, and the true tabernacle which the Lord pitched, and not man, and Christ the minister of that Sanctuary. You will also observe that the temple became a substitute

for the tabernacle: this temple lay desolate at the time Daniel offered his prayer, but was afterwards rebuilt under the edict of Cyrus: but again destroyed by Titus, and was to be trodden down to the end of the 2300 days. Here we have the type, and the antitype: The Levitical priesthood the ministers of the one, and Christ the minister of the other.

Now compare Lev. 16: with Heb. 9, and you will observe that that Sanctuary was cleansed on the 10th day of every 7th month. This cleansing was a type of what Christ was eventually to perform. But when is this to be done? Answer. Unto 2300 days, then shall the Sanctuary be cleansed. This work was performed last autumn in the antitype by our great high priest. Now we can see that Daniel was perfectly acquainted with these types, and could also see that Christ was the antitype of theirs, hence the reason for not making the enquiries before referred to. Well now the speaking of the vision through these types last autumn, when it spoke and did not lie, brought us to view it in the same light that Daniel did, which to my mind is the correct view beyond all question. Now we can understand that what God declared should take place at the close of those days, has had its accomplishment. The passing of the time then beyond our expectation, has simply shown that our mistake was in the inferential connexion that we made of the coming of Christ in power and great glory, and the termination of those days. There, began the Jubilee, and this autumn it terminates, and on the fifteenth of the seventh month God's Israel will be gathered to the Marriage Supper of the Lamb. Now ye way-worn pilgrims, lift up your heads and rejoice, the year of redemption has come. Amen.

G. W. PEAVEY.

P. S.—Since writing most of the foregoing (for I have had to write it at intervals, between the meetings,) we have had another precious heart-searching time in Volney: Our meeting closed yesterday morning about two o'clock. I am now in Oswego, where we have a meeting to-day: There are a few precious souls here who love the plain simple truth. They have been famishing for months under the labors of evil servants. Well, glory to God, for deliverance is at hand.

Yours,

G. W. P.

THE DAY-STAR.

CINCINNATI, NOVEMBER 8, 1845.

THE STONE.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." Dan. 2: 34.

While the personal coming of the Lord Jesus Christ to sit upon the Throne of His Father David, and reign over the house of Jacob forever, is one of the plainest, and most glorious doctrines of the Bible,—a doctrine upon which we dwell with unspeakable delight; it is possible that we may have lost sight, in some measure at least, of the duties and privileges God has assigned his people, in view of their fitness for that glory which shall be revealed.

This is a matter which it is never too late to investigate in the light of Bible evidence.—In looking it over again, I only claim the right, which through grace, I have ever been ready to award to my brethren; and should the

suggestions here presented differ widely from those of the *little flock*, who have been rendered very dear, in that they have boldly faced this dark-dark storm of increasing opposition till this hour—I shall have this consolation:—I shall not be abandoned by a single honest hearted follower of the meek and lowly Jesus, without an effort at least, on their part, to show me where I have erred. Those that have followed the Lamb whithersoever he goeth, have seen too clearly the fallacy of trusting in man, to be greatly moved by any mere human scheme. I believe God's people ought to be, if they are not now, capable of discovering whether a testimony bears the Divine impress; and why should they not? since the Spirit is promised to lead them into all truth. In what I have to say, I appeal to the words which were given to judge man in the last day:—Those words will show whether these things are truth, or the mere idle speculations of an ambitious mind.

What is the Stone that smites the image spoken of in the text quoted? The Lord is able to answer this question—let us listen to Him.

“And in the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed: And the Kingdom shall not be left to other people, but IT shall break in pieces and consume all these kingdoms, and IT shall stand for ever. Forasmuch as thou sawest that the Stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof, SURE.” ver. 44, 45.

The Stone then, is the Kingdom, not composed of, but set up by, the God of heaven, and that too in, and not after, the days of certain kings that are to be consumed by the Stone.

