

# THE DAY-STAR.

E. JACOBS,  
Editor & Publisher,

"We have also a more sure word of prophecy; wherunto 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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### Letter from Bro. Drew.

South Palmy, N. Y. Dec. 19, '45.

DEAR BRO. JACOBS:—

I take this opportunity to send you a little money to help support your sheet, the "Day Star," which I am now receiving. I receive some food from it. I am receiving a number of Advent papers weekly, and get a little food from each one. So what I get from these and the Bible I have been enabled to live. I have been a believer in the Advent a little more than two years. I never have had any reason to doubt but what the Advent movement was of God. But truly, dear Bro., we have had a trying time for 6 months past. But bless the Lord we are beginning to feel in this place that our last struggle is coming on us, and we trust we shall soon be delivered. We have a band here of some 10 or 12 believers well united. We have a house of our own where we meet to worship. The wicked have no lawful right to molest or make us afraid, though they do it sometimes. We hold our meetings each evening. God has revived his work among us recently. Some of us are very strong in the faith that this is the month in which God's children will be gathered into the ark.—Christ Jesus, and probation end. Look at Hag. 2:

My dear Brother, I want to say a few words concerning that "shut door" which has caused so much writing and talking, and division among us Advent believers: I will do it in a few words. I believe with you, that there was a door shut in October. And according to the light I now have the Bridegroom came in the sense that John saw him, Rev. 14: 14; Dan. 7: 13, 14. Now let us look at the parable of the 10 virgins in the 25th ch. of Matthew. Now observe who it was that went forth to meet this Bridegroom. Was it the nominal professors of the different churches? Most certainly you will answer it was not, for they were our opposers. Well, did unbelievers who made no profession of religion? Would they think of going forth to meet the Bridegroom, all in their sins? Most certainly they would not. Well then, who was it that the door was shut against? Why, it was shut against those very characters that we hear now crying, (in the 11th verse) Lord, Lord, open unto us!—the foolish virgins that had no oil in their vessels—no faith in the coming of the Bridegroom on the 10th day of the 7th month. They started merely through fear—had no internal work wrought in the heart by the Holy Spirit of God. They run off the track before the 10th of the 7th month, and asked the wise for oil, or faith, or evidence, and were directed by the saints to go to them that sell and buy for themselves. They went, but not to the right place in season, and now after it is too late, we hear them crying, Lord, Lord, open unto us! These are the individuals that this door is shut against, and no others, except those that have sinned away their day of grace.

Oh my dear brethren be careful. Work while the day lasts. Probation is just about to be closed up. The 7th seal may be opened for aught I know before these lines shall reach the press. Then will it be said, "it is done." There will be silence in heaven some seven days. Then the 7th vial of God's wrath will be poured out upon this ungodly world.

L. DREW.

## THE DOCTRINE OF PROVIDENCE.

BY J. B. COOK.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Mat. 10: 29-35.

The blessed Redeemer informs us, in this connection, what his servants may expect from this world. "Ye shall be hated of all men, for my name's sake." "If they have called the Master of the house Beelzebub, how much more, them of his household." Fear them not, however, for their agency is limited to this world—to the body.—Nothing that befalls you is beneath my notice.—Nothing you suffer is overlooked. No sacrifice will be unrewarded. A prophet's, and a righteous man's reward may be yours; because those who receive them as such, obtain their reward, and whosoever shall give, to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." ver. 41-42.

Every thing as important as your murder, or as minute as the falling of a sparrow, or the pulling of a hair from your head, by the wicked, occurs by the direction, or permission of Providence. Nothing that befalls you, shall occur "without your Father." "Whosoever, therefore" believes this, and will "lose his life for my sake, shall find it." Whosoever, in view of opposition and reproach, will fearlessly, "confess me before men," I will own & honor, "before my Father, in heaven."

We have here, a most impressive statement of the doctrine of Divine Providence, and Divine guidance; for nothing less important than the numbering of the hairs of their heads, can well be conceived. The assurance is adapted to encourage faith, and dissipate all fear of erring man.

This doctrine of Providence, seems to be apprehended by but few. I do not say that few comprehend the stupendous scheme and scope of Providence. This is clear; for finite, can not comprehend the infinite. The creature can not attain to the lofty reach of the Creator's purpose, but I mean to say that few understand, by faith, the scriptural doctrine of Providence. It is no more necessary for us to grasp the boundless plan of Providence, in order to believe, than it is to comprehend the infinite God, in order to believe in God. "It is high as heaven, what can we know, deeper than hell what can we do, the measure thereof is longer than the earth and broader than the sea." We may, however, believe in God, and in his Providence; we may see that part of the ways of God which belongs to our time, and concern our duty and destiny. It is ruinous, not thus to believe.

There are fewer still who have any just apprehension of the revealed object of God's Providence. It is, in its loftiest range and minutest supervision, to carry forward and carry out the purpose of Jehovah. Ehp. 1: 9-10. Having made known unto us the mystery of his will—that in the dispensation of the fulness of times, He might gather together in one all things in Christ. Amen!

Divine Providence is Divine oversight,—Divine care, or administration over this and other worlds,—angels, men, and devils. Its object is to lay every creature and every agency under contribution to his all comprehending purpose. Like a mighty flood (in one point) it comprehends all, unites the past with the present, and the present with the future; and bears all forward toward the consummation—making each and every event "work together for good to them, who love God." The channel in which this mighty, ever bearing

tide of cause and effect, purpose and accomplishment flows, is the "sure word of prophecy." Prophetic truth is the track on which Jehovah's providential chariot has ever rolled. On this track it will roll, till it reaches the grand depot. By taking heed to the "sure word of prophecy," we may see in what direction God is driving his (to most men) dreadful agencies; and toward what grand consummation, his plan of Providence is tending. By watching, in the light of revealed truth, for the intermediate objects on the way to the consummation, we may know how many we have past, and how few, we have yet to pass. If we had not passed all the great kingdoms, save the closing scenes of the last,—the first Advent,—the apostacy,—the rush "to and fro" with the increase of "knowledge" which was to characterize "the time of the end"—the series of "signs" by which we may "know" our Lord is nigh,—the preaching of the faithful and the unfaithful servant,—the going forth, the tarrying, and the subsequent midnight cry, then they are yet to come; but if these events are matters of historic record then we can not, in the light of reason or revelation, look for them amid the developments of future prophetic fulfillment.

Prophecy is history, in advance. History is the record of prophecy fulfilled. All the great kingdoms of earth, with their greatest changes,—the first Advent and the vicissitudes of the Christian church, were sketched out by the pencil of prophecy, about twenty hundred years ago, but now, all authentic history testifies to the past that we have in the progress of Providence, passed, Babylon, Persia, Greece and Rome,—the first Advent, and the predicted revolutions of the fourth empire, save one, which terminates its dreadful career. Thus all history, as well a scripture, proves the declaration of the prophet of God.—"Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets." He unseals the prophets eye, and opens to his view, coming events. The historian sits to record them as they occur. Providence never mistakes, nor wheels round, to roll by the predicted event the second time. No, when the event has been recorded it is, like the Deluge, in the past. There is no second series of the four great empires,—no second first Advent, nor time of the end, nor midnight cry. "As for God his way is perfect," therefore He never mends his ways. He fulfills his word at once, and it is done forever. The prophetic sketch is sketched correctly. All the events of history harmonise with it. In the order of sequence, in time, and manner, they all transpire as penciled by prophecy. The history of those nations which come within the range of prophetic vision, attests the truth of the scriptural doctrine of Providence. The heathen, and all our race are comprehended within the range of those prophecies which relate to the consummation, but up to that period, prophecy, more immediately, if not entirely relates to those nations whose history, is connected with God's people.

I. We will take a brief survey of the field and scope of Prophecy. This is the theatre of Providence and the theme of history. The grand, the parent prophecy, the germ of Jehovah's revealed purpose, the mother text is in Gen. 3: 15. The seed of the woman shall bruise the head of the serpent—crush his power. In the more full expression of this prophetic truth, it is affirmed that: "for this purpose was the Son of God manifested, that he might destroy the works of the Devil." Redeem this world from sin and the curse, and fill it with glory and God. When "Death and him that has the power of death" will have been destroyed, not a scrap left. When all corruption shall have fled into hell to be forgotten, and every creature in earth and heaven, and under the earth shall join in the song of salvation, then all will be "very good," as God made it. God will again, dwell with men, and they will be immortal.

Though God gave his fallen creature man, this assurance of triumph over the tempter; and a typical service called sacrifice, to embody the great truth in their worship, so that none could worship but by calling the promised deliverer to mind; yet, in process of time, all had corrupted their way, save one man. The Deluge then, became a means essential to the attainment of the end, which God had revealed. To prevent the universal putrefaction and perdition of the race—to counteract the Tempter and prevent his triumph, Jehovah poured a flood around the world to wash it of its pollution.

Then again, after the flood, when mankind forgot alike God's judgments and promises and claims; and under the guidance of Satan were tending to the same state, with that of the inhabitants of the old world, it became necessary for God to interpose. Having pledged himself not to allow another deluge, he gave up most of the world to their chosen way,—to fear and serve the Devil, their chosen god; hence they do not come within the range of prophecy, except for destruction. God Almighty chose Abram his friend and servant. He separated him from the mass of mankind to be the head of his household,—the household of faith. The ordinance of circumcision, was the token, and the memorial of their separation to be God's peculiar people. Their sojourn in, and deliverance from Egypt—their miraculous preservation in the wilderness, their wonderful history in Canaan, in which God seems ever to have his eye on his promise and pledge to Abraham,—their dispersion and otherwise unaccountable preservation to this day, according to prophecy, proves, that there is a Providence. A special, as well as general supervision which God extends over the affairs of men. The Divine plan, as sketched out in prophecy, touching the first Advent, the revolutions in the Roman empire, the apostasy, and the changes in the Christian church, is fully sustained by the records of Providence. The field of prophecy has been the theatre of Providence.