We have been wont to suppose that this Stone, in its work of smiting the image, was the appearing of Christ in person, with all his saints in their immortal, or changed state; and thus have concluded that the Kingdom must at that point, be found in its perfected form. But there are objections in my mind to this view. A perfect Kingdom requires a King, Territory, Laws, and Subjects. And a territory cannot smite—Laws, in the abstract, cannot break in pieces and destroy, and a King does not go to war alone—not even the King of Heaven: for he is always spoken of, in the work of overthrowing his enemies, as accompanied with his army. Again, the plain language forbids the idea of the Kingdom being in its perfected form, at the time it smites the image. It was “cut out without hands.” Where shall I go to prove that Christ in person, is cut out of a mountain (or government). The Kingdom to be set up on the earth, is God's; and Christ is placed King over that Kingdom. Since it is God's Kingdom, wherein can it be said of Christ, that He is cut out, or separated from God's Kingdom? But this is true of the subjects of God's Kingdom. They are recognised as being separated from the Kingdoms of this world—called to come out of Babylon lest they be partakers of her plagues. Their separation from all earthly governments, whether Civil, or Ecclesiastical, has not been the result of human plans, nor the work of human hands; but a crucifying work—a work of God. Again, it BECOMES a great mountain (or government) and fills the whole earth. Can Christ become greater than He is? Can the saints improve the Kingdom of God, or increase their own happiness, after they are

brought into the presence of God where there is *fulness of joy*? And must the declaration of Paul that the wicked are to “be punished with everlasting destruction from the presence of God, and the glory of his power, when He shall COME, to be glorified in his saints,” fall to the ground? Christ says, I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, &c. When he comes, it is not for them to help Him prepare a place; but to take them to a prepared place.

That the subjects of this Kingdom are the especial actors, or agents, in this work of breaking in pieces the image, seems to me to be further substantiated in Dan. 7: After giving a description of the four kingdoms, under the symbol of four beasts, he says, (ver. 13):

“I saw in the night visions, and behold, one like the Son of Man came with the clouds of Heaven, and came (not to the earth, for that is the empire of darkness, and trodden down; but) to the Ancient of Days, and they brought him near before Him. And there was given him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve him: His dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.”

If we are as anxious as Daniel was, to know “the truth of all this,” and if we can content ourselves with God's own answer, we shall not remain in darkness. That answer is plain, for Daniel says, “He told me, and made me know the interpretation of the things.”

“These great Beasts, which are four, are four kings (or kingdoms, ver. 23;) which shall arise out of the earth. But the saints of the Most High shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever.”

This is what Daniel was made to know about the “night vision.” And is it possible that so important an event as the personal coming of Christ to the earth, when his feet shall stand on mount Olives—when “every eye shall see him,” is to take place at the point where “the saints of the Most High” take the Kingdom, and not one word said about it in the connexion! Can it be denied that we have been wont to dwell upon the night vision, with our own explanation appended, more than the interpretation given to Daniel, by “one of them that stood by.”

An impartial reading of the 23d verse, also proves that when “the time came that the saints possessed the Kingdom,” it was not till after “judgment was given to the saints of the Most High.” I know of no Advent believer that has ever attempted to prove that the saints did not, in some form, possess the Kingdom, the moment they were made immortal. Those who claim that the gathering of the saints to Palestine, to compose the Kingdom with Christ in person, before it smites the image, will here find themselves in another difficulty.

What Advent believer in the land, can make out a case of heresy, in making the saints the actors in breaking and taking the Kingdom, in as plain a connexion as this, without condemning himself! It has been a work in which every one of us have been engaged, in proclaiming that “The Kingdom of Heaven shall be likened unto ten virgins” &c.—thus admitting that there is a form, in which the Kingdom of Heaven exists, without the personal presence of the King. The subjects of Media, broke the kingdom of Babylon, but were not a complete organized kingdom till afterwards. It was not Darius, king of the Medes, that took the kingdom, but “Darius the

Median” before his coronation. Dan. 5: 31. This, I believe to be true of all the other kingdoms; and the language has proved nothing opposing the idea that the subjects of the Fifth Kingdom, are the prominent actors in breaking the others, before the glory of that Kingdom is consummated.

Jacob, in pronouncing his blessing on his sons, tells them that the things of which he speaks, are what is to befall them in the *last days*. See Gen. 49: 1. Shiloh was to come out of the tribe of Judah, and eventually to “wash his garments in wine, and his clothes in the blood of grapes.” Rev. 14: 18-20; Heb. 7: 14; Rev. 5: 5. But from the tribe of Joseph was to arise “the Shepherd, the Stone of Israel.” To him he says, “The blessings of thy Father have prevailed above the blessings of my progenitors, unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.” And in Deut. 33: 13-17, after enumerating the same blessings upon Joseph, and those who, like him, were separated from their brethren, he says, “His glory is like the firstling of his bullock, and his horns [power] are like the horns of Unicorns: With them he shall push the people together to the ends of the earth: And they are the ten thousands of Ephraim, and the thousands of Manasseh.”

Here we have as plain a statement as can be made, as to what is to take place in the *LAST days*. The horns—the Stone of Israel, that is to “push the people to the ends of the earth,” are the “ten thousands of Ephraim, and the thousands of Manasseh,” and if being in Christ makes us “the seed of Abraham, and heirs according to the promise,” the same thing will make us the seed of Joseph, if we have been “separated from our brethren” for similar reasons to those which separated him from his brethren. There! says one, I expected Jacobs would run into some such wild scheme! He has gone off into the notion that the saints are to fight, and kill off the wicked: But hold! my dear brother. Did you ever remember that if you fall, and lose your soul, it will be because you stumble over some plain truth written in this book? And remember again, that God has a few souls on earth, that can not be frowned down, nor frightened away from their investigations of the searching truth of God. And remember once more, that one of the so-called, Standard Works, in the Second Advent Library, written by Bro. J. Litch, teaches the same work for the saints, only he holds that when this fighting, and burying of the dead takes place, it is when the saints are immortal; but he proved no such thing. Do not be too hasty! I believe in no other fighting than such battles of faith, as those in which Daniel, the Hebrew children, Paul, Silas, and others were engaged.

I, at present, believe that the scriptures will harmonise upon the idea that the faith of the saints will achieve such glorious victories over God's enemies, as will fully manifest them before the world, as being laught of God; and that the personal appearing of our Lord, will crown those victories. If I am wrong, I think nothing more will be necessary than to show it from the plain word, to induce me to yield such view. And this work of triumph I view so near, that since this article has been commenced, I have been led to question whether all the little flock will receive it before the crowning triumph comes.

Read Obadiah 15-18; Psa. 149: 6-9; Isa. 28: 15; Rev. 2: 25-28, &c. Mark particularly, the last quotation.

"But that which ye have already, hold fast *ill I come*. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: Even as I received of my Father."

Some, are not only to hold fast what they have, but are so far to overcome their unbelief, as to do the works of Christ, as he declared to his disciples in John 14: 12, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Such are to have power over the nations, to rule them, and dash them to pieces—and as the nations are all symbolised in the image, the "Stone" was to do nothing more.

Look at some of the descriptions that are given of the final desolation of the wicked.—Job 18: 11-21; here he is to be "driven from light into darkness, and chased out of the world." Prov. 2: 21, 22; They are not only to be cut off from the earth, but "rooted out of it." Psa. 25: 4-6; In this place, it is not the "Lord himself," but the angel, or messenger of the Lord, that *chases* them. Psa. 10: 14; Here, the upright (a term not commonly applied to a state of immortality) have dominion over them: Mal. 4: 3; Here they are trodden down, by the righteous.

I fail to find the proof of the saints being made immortal, till all the woes connected with the commencement of the 1000 years of Rev. 20; are ended. The binding of Satan, by the angel that comes down from heaven, must close the battle of the great day; and it is at the close of that work, or in the act of binding, that salvation comes to the saints, as is proved in Rev. 12: 7-10; "And there was war in heaven: Michael and his angels fought against the Dragon; and the Dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great Dragon was cast out, [when the angel comes down to bind him, at the close of the battle,] that old Serpent, called the Devil, and Satan, which deceiveth the whole world: And he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven NOW is come salvation, and strength, and THE KINGDOM OF OUR GOD, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God both day and night." It is all plain—the war in heaven will be ended, and the Kingdom come, when Christ comes. The Kingdom at that time can not "become" greater, as the only obstacle in the way of its perfection, is the "accuser of the brethren." And the kingdoms are certainly to be broken in pieces by the Stone, before they are consumed, and driven away as chaff.

Again, the stone referred to in Psa. 118: 22, clearly embraces the subjects of the Kingdom.

"Open to me the gates of righteousness: I will go into them, and I will praise the Lord: This gate of the Lord, into which the righteous shall enter. I will praise thee: For thou hast heard me, and become my salvation. The Stone which the builders refused, is become the head-stone of the corner. This is the Lord's doing; it is marvellous in our eyes."

Our Lord quotes the above language in Matt. 21: 42, and immediately adds,

"Therefore I say unto you, the Kingdom of God

shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall upon this Stone shall be broken: But on whosoever it shall fall it will grind him to powder."