The prophecy may be regarded as the conception of the specified event. Then the watchful eye of God is ever extended over it. His fostering hand cherishes the embryo till "the set time," then every event, as minute as the falling of a sparrow and every thing as vast as the dissolution of an empire, or the destruction of the world, will, by the direction of Providence, concur to give it birth. To such events, there are no abortions. No counterfeit fulfillments. They are absolutely unique in their character. Each predicted event down the entire track of Providence, is as peculiar and as distinct from every other, as are the four great empires—as the first Advent from the second. We can no more confound them, (though we may be ourselves confused) than we can confound the earth with its central Sun—or the Deluge with the final conflagration. Such is the astonishing precision of the prophetic chart. Such the wonderful accuracy with which Providence fulfills the minutest touch of the prophetic pencil. "Are not two sparrows sold for a farthing? Yet not one of them shall fall on the ground without your Father." "Fear not therefore," ye are willing servants of the Most High. God's plan does not contemplate the giving of you up to the delusion of the Devil. "Ye are of more value than many sparrows." "But thou Israel, art my servant, Jacob whom I have chosen. The seed of Abraham, my friend I have chosen thee & shall not cast thee away. Fear thou not, for I am with thee." Isa. 41: 8. Who as I, shall call, and declare it, and set it in order for me, since I appointed the ancient people! The things that are coming, and shall come, let them shew unto them. Fear ye not neither be afraid; have not I told thee from that time, and have declared it!—Ye are even my witnesses. Is there a God beside me? No, for even Jehovah himself says that He does not know, of any, Isa. 44: 7-8. The prophet, in harmony with the Great Teacher, Messiah, teaches us not to fear earth or hell; but to fear Him who "hath set in order," and told what is coming and shall come. Those who declare the truth of prophecy and shew its harmony with history and passing events are God's "witnesses." We testify His existence and point

to the evidence of His ever present Providence, in what "is coming and shall come." We delight to recognise his all comprehending agency. We "leap for joy," when, with this evidence that we are his witnesses, we hear Him saying "Fear not." "The very hairs of your heads are all numbered." Such are brethren to Paul, "not in darkness." They having got, can give "meat in due season." Having Christ, they can confess him "before men."

Those who know not God, either in his prophecy or Providence, are not his "witnesses."—They can not be the "Israel" whom Jehovah cheers on to achieve the victories of faith. Such may tremble for their reputation, vie with Jesuits in their energy and policy to get the "honor that cometh from men;" but he "who is not with me is against me," saith Jesus. The Jews 1800 years since could not deny the facts occurring around them, nor durst they deny the prophecies; but they denied that the facts in the life of Jesus, fulfilled prophecy. Thus they were not God's "witnesses." The few despised disciples who saw the hand of Providence fulfilling prophecy, were God's witnesses. Messiah assured them that they had nothing to fear, from death or Devils, ver. 28, John 10: That people, who would not believe both prophecy and Providence, had rejected all the light God gives to sustain faith.—Then they were in his way, and the wheels of Providence must either stop, or they be crushed by its onward revolutions. Just so now. The professing churches having taken their stand, denying that Providence is fulfilling prophecy, connected with the second Advent, (though they can neither deny the prophecies of such events, nor the facts of their occurrence) must and will perish, as did the Jewish nation. All the evidence which God grants is given when history testifies the truth of prophecy; consequently, if that be denied, Christ is denied, and 'wrath to the utmost' will come on those who had till then, been his acknowledged people. By how much the Christian church has had greater light than the Jewish, by so much is their guilt greater, and their revealed damnation more dreadful, Mat. 24: 51; 1 Thess. 5: 3; 2 Thess. 2: 10, 12.

Professing Adventists have no dispensation in their favor, but must see their flagrant folly, if they recognise prophetic fulfillment up to a certain point, in our history, and then deny it in those events which are most manifestly, in time, order of sequence and manner of occurrence just what Jesus predicted. This was the sin of the Jews at the first Advent. They saw and confessed both prophecy and Providence, up to their own age, and history. This, the folly of the Protestant church, they recognise both down to this generation; but from that point they seem blind as bats in the day time. Now shall Adventists come on, be witnesses for God, and "confess" Christ only up to '43! Did either prophecy or Providence stop there? Or has Satan steered the ship over the shoals, at the tarrying,—up the falls of the 7th month, giving out a false midnight cry, and a mistaken clamour, as he shoved through 'the shut door,' and got the whole of his crew where they can not hear, or much regard, the evidence of opening Judgment! It may be very convenient to say that Satan has the helm; but that, damned the Pharisees. It has left the churches, like the mountains of Gilboa, on which there was neither rain nor dew. It must be ruin to every such soul; for whosoever shall deny me before men, saith Christ, him will I also deny before my Father who is in heaven.' O Lord we will 'confess' thee in thy Providence, and when predicted events occur, we will, by thy grace, witness for thee. Amen!

II. The doctrine as we find it in the scriptures should be distinctly stated in order to be correctly conceived. The doctrine is that THERE ARE NO AGENCIES ADEQUATE TO GIVE BIRTH TO PREDICTED EVENTS, SAVE SUCH AS GOD EMPLOYS; consequently, when they occur, we may know without a doubt, not only, that they are a fulfillment, but also that God has done it.

The Jews said that the wonders they saw were wrought by Beelzebub. The church affirms that the Advent movement 'is of the Devil.' Some

'Adventists' who would not venture to say that Satan guided those who preached the hour of God's Judgment in '43, and the midnight cry, in the autumn of '44; yet they do not confess Christ—his word or Providence in it. Now we may as well be candid; acknowledge the Providence of God in it, or deny it. If the Arch Apostate be allowed, at the predicted time, and in the recorded connection of events, to get up a counterfeit fulfillment, then what ground is left for faith! We may never be confident that the word of God is being, or has been, fulfilled; consequently unbelief may not be sinful. Nay, why would it not, be praiseworthy! It is both rational and right, to doubt, where there is good reason for doubting, as rational and right as to believe where there is reason, to believe. But we maintain, with all our might and mind, that there is not in the scriptural doctrine of Providence any ground, at all, for doubt. When the most unimportant events, transpired in the life of Jesus, according to prophecy, they were recognised as the fulfillment. Taken together, they were regarded as proof positive that Providence had put its broad seal on his Messiahship. The time, and circumstances were not, however, more correctly sketched than is the time of the second Advent, or the events which immediately precede and introduce it.

If the events referred to have been witnessed, even though they be as unimportant, in human esteem, as the parting of our Saviour's raiment, or his burial in a rich man's tomb, it is the fulfillment of the prophecy. God in his Providence has done it. We have got beyond those way marks on the prophetic track. They can never be witnessed again; for God's word is the truth,—the truth is the agreement between his word and the event, as brought out in Providence. If 'the word' names it but once, and Providences produces it, or allows it, twice; then there is not an agreement. Should Providence, grow 'slack as some count slackness,' let Satan get the start and counterfeit the event, agreement would not exist; because the prophetic word notices *no counterfeit*, with the genuine, event. But we affirm on the highest and best authority, God's 'word is truth.' The events of Providence must agree. There will be no repetitions, or false fulfillments, where none are specified. When a predicted event occurs, it is genuine. We are bound to believe 'without doubt or wavering.' There is an ease, a naturalness, a Divinity about them, which walls off all cause for doubt. It is true, doubts arise; but they spring from a source entirely disconnected with the prophetic fulfillment,—from the heart.

Let us illustrate by several recorded events, in which the principle, or doctrine, as stated, must be acknowledged, just as far as the Bible is allowed to be true.

1. We notice the creatures, 'of every kind,' which went into the Ark with Noah. The Patriarch was told, yet seven days and I will cause it to rain on the earth. 'Come thou and all thy house into the Ark. Of every clean beasts thou shalt take to thee by sevens. Of fowls also, of the air, by sevens, the male and his female, to keep seed alive upon the earth.' This was the plan revealed 120 years before; but did Noah set traps to catch the birds? Did he make yokes, and harness, for the mighty lion, and his mate, and other creatures of less strength, but greater fierceness and rapacity? No, no, that would have been a greater labour, than to have erected the Ark! THEY CAME, and went in, two and two, unto Noah, into the Ark, the male and his female, as God commanded Noah." They seem to have come in one day; because 'the waters of the flood were upon the earth,' after seven days. Their entrance was as natural as that of Noah himself.—They came spontaneously, like the subsequent descending flood. This event, was as great a miracle, as the Deluge, and was adapted to sustain and settle the faith of Noah's family. They had no fears that the old ship would founder, or spring a leak after that. There was Jehovah's hand. The event occurred at the right time. God's Providence concurred with Noah to fulfill his word. That cannot be counterfeited.