The Kingdoms symbolised in the image, have fallen upon the subjects of God's Kingdom—trdden them down, and dispersed them to the four winds: And it is the Stone, which Christ, as well as Daniel, says, is the Kingdom; that is to break the feet and toes in pieces—grind the whole image (or nations of the earth) to powder, or cause them to become "as the chaff of the summer threshing floor."

In Zech. 3: 8-10, the conquering Stone is the "Seven Churches," or people of God, as may be seen from a careful comparison of that text with Zech. 4: 6, 10, 14; Rev. 5: 6; 4: 5; 1: 20.

I do not deny that Christ in person, is referred to under the symbol of a chief corner-stone, (1 Pet. 2: 6-8);—as the "head-stone;" (Zech. 4: 7); and as a "Rock;" (Matt. 16: 18; 1 Cor. 10: 4); but my object is to show the evidence there is, of his people constituting the Stone that is to break the image before "every eye shall see him." And it will be much regretted, if any of us have become so warped by a theory that we can not prayerfully examine this subject—though in the closing part of our pilgrimage.

All admit that the earth is the territory of the Kingdom, and that the saints are to "take the Kingdom." If God has shown us the method of taking the Kingdom, and that method differs with long cherished views of our own, to be honest, we ought to give up those views, and adopt those that God has given us—inasmuch as we are incapable of arriving to such a degree of knowledge in this mortal state, but what God can learn us something more, if we are only teachable.

The Kingdom is to be taken from the wicked nations of the earth, in the name, and by the authority of the God of Heaven; for it is written (Zech. 12: 3); "In that day I will make (not myself constitute) Jerusalem a burdensome Stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Read from the 1st to the 9th ver., and the thing will appear more plain.

I will here spend a few remarks relative to the "salvation" that is to come at the close of the battle mentioned in Rev. 12: 7-9, when the "place" of the angels, or messengers of the Dragon is found "no more in heaven." Paul to the Philippians, 1: 25-30, after exhorting the brethren to "stand fast in one spirit, with one mind, striving (not with one another, but) together for the faith of the Gospel, says, "And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God." What, is the token of perdition to the wicked, and salvation to God's people, but the kind of faith that he here speaks of! And how can it be a token of perdition to the wicked, unless it stands forth in all its majesty,—just like "the faith of the Gospel" with power to "heal the sick, raise the dead, and cast out devils"—"subdue kingdoms," &c.—a faith that can hardly be found on the earth—not in size, as large as a "mustard seed." To those who think this view of the matter, will be delaying the coming of the Lord, I would say, the scriptures are clear that God's people are to know more than they have yet known, before Christ comes. We have claim-

ed to know, what time has proved we did not know by the exercise of any faith we have yet possessed. Chronology, has not proved an "evident token" of salvation—with the knowledge to precede it, but "the faith of the Gospel," when strove for in one mind, and in one Spirit, is pledged for the accomplishment of this work. It is "at the name of Jesus" that every knee shall bow, and every tongue confess, while at his personal appearing, the "heavens and the earth flee away." Phil. 2: 9-12; Rev. 20: 11.

We are exhorted to "work out our salvation" (not set down and wait for somebody else to work it out for us); and the way in which it is to be done, is clearly laid down.

"Ye are all the children of the light, and the children of the day: We are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober, * * * putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to OBTAIN salvation by our Lord Jesus Christ." 1 Thess. 5: 5-9.

Now brethren, if this armor has been put on, as an honest enquirer, I have a right to demand, Where are the conquests that have been won? Do they match the pattern laid down on the inspired page! While God hath "chosen you to salvation, through sanctification of the Spirit, and belief of the truth," he hath also "called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thess. 2: 13, 14; 2 Tim. 2: 10-15. Is it any less important for us to know, not only Christ, but the "power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death," than it was for Paul! It was for the means of attaining unto the resurrection from among the dead, that he suffered the loss of all things. Is it not possible that we have been too anxious for God to fulfill His part of the Covenant, before we have fulfilled ours? Thus the very thing we have deplored—the long tarrying of our Lord—after all, may prove to be the greatest mercy; and show that he has only "waited that he may be gracious."