2. Joseph was informed by God that his brethren who hated him should do him reverence. Gen. 37: 1-9. As they were, in vision, binding sheaves

in the field, his sheaf stood up and theirs stood around doing obeisance to it. Now this, and another dream, were accomplished in a way that no mortal could have imagined. The Devil did not dream, how it could be done,—much less counterfeit it. The brethren must find the pasture short, as far as Dothan, where the Ishmaelish caravan was to pass on their way into Egypt. Joseph must, in order to obey his father, go to Dothan; and the caravan come, just in time to take him from the murderous hands of his brethren. Then all the events, clear down to the seven years of plenty, and the seven years of famine, which reached to Canaan, and compelled the sons of Jacob to go down into Egypt and bow to 'the Lord of the land,' occurred in Providence, as if they were so many means to accomplish the end,—fill out the prophetic sketch. The date, name and circumstances, guard this event, and defy all attempts to counterfeit it. Like most events of prophecy, this in the fulfilment, complicated & apparently counter, as were many of its parts, does not stand isolated. Its admirable parts, are themselves but a part of God's great plan of Providence,—a few links in the golden chain, which then connected the past with the present, and stretched on its influence, into the future. It was all comprehended in the prophecy made to Abraham concerning his posterity. Joseph's history was, to previous prophecy, as the wool to the warp.

3. The deliverance of Israel from Egypt furnishes a striking illustration of the doctrine of a special Providence. Moses was not murdered according to Pharaoh's decree; but nourished by his own mother. Nay, the author of the decree or his daughter paid her wages for her maternal carresses.

The elevation of David to the throne of Israel, and the entire history of that nation, proves clearly the doctrine stated, that there are no agencies adequate to fulfill prophecy, save such as God employs. Isa. 44: 24, to 45: 4. When a predicted event does occur, we may know that it is a fulfillment of the prediction, and that God's Providence has interposed for its fulfillment.—To such events there are no seconds, any more than a second birth, or baptism, or burial of Messiah. The chariot of Providence rolls by. The event looms up with God's seal impressed on it. It never recurs.

An apparent exception may be suggested, from the false christ, that have appeared; but on reflection it must be seen, that they are themselves a verification of the doctrine, because they come within the range of prophecy. Their appearance must be found in history, the record of Providence.

III. Let us notice the more important reflections suggested by this subject.

1. God has magnified his word above all his name; therefore all the leading events recorded in the history of the world, have occurred as to time, circumstance, and connection with the past and the future, according to God's word. Nothing which comes in competition with that word can stand before it. No, not even though it bear God's name. Jerusalem, the Temple and the chosen seed, must perish, sooner than a 'jot or tittle' of the word should fail. Those attributes of wisdom and goodness and justice and mercy and power which have secured a fulfillment of the 'sure word' thus far, are all pledged to accomplish every minute, or grand prophecy relating to the consummation. God in his word specifies each event. His people drink in the Spirit by believing the word—they yield themselves up to his guidance and the Providence of God concurs, then the event transpires. There will be nothing, in all time, like it. Should any combination of agencies attempt a fulfillment, it would be, like the false christ, out of the predicted time, and out against all the arrangements of Providence; hence, they could not succeed. The prophecy relating to the Turks is an instance, of the steady purpose of Providence, to allow no agencies to impede his purpose. In their rise they prevailed in spite of all crusaders, and all christendom. Then at the expiration of their appointed time, they decline, though all the great Christian powers, are in unholy league to sustain them. It is, then, clear as scripture fulfilled can make it, that there are

no agencies, which can counterfeit, or derange the progressive fulfillment of the prophetic word. When the time arrives, each predicted event appears; and God's Providence must be recognised in it, or we be convicted as, so far, infidels.

2. Many 'confess' the Divine hand in the scores of prophecies, fulfilled at the first Advent of Jesus; but they imagine that he will not be very exact in honoring the predictions, or teachings of his Son relative to the second. They forget that God's word is but the second edition of himself,—identified with himself,—the transcript of his own mind. He must to honor his word above all his name, maintain it, though it require the ruin of the professing church, or the dissolution of the world. We may begin with a series commencing two thousand four hundred years ago,—and come down the track of prophecy. We find the four kingdoms, the first Advent. The apostacy, the taking away of his dominion. The progress of 'knowledge' in 'the time of the end,' the signs in 'this generation' which shall not pass till all be fulfilled, the preaching of the faithful and unfaithful servants. The drying up of the symbolical Euphrates, the several periods of waiting for Jesus called 'watches,' the hurting of the earth, trees and sea when the four angels should cease holding the winds, and the 'angel from the East,' the sealing of God's servants,—the going forth to meet the Lord, in the light of the prophetic periods, and the fulfilled signs of his coming,—the subsequent tarrying, the midnight cry and the clamor about 'the door,' and the going without the camp bearing his reproach, have transpired in the time, order and manner, in which they are noted on the prophetic page.

Let us mark the series in the parable Mat. 25: 1-10. The preaching of the time, and the signs, was sustained by most marked interpositions of Providence. The earthquake which rocked half the earth. The comet's trail extending across half the heavens. 'The fearful sights and great signs from heaven.'—'Signs in the Sun and in the moon and in the stars.' Men's hearts failing them for fear, and for looking after those things which are coming on the earth.' This was the class of predicted events, which filled the press, arrested the public mind and forced the conviction on multitudes, that something dreadful was at hand. This class of events greatly confirmed believers in their going forth 'to meet the Bridegroom.' Learned ministers and learned unbelievers confessed the plausibility of our scriptural argument. The unlearned and unreflecting could see the natural signs, and feel the beating of the public pulse. Thousands and tens of thousands trembled, though unconverted still. The mass of mind was, to say the least as much affected, as 1800 since, by the interposition of Providence to bring out the day of Pentecost 'according to the scriptures.'

Now Mark! Some body, or some thing, did these things, at the time specified 'in the vision' written on tables. It was a streak of nature,—chance 'mesmerism, human influence,' the Devil, or else in accordance with predictions of Jesus. If the last, then we had the right time. God put his broad seal on it. We did 'understand' the periods. The vision did 'speak and not lie.'—Amen! This providential interposition, did not take place in '42, nor in '44; but in that very year to which the prophetic times pointed. In the year when 'the virgins took their lamps and went forth to meet the Bridegroom.' It was 1843. Amen.

Then during the tarrying, which occurred against our will, the midnight cry was raised.—We echoed 'Behold the Bridegroom cometh, go ye out to meet him.' From the periods, tarrying, and the types, we concluded, that 'the set time,' was the 10th day of the 7th month. The scriptural argument was convincing, that the day of Atonement, the set time for cleansing the typical sanctuary, was the time, to expect the Anti-type of all those rites. Then, those who are characterised in the promise of God as his people, those who, like servants were waiting for their Lord, who looked for and loved the appearing of Jesus, yielded themselves up to the scriptural argument. They found the Spirit and the Providence of God concurring most manifestly, to give the midnight cry. Amid the signs of these last

days, nothing like this occurred till after the tarrying. Nothing like it has occurred since. The cry was given at the right time, so far as could be ascertained by a prayerful, critical study of the word. It came in the right place, in the series of prophetic fulfillment. The preceding and accompanying circumstances of Providence, favored the mighty spiritual movement among believers, and the cry was borne on every breeze, till it reached and arrested every ear. The leading events in the parable have become history, as really as any that are found in the prophetic track of Providence. I know that it is an easy matter to 'deny' Christ, or he would not have been denied, when He, himself was the preacher, and Providence the expounder; but these events are certainly as important, as the place of Messiah's birth,—his going into Jerusalem in triumph, or being hurried without 'a bone broken.' They have all the marks of God on them that you find on those, which have been witnessed in other ages of prophetic fulfillment; and seeing a sparrow does not fall to the ground 'without our Father,' these did not transpire, but under the direction of His Providence, to fulfill his word; because that 'can not be broken,' either by chance, or mesmerism, or Satan.

My brethren, let us confess Christ's truth in the Parable, confess Providential agency in the corresponding events, as they have transpired before our eyes. Come what will, deny who may, let us be witnesses for our God and Saviour. He 'set in order' and 'declared' this series of events. I confess a perfect fulfillment. Amen.

3. By the 'word of God, quick and powerful,' in the Midnight cry, we were cut down as the harvest. True we are in 'the field' which 'is the world;' and the breaking up, with the varied trials about the shut door, may complete the threshing and winnowing, as taught in the figurative harvest. Astonishing! how the chaff flew!

Now whatever Jesus meant, here is something like it. My concern is to be found among the wheat. I dare not deny the grace of our God which I have enjoyed,—dare not deny that His word, more stable than the world, means something; especially when expounded, and the exposition written out by the finger of Providence.

4. Those who deny that God has fulfilled his word in the Advent movement, might be compelled to deny his agency in the whole series of prophetic fulfillment, back to the time of Cain's fulfilled curse, and driven off beyond infidelity, into Atheism! They would have us not only infidels, but absolute Atheists. Infidels 'confess' God's Providence. These would have us deny it.

It is however, as irrational as unscriptural, for the preaching of the hour of God's Judgment and the midnight cry did not require the slow process of 'the societies,' sending out their salaried slave-like lazy agents. It was done naturally, spontaneously and successfully, like the entrance of the lion, the leopard and other creatures, with their mates, into the Ark with Noah,—with an ease and naturalness, which has ever characterised prophetic fulfillment. Joseph's brethren did him obedience, willingly.

We are now, in our Advent experience, where Noah was after the animals entered the Ark.—This Divine interposition was to him the crowning testimony! He knew that God was with him, and this was security enough for faith. So the predicted events, occurring in the Advent movement, prove the presence of God by a special Providence. We 'confess' the promised presence and agency of Him, who confirmed Noah's faith, by interposing to fulfill his word. We know that our God, who has guided, will guide those who concur with his Providence, to fulfill his word connected with the Advent of Christ into the kingdom. Doubts to the winds now. Hallelujah!

5. Some, however object to the idea that God had any direct or determining agency in these recent events, because those who believe and concur are unknown to fame or philosophy. They seem to imagine, that it is too small a business, for God to meddle with. They are so ignorant as not to know, or so infidel as not to believe, that a sparrow does not fall 'without our Father.'

Others reject the scriptural doctrine of Providence, in our recent experience because the mid-

night cry was so limited. They forget that the ministry of Moses,—of Messiah,—of the Reformation was too limited to meet the demands of scepticism.

But the grand objection is based on our disappointment. You were deluded. God's Providence did not produce the events of prophecy, because your expectations were not realised. I confess that we were grievously disappointed. A perfectly satisfactory explanation of the nature, as well as cause of that disappointment, may be given at any other time. The question of our disappointment is distinct from that of prophetic fulfillment. In Mat. 21: we have an illustration. The blessed twelve and the shouting multitude, were on the tip-toe of expectation. They thought that His entrance into Jerusalem according to prophecy, was the time, when He would take the throne. They were disappointed, because they misconceived, his design in fulfilling that predicted event. The prophecy was however, just as really fulfilled, as if they had correctly, conceived God's purpose, and realised their expectations. The disciples were extremely disappointed and distressed at the crucifixion. *'They were glad, but still disappointed,* in his visit to them after his resurrection. Those disciples were enabled to correct their mistakes by the Providence of God. So can we, who believe. The disciples' mistake did not destroy discipleship. It was pity, in them to desire the Kingdom and honors of Christ. Their mistake, resulting from their limited knowledge, or capacity, did not destroy their piety. Just so with us.

6. It has been said with reproachful sarcasm, you 'can not be disappointed!' As if we held on from sheer obstinacy, or from an assumption of infallibility. But no, we say that God's Providence, fulfilling his word, is not to be belied. His Providence never concurred with his people, at or near the right time, to make a false fulfillment. The idea would be a *lie on God.* It would give the lie to all He has revealed of His Providence—or promised his trusting obedient people. We confess our mistake relative to God's design in those prophetic accomplishments. We stand corrected. Conscious of our fallibility we cast ourselves on Divine infallibility. Amen!

Those who reflect on us, seem not to see themselves. They assume that *their* conception of the Advent, must be realised; as if their theory of prophetic fulfillment was more true worthy than the Providence of God, when fulfilling his word. This, brethren, was the sin and consequent ruin of the Jews. Instead of correcting their mistakes, as did the despised disciples, by Providence and prophecy, they stood on their 'original faith.' Messiah must come according to their conceptions. There they stood, in a fixed position, till 'their house was left unto them desolate.' The disciples on the contrary saw scriptures being fulfilled, therefore they moved on down the track of truth, with Providence. Had they stopped, they would have been left and lost. I dare not follow an example so fatal, so sinful, as that set by the Jews. I would be a 'disciple' however much despised.

7. All attempts to readjust the prophetic periods is labour worse than lost. The idea that chronologists have erred, and have caused us to err, looks like playing into the hands of Infidels. The Infidel had common sense, if not scripture, in his remarks to Bro. Miller. Bro. M. cannot answer him but in harmony with the Bible doctrine of Providence. The integrity of God's word is fully maintained, if it is being fulfilled. This shuts the mouth of Infidelity; but to admit that the doctrine of Divine Providence, and the promise of Divine guidance, must give place to mistakes of chronologists, exposes us to its loudest laugh, or its bitterest scorn. Bro. M. says in his letter of March 10: 'I have no guilt in proclaiming time, for the time is, by God, revealed, and wherever the mistake may be it is not in my power to rectify it. I must leave that with God.' The mistake was of precisely the same nature with that of the Holy Twelve, and others, Mat. 24: 4.—They overlooked the events which were to intervene between that prophetic fulfillment and the Kingdom. They mistook the Lord's design in that fulfillment. *It was however, a fulfillment.* So in our case precisely, God's will was done.

Our experience, in this respect, harmonises with that of God's people at every epoch in our world's sad history. They have all made mistakes just like ours, notwithstanding they were honored of God to act the part assigned his people. Ex. 5: 21-23; Mat. 20: 56. The disciples all forsook him and fled; yet even in that they fulfilled, Zech. 13: 7. They had inadequate conceptions of God's revealed plan, Luke 18: 31-34, though being fulfilled before them. Now it would be passing strange, if believers, in this age of glory and wonder should have surpassed Patriarchs, Prophets and Apostles in the accuracy of their conceptions of Jehovah's purposes, or of the manner, in which, he would accomplish them. Then to maintain that *we have been wiser* in this respect than all the divinely instructed of other ages, after God's Providence has proved us not so, evinces that 'pride which precedes destruction, and that haughtiness which goes before a fall.'

8. In confessing the doctrine of Providence, we confess a present God. This the text teaches. We confess the supremacy of the present Deity. His plan comprehends agents voluntary and involuntary. The drama is arranged, as sketched in prophecy. The scene changes,—the actors appear and perform their part, and the entire movement in the theatre of earth proceeds in harmony with the published plan; for Providence is the Master of ceremonies. The preparatory scenes having been acted the *finale*, will soon open, on our astonished, or enraptured vision.—'The righteous will be saved. The wicked will be damned, and God's eternal Providence approved.' Amen and Amen.

O Lord give us grace and we will 'confess thee before men.' Be 'witnesses' for thee,—that thou 'hast set in order' from ancient time, and declared it! No agency can defeat or derange the 'order' which thou hast declared. When the predicted events occur in the prescribed 'order' we confess the truth of Jesus. It does not occur 'without any Endless.' It does take place by the direction of Providence, a present God. So it will be till our Lord appears in Glory, till his people also appear with Him in 'Glory.' Hallelujah! Praise ye the Lord! We are 'not orphans,' not left comfortless. He is present, fulfilling his word. And none having passed the introductory scenes, Glory will open. All who have not 'cast away their confidence' shall be glorious like their Lord through a blissful immortality. Amen!

Why 'confession' is not then an 'apology' to the world; but a continued acknowledgement of Christ. This is the word of my testimony. We overcome by the blood of the Lamb and the word of their testimony.

9. Finally, as Noah knew that God was with him, when he saw the creatures coming two and two' unto the Ark.—As Joseph knew his vision to be from God when his brethren were bowing before him.—As Moses' mother and David's friends knew that God was with them by a fulfillment of his word.—As the Apostles knew Jesus to be the Messiah, by events, and his works according to scripture; so we know without a doubt that the Advent movement is Divine in its origin, Divine in its progress. Divinely glorious will it be in its results. Amen!

J. H. COOK.

Letter from Bro. Bush.

Toronto, U. C., Dec. 18, 1845.

All happiness to you, my dear beloved children in the Lord. I thought I would write you concerning the Ancient of Days, and concerning the Books being opened according to Dan. 7: 9, 10; Rev. 20: 12, and Dan. 7: 22; Until the Ancient of Days came, and judgment was given to the saints of the Most High. This seems to be the same with John 14: 1, 2; Verily, verily, I say unto you, 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. This seems to be the same with I Cor. 6: 2, 3. Do ye not know that the saints shall judge the world? And how shall they judge the world? The Lord says, the word shall judge the world in the last day. Ps. 149: 5-8. Let the saints be joyful in glory: let them sing aloud upon their beds;

let the high praises of God be in their mouth, & a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their rulers with fetters of iron; to execute upon them the judgments written: this honor have all the saints. Praise ye the Lord. Heb. 4: 12. For the word of the Lord is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and Spirit. Jer. 23: 28; He that hath my word let him speak my word faithfully: What is the chaff to the wheel with the Lord. Is not my word like as a fire saith the Lord, and a hammer that breaketh the rocks in pieces. Ecc. 1: 5, 6; Who is the wise man and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, and the boldness of his face shall be changed, And a wise man's heart discerneth both time & judgment: Because to every purpose there is time and judgment. Therefore the misery of man is great upon him. 2 Tim. 2: 15; Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Eph. 5: 14; But all things that are reproved are made manifest by the light, for whatsoever doth make manifest is light.

THE THOUSAND YEARS, OR THE BINDING OF SATAN.

Rev. 20: 1, 2; And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand years.

There has been a great deal said in relation to the 20th chapter of Revelation; and I shall make a few remarks, and may the Lord direct. This angel coming down, having no voice, I understand is different from the other angels spoken of in the 19th chapter, 15-19 ver.—It appears plain that it is Christ. See Rev. 1: 18; I am he that liveth and was dead, and behold I am alive for ever more. Amen. And have the keys of hell and of death. Or Luke 13: 23; When ones the Master of the house is risen up, and hath shut to the door, and ye begin to stand without and to knock. Or Matt. 25: 10. By comparing scripture with scripture, then we can understand it. This chain seemed to be the same with 2 Pet. 2: 4, and Jude 6; And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains of darkness unto the judgment of the great day. And bound him a thousand years, is the same as in Matt. 13: 37, 38, 40; The field is the world, the good seed are the children of the Kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. So we see that to be bound and gathered are the same, and how the woman was bound of Satan 12 years. Now we who believe that the end of the age has come can see that they are bound to destruction. "And cast him into the bottomless pit, and shut him up and set a seal upon him that he should deceive the nations no more till the thousand years should be fulfilled, and after that he must be loosed a little season," is the same in Isa. 24: 22; Ezek. 38: 8; "And they shall be gathered in the pit, and shall be shut up in the prison, and after many days shall be visited." "And when the thousand years are expired Satan shall be loosed out of his prison." Compare this with Rev. 20: 8; Ezek. 38: 9. This shows that these are the same.