If it be true, that, "both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren," (Heb. 2: 10, 11,) then the necessity exists for us to copy after the pattern—at least so far as he has directed. Had we been taken into the presence of the King without such conformity, would he not have been ashamed to call us brethren? Here then is the pattern—"the Captain of our salvation" who expects his soldiers to follow him; and with this view of conformity, it is not hard to discover how he can say to them, "Well done, good and faithful!" Not only well believed, but "well done." "Though he (Christ) were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation to all them that obey him." Heb. 5: 8, 9. And he becomes that author to those who work out their salvation according to pattern. Read, 1 Pet. 1: 5-9, and see what the test of faith is before salvation comes. You here see that this salvation lies right at the "end of your faith"—Not only at the point where faith is lost in sight, but where it has embraced within its grasp the last glorious promise on the record of God. Your salvation comes at the same time with those, "which came out of great tribulation"—(Rev. 7: 14,) out of the "time of trouble." (Dan. 12: 1, 2,)

There can be no doubt of this, for "it is even the time of Jacob's trouble, but he shall be saved out of it." Jer. 30: 7.

"I am well aware of the unpleasant relation I shall find myself sustaining to those who are fond of "smooth things," and fine reports of prosperity in the land so visibly marked with Jehovah's curse, while presenting truths like the above. There are many in the land, whose motto is "I have waited for thy salvation, O, Lord!" Yet, like the seed of Dan, for whom it was inscribed, they lie as "an adder in the path, that biteth the horse's heels, so that his rider shall fall backwards." Gen. 49: 17, 18.

From such, nothing but expressions of horror can be expected; for they will not "work out their own salvation," and find themselves in an unpleasant frame when disturbed in their easy method of "waiting" for it.

THE WARFARE.

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when once your obedience is fulfilled." 2 Cor. 10: 4, 5.

What can the expression, "having in a readiness to revenge all disobedience," in this connexion, mean? There are a class of persons called the "elect" who cry unto God day and night, that God has promised "speedily" to avenge; (Luke 18: 8,) and that at a time when the existence of faith on the earth is questionable. I ask if these texts are not in perfect keeping with Dan. 7: 12, where judgment is given to the saints of the Most High? See also Matt. 13: 30; Rev. 14: 18. Again, what warfare is there for the saints, in which their faith is not concerned? Let the reader place his finger on such text. "And this is the victory that overcometh the world, even your faith." 1 John 5: 4.

It has been charged upon some, that they are propagating the doctrine of literally exterminating the wicked with the sword. However true this may be against Mormons, or eastern Adventists, I know not, but I do know that no such doctrines have been advanced by Adventists in this section: But I have no hesitation in saying, were it a duty enjoined upon us in the Bible, it would have been fearlessly advanced, for there are some who no longer seek to save their lives. The testimony of Jesus on this point is very plain; "ALL they that take the sword, shall perish with the sword." Matt. 26: 52.

I believe none question that the battle of the great day is referred to in Zech. 14: 1-3, when "the Lord shall go forth, and fight against those nations, as when he fought in the day of battle." And how did the Lord fight in the day of battle? If we can find out this, we shall find out how he will fight in "the day of the Lord." Read Joshua 10: 6-14; this, I believe, is the first place where we read that "the Lord fought." "And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel," and the manner in which He fought, was to "cast down great stones from heaven upon them," and they died. Again, in Judges 5: 20, it is said, "the stars in their courses fought against Sisera." In 2 Chron. 20: 20-30, is an account of another battle, where "the Lord fought." "And when they began to sing,

and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten." It was at the close of the battle, that "they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the Lord. And the fear of the Lord was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest round about." This is the way he fought, and so, says the prophet, will he fight in "the day of the Lord." And who can object—though his personal presence was not there. We shall find it much the safest in the end, to submit to all God's plans, and rejoice in them. But is it not said that "His feet shall stand in that day, upon the mount of Olives, which is before Jerusalem?" O, yes; "in that day," but it is not said that he will fight after that;—his people then, in the room of pursuing their enemies, are to "flee to the valley of the mountains." "In that day" (which I believe has begun) God will most assuredly fulfill his promise, and thus put an end to the battle. Psa. 18: 6-17; 77: 11-30; Isa. 30: 18-33; 29: 6, 7; Rev. 16: 15.

The vision (Hab. 2: 1-3); that was to tarry, and at the end "speak and not lie" was to speak by the Lord's fighting as in the day of battle. Hab. 3: 5, 12-19.