THE BOOKS IN REV. 20: 12.

"And I saw the dead small and great stand before God, and the books were opened, and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books according to their works." 1st, To shew what the books are, see Dan. 7: 10; Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: The judgment was set, and the books were opened." Rev. 20: 4; Mat. 25: 31. I understand the first book was opened in the writing of the vision for '43, and the 2d book was opened

from '43 to the 10th day of the 7th month. See *Book*, 2: 8-10; 3: 1-3; And I took the little book out of the angel's hand, and ate it up, and it was in my mouth sweet as honey, but as soon as I had eaten it, my belly was bitter. The same when we preached the time; and after the time past it was in our heart bitter, it shows that the book was opened twice, and another book was opened which is the book of life, has been opened since the tenth day. See *Dan*, 12: 1; And at that time shall Michael stand up, the great Prince which standeth for the children of thy people. And there shall be a time of trouble, such as never was since there was a nation, even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book. 1 *Cor.* 3: 11-13; For other foundation can no man lay than that is laid which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble. Every man's work shall be made manifest for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. So we see this book of life, Christ in us the hope of glory. Or as Paul says, Jerusalem which is above is free, and is the mother of us all. *Pen.* 139: 16; Thine eyes did see my substance, yet being imperfect, and in thy book all my members written, which in continuance were fashioned when as yet there was none of them. There shall not enter therein but they which are written in the Lamb's book of life.

I have been much pleased in reading your paper, and I expect to go up through Ohio, if the Lord will. I send this letter for publication. I was blessed in reading Bro. Pickands letter in hearing that that Brother had come into the blessed truth. O may the Lord shew us all the truth that is in Jesus.

Yours in the glory that shall be revealed.  
HENRY BUSH.

LETTER FROM BRO. PATTON.

West Philadelphia, Dec. 1, 1845.

BRO. JACOBS:—

I hold that we are not called upon to exercise our faith without testimony, hence faith (so called) without it, is not faith by this rule, through all the Advent movement. Although it has had to contend with the wisdom and learning of the world, they have been helps to us for the testimony, have been all on one side, neither would the signs which we see in the moral, religious and political world, be signs to us without the Holy Ghost had indited the testimony and handed it down to us. And as every one must give account of himself to God, I for one must say, as I value my soul, I dare not go back with my Bible in my hand; I should be dishonest, for it contains the testimony of every step we have taken, and what is more, the Holy Ghost has been a witness to us, and we have been made to know the Truth, and the Truth has made us free. If we are wrong, all my religious experience is good for nothing, but Glory be to God, we are right, we have been right, and if we walk by the same rule, holding on wherewith we have attained, we shall soon sit down at our Father's table, and Jesus himself will gird himself, and come forth and serve us. Now, I love time for two reasons, one is, because it was the preaching of time that sent me to the Bible to search as I had never done before, and the more I searched the more I loved it. This could not be the work of the Devil—the other is, I believe, that we still have time (not Prophecy) but in the Types, and the wise shall understand. While we are under sin, the Bible throughout represents us to be under bondage. Hence we find our Saviour correcting the Jews, when they boasted of being Abraham's seed, and of never being in bondage. Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is the servant of sin; so I understand man under the bondage of sin. Through the whole Gospel dispensation were the antitype of the children of Israel, while they were under bondage in Egypt, and their deliverance from Egypt I understand to be a type of our deliverance out of spiritual Egypt into the liberty of the children of God. Throughout the whole dispensation, the Song of Moses was not a song of triumph and praise only, but of anticipation. And Glory be to God how many million of souls, through the atonement of the antitype of Moses, have sung in like manner, when they have been made new creatures in Christ Jesus. The children of Israel, the forty years in the wilderness, it is evident Paul understood to be a type of the Church, through the dispensation in which he lived. Read *Hebrews* 3d & 4th chapters, and if this is correct, which I believe without a doubt it is, then the going out of the wilderness into Canaan, must be a type of the taking possession of the kingdom, when they will sing not only the Song of Moses, but of the Lamb. Now, what is the evidence that the going into Canaan is typical of the Resurrection—look at *Joshua* 3d and 4th chapters. Here we find that the ark of the Covenant of the Lord of all the Earth was to pass before them over Jordan, and herein they were to know that the living God was among them, and that he would drive

out from before them the different nations. The waters of Jordan were cut off from above, and stood upon a heap, as soon as the Priests' feet that bare the ark rested in Jordan, and Joshua chose twelve men, out of every tribe a man, and commanded them to take out of the midst of Jordan, from the place where the priests' feet stood firm, twelve stones, and take them over with them, and Joshua set up the 12 stones in the midst of Jordan, and they were to be for a sign and memorial for ever (what is it a sign of?) I believe it is a shadow, and we can find the substance, it evidently pointed to Christ (our Joshua) so we find him circumcising 12 men that were to be faithful witnesses to us, as the twelve stones were to the Jews—that he passed over Jordan, and triumphed over his foes. Jesus and the Resurrection was their theme; and we are built upon them as living stones, Jesus Christ himself being the chief corner stone. On the 10th day of the first month they came up out of Jordan, and when all the kings saw the way the Lord had opened for his people, their heart melted neither was their spirit in them any more, because of the children of Israel, evidently a type of that time, *Ezekiel* speaks of, 21: 7, when every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water. Between the 10th and 14th they were circumcised. A type of writing the law on our hearts, for the Lord says this day have I ruled away the reproach of Egypt from all you; on the 14th they kept the Passover; Jesus told us it should be fulfilled in the kingdom—this I understand to be a type of the marriage supper of the Lamb. On the 15th they eat the old corn of the land, and the marriage ceased. I understand the manna to be a type of the true bread which came down from heaven, by which our souls have been fed from day to day, feeding on Christ by faith. But now faith will be lost in sight, now I want to tell you why I believe, our deliverance will come next 1st month, for I believe the Jubilee Trumpet ceased to sound in the 7th month, 1844. I believe the antitype of this trumpet commenced with our blessed master himself, and have been sounding until 1844, *Isa.* 61: 1-3, *Luke* 4: 17-19. But the 60th year is the Jubilee, and it could not begin before last spring, and I think it is plain it is a whole year, *Isa.* 4: 6, it is called the year of recompense, not a fast—63: 4, it is called the year of our redemption. *Haggai* 2: 20, 21, says in the 24th day of this ninth month, I will shake the heavens and the earth; this is coming very near the end of the year. *Zechariah* comes next, 14: 6, 7—in that day he says, the light shall not be clear nor dark—just as we have seen it, but we have the promise that at evening time it shall be light. This is comforting to my heart, that if I follow on to know the Lord, walking in his counsel, as thy day is so shall thy strength be, if I do this I have that confidence in God, that all needful grace will God bestow, and crown that grace with glory. My prayer is that you and I, and all the children scattered abroad, may so stand, with our joints girdled, that we may have an abundant entrance administered unto us, into the Everlasting Kingdom of our Lord and Saviour Jesus Christ, at his appearing.

Yours, waiting for Jesus—

R. PATTON.

LETTER FROM BRO. BURGESS.

Ashburnham, Mass., Dec. 22, 1845.

MY DEAR BROTHER:—

I feel to praise the good Lord that you are still able, through the grace of God, as I trust, to comfort God's little ones by reading your paper. It is my prayer that God would give you grace and wisdom, to enable you still to administer to the little flock spiritual food. I feel that we are living in a grand and awful time. I often feel in my soul to say,

"Fly swifter round, ye wheels of Time,  
And bring the welcome day."

O how sweet that rest will be, that remains for the people of God. I gaze upon my treasure, and long to be there.

Yours, in love,

JOSHUA BURGESS.

THE DAY-STAR.

LET US GO UP AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—*Num.* 13: 30.

CINCINNATI, JANUARY 10, 1846.

The first number of a neatly printed Second Advent paper has been received at this office, published by A. Ricker & J. Sherwood, New York city, entitled "The True Day Star." It has for its motto, "There shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite through the princes of Moab, and destroy all the children of Sheth. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the City." It contains the names of about 50 individuals, testifying that, "Truly, Jesus is King, and Elijah his messenger is here."

I would say to the dear brethren and sisters scattered abroad, to "search the scriptures" daily, and be careful not to enter into "doubtful disputations," but ask the Lord for wisdom, and he will give abundantly. T.

Letter from Bro. Chamberlain.

Middletown, Ct., Dec. 26, 1845.

DEAR BRO. JACOBS:—

I still feel much interest in the "little weekly Messenger," which comes to me from week to week. May God stand by you in this closing strife.

Never have I been led out in prayer for you, as I have been for the last 2 or three weeks. I know you must be often in the furnace of affliction; but remember, Jesus says, "my Grace shall be sufficient for you." Go on, and I trust you will soon come forth as pure gold. Lord stand by the "little remnant" that must have clean hearts and a pure heart to enter the abode of the blessed. A very few only are standing fast in the liberty, wherewith Christ makes his people free. Glory be to the Lord. I feel like going forward—yes, onward, is my motto. I have some things which I want to say to you; but I think Bro. Cook will write you soon, and he will tell you more about us at the east. A word about Bro. and Sister Cook, they have spent the two last Sundays in Philadelphia, and he may spend next in New York, (28th,) if not, he will be with us. I have had a letter from him, his wife and sister Minor this week. They all seem filled with Jesus. I long to see him; but he will find some trials here, I think,—he will find a remnant that will receive him gladly. I have no fears, God will be glorified. Amen! I wish I could do much for you, to aid you in your labor of love to the flock.

Bro. Jacobs, I think things at the west now, look better than they do at the east. \* \* \* I trust the time will soon come when we can speak face to face. Love to yourself and all the humble, children of our Lord and Saviour, Jesus Christ. Grace, Mercy, and Peace, be with them. Amen!

E. L. H. CHAMBERLAIN. X

Letter From Bro. Whiting.

Lincoln, Ms., Dec. 23, 1845.

DEAR BRO. JACOBS:—

I feel grateful to God, for the privilege of reading your paper weekly. My soul is often fed and strengthened; please continue it,—here is one dollar. O may the Lord help us to keep humble till Jesus comes.

Yours in love till we meet above,  
GEO. WHITING.

STEAMBOAT ACCIDENT.—We learn from the Louisville Democrat, of Wednesday, that the steamer Belle Zane, Captain John Bralser, bound to New Orleans from Pittsburgh, on Saturday morning, Dec. 20, at about 2 o'clock A. M., struck a snag, at Island 74, just below the mouth of White river. She was an inferior stern-wheel boat, crowded with passengers. Immediately after striking, the hull sunk and the cabin floated off, before any assistance could be rendered to the passengers or crew. The night was intensely cold, and at least thirty-four persons are said to have been drowned or frozen to death. The cabin floated down several miles below the place where the accident occurred. The passengers were mostly in their night-clothes, and of those who reached the shore a number perished from cold. Some persons from the shore put out with skiffs as the cabin floated along, and succeeded in saving several. A Mr. Reeves, residing near Memphis, swam ashore, and also helped the engineer to shore, who froze to death afterwards.—A gentleman, his lady, and child were found frozen to death. It was supposed there were a number of others on the wreck, whose bodies had not been discovered. Measures were being taken to examine it by means of a diving bell. We have not been able to learn any further particulars of this terrible disaster.—*Cin. Eve. News.*

EARTHQUAKE.—We learn from the Nashville Orthopolitan, that a shock of an earthquake was sensibly felt at Memphis, on Tuesday evening week. It was accompanied with a rumbling noise. [*Cin. Eve. News.*]

## THE AGENCIES EMPLOYED IN THE JUDGMENT.

## A BRIEF EXPOSITION OF THE PROPHECY OF OBADIAH 15-21.

"For the day of the Lord is near upon all the heathen—they shall be as though they had not been. But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble; and they shall kindle in them and devour them: And there shall not be any remaining of the house of Esau, for the Lord hath spoken it.—The Kingdom shall be the Lord's."

The two sons of Rebecca, individually and generically, are here presented to the prophet's mind. Their character and their destiny is revealed. Jacob stands as the head and representative of all those who wrestle with the angel of the covenant, till they prevail, and thus become 'Israel.' As princes 'they have power with God, and shall have with men. These are children of promise—the seed of Abraham, God's friend.—Heirs of the Kingdom.

Esau represents all those who have by birth, or profession, a nominal relation to the people of God; but who profanely barter away their interest in the covenant of promise, who sell their birth-right for a 'morsel of meat.' The heathen are named separately; but they with 'the house of Esau' are to be burned up as stubble, "Be as though they had not been."

In this destruction of Esau's house, Jacob or the Israel of God have an agency. The one class are to be to the other as fire to stubble. Of the stubble naught shall be left but the 'ashes,' Mal. 4: 3. Jacob will thus prevail over all the 'profane' like 'Esau,' Heb. 12: 16. They will be delivered,—stand on Mount Zion, and in 'the beauty of holiness' possess their promised possessions. This is when 'the Kingdom' has become 'the Lord's.' He shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end. Luke 1: 32, 33.

The full scope of this prophecy, I may not grasp. Its allusions may reach far beyond my present comprehension; but though it be still, as it has hitherto been 'too high for me,' though I can 'not attain unto' its utmost height, and depth, and length, and breadth, yet we may contemplate it. The light now beaming from it, to gild our pathway, is ours, as really, as if there were not references to events beyond the ken of our uninspired vision. The historian of the reformation says, that its progress was to be 'ascribed to an higher intelligence,' than Luther's. He had 'not power to conceive' a plan like that which was developed in Providence. Luther 'did not devise or arrange them. God led the way; the part assigned him was to follow.' 'At a later period he could discern and comprehend these things.'

Having learned that this has been true of God's people, both inspired and uninspired, at every crisis in their history, it becomes us to be as humble as believing. The apostles misconceived their Lord's designs as to setting up the Kingdom at least 1800 years. Moses though taught of God, was overwhelmed and crushed for a time, at the developments of God's plan. He had no adequate conception of the manner of Israel's deliverance. Ex. 5: 20-23. But the most striking misconception of God's plan of proceeding to fulfil his revealed purpose is furnished by our primal mother. God had promised deliverance by the seed of the woman; therefore she said at the birth of her first son, 'I have gotten a man, the Lord.' The conception of the Divine intentions was that deliverance would come in the most speedy, direct, and easy way, for both her and her posterity; but God's purpose has been expanding through a period of 6000 years. It is now stretching on still, far beyond, what the world denominates, Millerism. My conviction now is that we shall never reach the ever-opening purposes of Jehovah, much less comprehend them. We may see the part of the path where we are, but when with all our knowledge of revelation, we stretch our conception of God's plan of Providence, we shall find that, on arriving at the point where our limited vision rested, new and more glorious views

& prospects will still lie beyond. God's all comprehending purposes, are before us, above us, and all around us. So it will be, for ever. In view of this I have been overwhelmed, and 'dumb' before our God. He 'alone will be exalted in that day,' on which we have now entered. Amen!

The Divine purpose embraced in (Eph. 1: 9, 10,) 'the dispensation of the fulness of times' may, in harmony with some parts of our text, include a series of the most momentous scenes and events stretching on through the 1000 years' day of the Lord. 2 Pet. 3: 8.

Our conception was in substance, that God our Saviour, would come at the time, written out in the vision, that He would by an act of Omnipotence raise the dead, change the living, (no better prepared than we have been,) destroy the wicked, renovate the earth, bring down the N. Jerusalem, and thus 'make all things new.' It was regarded as one grand event, effected by the direct agency of Almighty power, in a very brief period.

As we approach it we see both the reason and the defects of that conception. Several passages are so construed as to bring it within the grasp of our minds to aid our faith. He will 'judge the quick and the dead at his appearing and Kingdom.' From this we get the impression that His agency alone will be exerted. Other passages taken singly, fasten our minds on a 'A DAY IN WHICH, he will judge the world in righteousness.' This in part, at least, is the reason. Its defects are seen in the light of other scriptures which reveal various agencies, and successive events, through a succession of periods. Thus it was when God judged Egypt. Have we not there a scriptural explanation given by himself, of the phrase, 'I will judge.'

There Jehovah employed his people, they witnessed the judgment. They sang the song of triumph. 'The Lord hath triumphed: He hath triumphed gloriously. Pharaoh and his host hath been cast into the sea.'

To seal this application, see Micah 7: 12-20. In 'performing the truth to Jacob and the mercy to Abraham' when 'the nations shall be confounded, at all their might'—'lick the dust like a serpent'—move out of their holes like worms of the earth, and be afraid of the Lord our God, and shall fear because of thee,' addressing Jacob, it is 'according to the days of thy coming out of Egypt.'

This prophecy can be verified only in the events of the judgment. The closing part of Israel's sojourn among their enemies in this world. Egypt was judged, when Israel was delivered. So when God performs his true promise of mercy to Abraham, and his children, who shall be 'alive and remain,' it will be, 'according to the days of Israel's "coming out of Egypt." Jacob shall be to Esau as fire to stubble!

'Fear not thou worm Jacob and ye men of Israel—Behold I will make thee a new sharp threshing instrument, having teeth. Thou shalt thresh the mountains, (human governments,) and beat them small, and thou shalt make the hills as chaff. Thou shalt fan them and the wind shall carry them away—and thou shalt rejoice in the Lord, and glory in the Holy One of Israel.' Isa. 41.

The Stone, 'cut out without hands,' Dan. 2: 34, must represent this class of men. They are God's appointed agency to dash the nations to dust and chaff and 'the wind shall carry them away so that there shall be no place for them.' Then they are to have the Kingdom for ever. It shall be, as in our text, the Lord's Kingdom.

The saints, (Dan. 7: 18,) are to 'take the Kingdom, and possess the Kingdom for ever, even for ever and ever. In all these passages the agency of the Israel of God is the prominent agency by which their enemies is destroyed, and the promised inheritance possessed. 'The house of Jacob shall be a fire—The house of Esau for stubble, and they shall kindle in them and devour them, and there shall not be any remaining of the house of Esau, for the Lord hath spoken it.'—Then follows a notice of their inheritance. The land is then divided, as it was after the conquest by Israel, under Joshua. Jacob is to prevail, then possess.

Mark! Jacob and Esau are not contemplated as in the grave. It is the two classes living whose

agency and destiny is here revealed. Those of former ages are not named, distinctly. Then we should not forget that they then fought their 'good fight' of faith. They were, from that point, secure of their crown, when the King shall come in 'his Kingdom,' 2 Tim. 4: 1-8. It is then, as rational as righteous, that this last warfare should be waged by the living 'house of Jacob.' By them, should this LAST TRIUMPH OF FAITH be achieved! Amen! Gird us mighty God for the conflict!