"With righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Isa. 11: 4. The account following is, that "they shall not hurt nor destroy in all my holy mountain." It is "in that day" that "there shall be a root of Jesse, which shall stand for an ensign of the people;" and his rest shall be glorious. If God's people do not enter into rest when they enter into immortality, or rather "put on immortality" at what point do they find that rest? We have been in the habit of holding up to the public, one of the inconsistencies of the 1000 years millennium theory—based upon the declaration "neither shall they learn war any more," while those same Millenarians found themselves compelled (from Rev. 20: 7, 8,) to teach a contradiction of their theory, by admitting that they would learn war again, at the end of the 1000 years; or at least that something should hurt and destroy in the holy mountain: and at the same time we have crowded this work of judgment, in the hands of the saints, on to the other side of immortality—disturbing the repose of heaven with the noise of war, when the Lord had not spoken.

Some of us have however, found it convenient, when closely questioned as to Daniel's "time of trouble," and the battle of "Armageddon," being the other side of the first resurrection, to waive the subject by introducing something else. It is sufficient to say that the Bible does not contain the record of a battle where the Lord fights for his people, without their faith being concerned in it. On this point, I will add nothing further in this place—hoping that the closing scenes of this great battle will save the necessity of any further reference to it; but will add a few remarks upon

THE FAITH ONCE DELIVERED TO THE SAINTS.

Faith, is a firm dependence upon the veracity of another—"the substance of things hoped for, the evidence of things not seen." When one

who promises, performs the thing promised, he keeps the faith inviolate on his part. The Bible of God is grounded upon the revelation, or testimony of God; and concerning the action on our part, in order to participate in all the promises, it is clearly set forth. Different kinds of faith are particularly described, by which we may know the true kind. A faithful description of the bad bills of an institution, are only laid down in the detector—the uses of the good ones are only dwelt upon. True faith is not a theory given to be taught by man—God teaches it by laying before us its benefits. It "cometh by hearing, and hearing by the word of God." The righteousness of faith "speaketh on this wise," "say not in thine heart, who shall ascend into heaven? (that is to bring Christ down from above.) Or who shall descend into the deep? (that is to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach." Rom. 10: 6-8. "Without faith it is impossible to please God," from which many take it for granted that it is impossible for them to be destitute of it—seeing it is a point assumed that they do "please God." If the true bill is known by the description of the bad ones, look at some of the evidences which concern the absence of the true faith. Matt. 21: 21, 22. In the room of cautioning his disciples against presumption, in aspiring to the power of blasting a barren fig-tree, Christ immediately added to this privilege, that of removing mountains. Mat. 23: 23. The sin of the Pharisees was not that they lacked in externals, but faith, with judgment and mercy, was omitted. Mark 4: 38-41. Here our Lord rebukes his disciples, because they did not extend the power of faith, to silence the storm of wind, and troubled waves. A mere profession of faith in God, is no more peculiar to professors of religion, than it is to devils; for while the former believe there is one God, the latter believe the same, and tremble, as the former will, when they are made to see that true faith has hardly existed on the earth for a long time. The age of God's power in answer to the prayer of faith, has never passed away by any decree of his; but the age of faith, has long since passed. The first church under the Gospel dispensation left their first love, and were exhorted to "repent and do the first works," or suffer the penalty of having their candlestick removed out of his place: And has God become more lenient? Is the sin of unbelief less heinous in his sight?

The King of glory must soon come, and the Kingdom must be awarded to those who bring forth, not its talk only, but its fruits.

[TO BE CONTINUED.]

✠ The letters of Geo. Ruebush, D. C. Tourtellot, P. Tiffany, C. K. Farnsworth, O. R. L. Crosier, and E. L. H. Chamberlain, will be published in the next number.

Bro. Cook, was last heard from at Huron, on his way to the East.

✠ My expectations of going to the East have been again thwarted. I have no anxiety on the subject, only to be found in the way of duty, engaged in the work of my Lord.

LETTERS AND RECEIPTS.

For the week ending Nov. 6th.

J. V. Bassett, 1.00; G. W. Peavey; George Ruebush, 2.00; Cyrus H. Farnsworth, .50, and .50, for John Stowell; P. Tiffany, .50, and .50, for Marcus Austin; S. H. Wainwright, .50, and .25, each for A. Flavel, and R. H. Jackson, and 1.00, for Rebecca Earl; Daniel C. Tourtellot, 2.00; Wm. Cullen, .50; Thomas Kimpton, 1.00; A friend .50, (name mislaid) L. D. Ehrich; H. Campbell, P. M., F. Bancroft, P. M., E. L. H. Chamberlain, 1.00, and .50, each for G. P. Persons, and Wm. Mitchell; O. R. L. Crosier,