True it is that the agency of all holy beings is embraced, in some part of the revealed scenes of judgment. Matt. 24: 31; He shall send his angels to gather the elect, and Matt. 13: 41, to gather the tares in bundles to be burned. In Rev. 11: 17, 18, no agency is recognised but Divine.

Thus, Divine, angelic and human agency will be commingled in intense and dreadful activity to accomplish Jehovah's purpose in the judgment. As Elijah was a fire, and the captains and their fifties were as stubble, consumed by him, so may the Israel of God be to apostate Christendom so far as they dare to send mob or military force to molest them during the pouring out of the plagues from the 7 last vials. Then, in the progress of the scene, angels of light interpose to convey those who rise in the resurrection, to glory. But the crowning consummating agency is Divine. This comprehends, arranges, and guides every inferior agency, and event, so as to bring out, in perfect harmony, the grand result. The house of Esau consumed,—the heathen as though 'they had not been;' but 'the house of Jacob' shall have final glorious deliverance, stand in the beauty of 'holiness' on Mount Zion, and possess their possessions in the Kingdom of their present, glorified Messiah. The Kingdom shall be the Lord's.

Whatever the above classes of prophetic truth embrace, they are all comprehended in the Judgment of the Great Day—in the scenes connected with the 2d Advent of our Lord Jesus Christ. Many Adventists have come to reason, in a circle so small as to exclude a large part of the judgment scene, described in the above classes of scriptures. Papists think and speak of religion in the circle marked out by the Pope and his church; Presbyterians, Baptists, Methodists, and others are treading round in the circle of their creed and led on by their respective leaders. They do not, dare not go out of their track any more than the old blind boat horse. Many would lash them into the track again. Such is their iron yoke, that not one of a thousand can break it, and claim the freedom of Christ—liberty to obey every ordinance and believe every truth as it is in Jesus. This liberty I claim for myself and for all who, dare in the name of God, to 'follow the Lamb whithersoever he goeth.' Those 'Adventists' who 'deny' their Lord, in his prophetic sketch of this age, and his providential fulfilment of that sketch, are settling down into a circle, like other sectarian classes; but moving in a circle though it embraces the most of the field of truth, is not treading the straight forward, upward, and onward, 'path of life.'

The annunciation of the angel to the Jewish High Priest, was the first, the opening scene of the first Advent. The flight of the first Apocalyptic angel, Rev. 14: 6, was the opening scene of the 2d. This led the virgins forth, Matt. 25: 1, to meet their Lord. They did not then, see the tarrying,—nor subsequent midnight cry, nor shut door, nor the incipient stages of the 3d woe. Having held fast the beginning of our confidence—kept the word of his patience, and confessed Christ thus far, we are prepared to appreciate and appropriate the enlarged and more scriptural view of judgment now opening before us.

I neither forget nor disregard the predicted coming of the Son of Man as lightning; but I dare not stop there, as if that was the only scene of judgment; when both the word and providence of God reveal other and preparatory events. Angels and Israelites are to act, in some of the scenes a conspicuous part. They need time to act, as did the angel in the wilderness; and Israel in Egypt, when administering God's Judgment on that nation. The successive plagues desolating Egypt, are but the prototype of the successive 7

vials, in which is contained 'the wrath of God' to be poured out on a rebellious world in the judgment. As we can clearly prove the Angel, announcing the hour of God's Judgment, Rev. 14: 7, to be his providential agency,—or the Advent people, why are not the 7 angels, holding and pouring the 7 vials, in the judgment, of the same class? There may be, doubtless is, a real angel in each case; but there will be a *corresponding movement among God's Israel* on earth. This view confirms the plain reading of our text. It is in harmony with the 148th Psa. The saints 'execute the judgment written.' "Know ye not that the saints shall judge the world"!!! Yes, Lord, we know it; but 'the evil servant'—the house of Esau, think we are unworthy even to live in it.

Noah concurred with Jehovah in his judgment on the old world. 'He condemned the world.' The deliverance from Babylon, identified with the judgment of that nation, was prayed for, and concurred in, by the 'house of Jacob.'

In the judgment administered on "the little horn," Dan. 7: 26, human agency was all that was apparent to 'take away his dominion,' at the termination of the time times and an half.

Well, but this gives us a new view of judgment! Yes, but as we are not infallible—as we are to 'grow in grace' and 'knowledge' we should thankfully receive revealed truth, as it shines on our advancing way. We should not think in the circle of any human theory. This would be to do, as did the churches at the preaching of the 2d Advent,—as did the Catholics at the Reremation,—and the Jews at the 1st Advent. We followed the light of truth out of the sects into the clearer knowledge of "the blessed hope" through the tarrying, the midnight cry, and the shut door, and yet we have not reached the Kingdom. Surely it is no time now, to exclude the light 'shining more and more.' Let us rather follow it "unto the perfect day." We may now see the part assigned to Jacob in judgment.

But does the Lord come before, or after this predicted agency of the saints? Both before and after, and all through the mighty movement. Thus it was in the judgment on the Old World, by Noah.—On Egypt by Israel, Ex. 3: 8. God said to Moses, 'I am come down to deliver them.' His agency was supreme through the entire scene.

Thus it was also in the judgment on Sodom, God said 'I will go down now,' Gen. 18: 21. This agency is recognised with that of "the angels" through the whole scene of deliverance and destruction. Mark! Jesus speaking of his coming to establish his Kingdom illustrates the subject, by this portion of scripture history. 'Even thus shall it be in the day when the Son of Man is revealed'!!! Yes, yes; but you overlook the grand point in our Lord's discourse. Luke 17: 28, 30. He was showing that mankind would be as corrupt as Sodomites—his professing friends who had left Abraham, as lukewarm as Lot! True, he does exhibit the wickedness of the world, but 'the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance,' just as he was, when He went 'down' to Sodom. We have then the record that 'the Lord himself' did come, on different occasions of judgment. In them angelic and human agency was only subordinate. 'Thus' it will be in the judgment, 'In the day' of the Lord, when 'the Son of Man is revealed, in flaming fire, taking vengeance' on those who know not God and obey not the gospel. The house of Jacob shall be a fire—and the house of Esau for stubble, and they shall kindle in them and devour them. The Kingdom shall be the Lord's. Amen!

1. In conclusion I remark, that we confess and admire all those scriptures which reveal the coming of our Lord. All scripture given by inspiration of God is profitable. These scriptural representations of different parts of the grand scene of judgment should only enlarge and correct our conceptions.—They have been too low and limited.

Allow me to illustrate, though I can do it but very imperfectly. When 'the nation's guest' a few years since visited Newark, N. Jersey, where I lived, we had made great preparations. Then on the appointed day, business was suspended—

the military paraded, and all the city moved. In the distance is seen indistinctly the cavalcade, and the dust. Then as he drew near, we could see the distinguished personages in the escort, and the part assigned them in the scene; but soon these attendants, their splendor, dust and pomp, and cavalcade are lost in the more interesting sight of him whom they delight to honor. It was all smoke and dust save Lafayette. This was the coming of Lafayette. When condensed, it was nothing more than a visit of Lafayette; every tongue and every eye was employed in speaking of, or viewing him. Yet, in reality there were many actors and various scenes identified with that one grand idea, that occupied the public mind, still it was the visit of Lafayette. Take him out of the scene, and all is gone. It was all by him and for him.

The idea of the coming of our Lord, may be thus condensed. It may also be greatly expanded; by noticing the attending agencies and events; but the coming of the Lord is the grand and absorbing scene. It is the crowning glory and terror of the judgment. It is that without which 'the judgment of the Great Day' could not transpire. With a thousand times more propriety, might we dissipate the idea of distinctive existence, from the coming of the nation's guest, than from the Advent of Jesus. Our Lord's distinctive existence is as much more real than Lafayette's as he is more Divine, than he. Amen! Even so come Lord Jesus.

But to us there is one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ by whom are all things and we by him. He interposed on various occasions where he had not promised to come to his ancient people; surely then, it is impossible but that he will come where he has promised to come.—especially as he has taught us to 'look' for it, as 'the blessed hope.' His coming is as certain as his distinctive existence. Amen!

2. How does this view of the agency of the saints, harmonise with the poor widow's cry for redress, Luke 18: 18; or with 'the elect' crying 'day and night unto him'? I answer, that Israel was never in more desperate circumstances than after the ten plagues administered by Moses and Aaron had nearly desolated Egypt, and they had reached the Red Sea. Their extremity was God's opportunity, to display his power, and call forth their loudest notes of triumph.

3. How can you reconcile the Millenarian views, given in the text, with the theory of Adventists? I have not room to reply further than to state a fact. When Zedekiah heard the prophecy of Jer. 32: 6, that he should be taken by Nebuchadnezzar king of Babylon, and should see him, he could not reconcile it with the prophecy of Ezek. 12: 13, that he should be taken captive to Babylon, and though he 'should die there,' he should 'not see it.' He imagined that if he could see the king, he certainly could see the capital, where the prophet said he should die; hence he rejected the whole. Mark! He was taken captive to Riblah where the king of Babylon then was. He saw the king, who slew his sons and put out his eyes, Jer. 39: 5-7. Ah, now he could understand how he could go to Babylon and not see it, though he was to 'die there.'

I would not disbelieve, though I could not harmonize, two classes of prophetic truth. God sees their harmony if I do not. His veracity and power are pledged to fulfill every jot and tittle. Amen.

4. As our views enlarge, with increasing light, we may see that the tide of human existence will not cease to flow. The gate not be shut tight down, at the Advent. Those allusions in Isa. 65: and in our text may all be literally verified, and a blessing may rest according to the literal reading, on the remnant of scattered Israel. The Gospel is compared to the Law as daylight is to that of the stars of night, 2 Cor. 3: 10. This had no glory by reason of the glory that excelleth. In the dispensation now opening the light of the moon will be as the Sun, and light of the Sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound. Isa. 30: 26.

5. We have not space to dwell on the charac-

ter of Jacob and those who compose his household. They have had respect to God's covenant; and sought "first the Kingdom of God." They abide in Christ and have Christ abiding in them, by his word and Spirit; therefore they can ask what they will and it shall be done. They may cry to God as did Eljah among the priests of Baal, and 350 may perish in a day by one man. They may, in the exercise of the faith, once delivered to the saints, administer judgment as did the prophet on apostate Israel,—as did Moses & Aaron on Egypt—as did Israel on the doomed occupants of Canaan. The stone smote the image.—The saints took the Kingdom. The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them, and there shall not be any remaining of the house of Esau, for the Lord hath spoken it.—Saviours shall come up on Mount Zion to judge the Mount of Esau; and the Kingdom shall be the Lord's. Amen!

J. B. COOK.

LETTER FROM BRO. RUEBUSH.

Johnson County, Ind. Dec. 12th, 1845.

BRO. JACOBS:—

I am at a loss to know what those brethren mean, who talk about the Lord having been already revealed. Do they mean to say that all the body our King has, is the Church, or his subjects? Do they mean that when we see the subjects, we see all the body we shall see? Then five hundred years ago, his body was as clearly seen as it can be now. Or do they mean that he is only seen by faith, and that in his saints; and that when "every eye shall see him" and they that pierced him, and all kindreds of the earth wail because of him, that they will see him by faith, or but see the Church? Do they mean that the priests, elders, and scribes, (Mark 14:62,) shall see the son of man sitting and coming by faith, or in the church? Do they mean that this is all Job expected to see, Job 19:25-27? Do they mean that it was by faith that the disciples saw his raiment change when on the mount, and his countenance shine? Was it by faith, or was it the church that the disciples saw ascend up into heaven? If this is not the understanding tell me what they do mean. Because it is said, John 14:20, "at that day ye shall know that I am in the Father, and ye in me, and I in you," and from other similar scriptures I understand them to claim that all the body he has is the church. But would not the same scriptures as well prove that the saints have no body—"ye in me," &c. and that when Paul says (Phil. 3:23,) "Who shall change our vile body that it may be fashioned, like unto his glorious body," that there will be no body; and that when John says, when we see him we shall be like him, he means that we shall have no body. O what a phantom! I do believe that the Lord is now in us, and now coming, but not yet revealed. But, says one, were we not first to see the sign of his coming? I answer, yes; and now turn with me to Matt. 24:3. The disciples ask him, "What shall be the sign of thy coming, and of the end of the world?" If our Lord did not mean that the signs in the sun, moon, and stars, were signs of his coming, he failed to answer their question. As though he had said, when you see these things, you see the sign. When you are looking at these things, you are looking at the sign. He did not tell them that the sign would be like a planet, or a rainbow, or a streak of fire. You may answer, was not the powers of the heaven to be shaken? I answer yes, and now ask, was it agreeable to the fixed laws of nature for these signs to be seen in the sun, moon, and stars? You answer no, for then would they have been common in every age. Well then, must not those powers have been shaken until those laws let go their strong, and long held grasp before those signs could appear? But if you think the church—the figurative heaven, is meant, has not the powers of this heaven been shaken to their very centre? But, say you, was not his coming to be like the lightning that cometh out of the east, and shineth even unto the west? Yes, and now see it lighten in the east—the light from the electric fluid, is seen in the west. Mark, it is his coming, and not his appearing that is here spoken of.

I now ask if the brightness of his coming, and its influence is not felt, and its operations seen throughout our world, from east to west? Look at Paul's Man of Sin, that he says shall be destroyed by the brightness of his coming. Hear his groans! see how he becomes weaker and weaker, and say if he must not soon expire? Look in Rev. 14: where we have a description of the downfall of great Babylon. In the 8th verse it is said, "She shall be utterly burned with fire, for strong is the Lord God who judgeth her." Now look at the 17th verse and see who are to be the actors in this judgment. These ten horns, kings, or kingdoms, shall hate, make desolate and naked—eat her flesh, and burn her with fire. Now look at the mother of harlots, see the movements of those kingdoms, and say if her plagues do not wonderfully operate? Are there not evident signs of death? Yes, the Lord is coming—He is on his way down the parting sky. But you ask, is he not to descend from heaven with a shout, with the voice of the arch angel, and the trump of God? Who is this arch angel? Jude lets us know his name. It is Michael. Daniel lets us know what Michael is—our Prince, and we learn from Peter, that this Prince is the Lord from heaven. This is the character that Joel said should roar out of Zion, and utter his voice from Jerusalem. O my soul! Have you not heard him roar? Silence! now list-

to his voice! It waxes louder and louder, as he nears our earth. Praise the Lord, O my soul! soon the sleeping saints will come forth. Yes, soon you may stretch your wings and fly upward with them to meet the Lord in the air, and be ever with him, and see him as he is. Yes, very soon, if faithful, you shall see the King in his beauty. Thou shalt not see a fierce people, of a stammering tongue, or of deep speech; though they are from among every nation and tongue, yet you may easily understand them. Praise the Lord! Lift up your hearts ye saints, for your redemption draws very nigh. Come Lord Jesus!

So prays,

GEO. RUEBUSH.

LETTER FROM SISTER WILLARD.

Oswego, Dec. 18, 1845.

DEAR BRO. JACOBS—

What shall I say, by way of apology, for so soon taxing your time? I will tell you the truth; the Lord has filled this "weaker" earthen vessel so full that I fear harm will result if I do not let it run over.

My heart has been made sad by reading Bro. Pickands' letter to you, (Day Star, Dec. 6). How can this highly esteemed brother give up the "glorious appearing" of our Blessed Master in his "glorious body" like to which our vile bodies are to be changed and fashioned. It may be that I did not understand him, but I had carefully searched all the scriptures to which he has referred, likewise those referred to by yourself, in your remarks upon the letter. Yet I cannot see as brother P. does. I know that I wish to know the truth and nothing but the truth. I am not like some who have looked for the Lord, standing aloof, waiting to see how they will come out; but "my prayer" is still "in their calamities."

I wish to bear my part of the reproach which is arising almost daily, from the scattering of the power of the holy people. We know the end is near when we see the world fulfilling, Dan. 12: 7. Just at the time when those who draw back are rejoicing that they are no longer with this divided, despised company, I am rejoicing, yea leaping for joy that I am counted worthy to suffer shame with the people of God.

Jesus suffered the frowns of a guilty world for us; and far be it from me, by his grace assisting, to draw back in this last trying conflict for the Kingdom.

Glad would I be never to know, much less to speak of a difference between brethren. How I have sympathized with you my dear brother, when you have no doubt, suffered intensely from being placed in circumstances where you must speak out. Some one must do it. But it greatly rejoices my heart to see the *holy spirit* in which the Lord has enabled you to treat those who differ from you. "Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight through Jesus Christ; to whom be glory for ever and ever. Amen." Heb. 13: 20, 21.

It is perfectly clear to my mind that the people of God in all ages, have been guided by the unseen, unerring hand of God, and no less now than ever. My soul exults at the thought. No, bless the Lord, we are not without a heavenly leader. And praise his name, he is leading us on gloriously to take the Kingdom, that we may possess it for ever. Dan. 7: 4.

In every generation God has raised up men to do his will. Look at Moses and Aaron, Joseph and Samuel, and a host of others, down to the present time, but He has been their unseen Counsellor and Guide. For infinite goodness is much the same in every human breast. The great apostle to the Gentiles said, "In me, (that is in my flesh) dwelleth no good thing."

I believe this will be his undeviating course until "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ 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 so shall we ever be with the Lord." 1 Thess. 4: 16, 17. I think every brother who has this world's goods, could feel the force of the following scripture, as the Lord made me feel it yesterday, Bro. Jacobs would not be in need as at present. Heb. 13: 5; "Let your conversation (or course of conduct) be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." How sweet it is to pursue such a course of obedience, as to insure the promises of God to ourselves. I think your article on "Self-justification" was according to the Spirit and word of God. The Lord help us all to "sell that we have and give unto us." The Lord break every tie which binds us to this earth: which is soon to move to and fro as a drunken man. "If any man love the world, the love of the Father is not in him."

I do not mean by this, that we should be prodigal of our time or property. The Spirit of God leads to diligence & business, fervency in spirit, serving the Lord, as much now as ever; but we must keep the world a servant. It is a good servant, but a destructive master.

"If we live in the Spirit, let us also walk in the Spirit." Gal. 5: 25. I am anxious to see the remainder of the article on the 1000 years of Rev. 20; from Bro. Rutledge. It is by faith we are to take the Kingdom. The Lord help us to remember that "faith without works is dead, being alone." If we are faithful I think we shall soon sing the song of deliverance. Amen.

E. S. WILLARD.

CORRECTION.—In the list of receipts, published in the last number of the "Day Star," a mistake occurred, which I feel it my duty to correct. Instead of "\$2.50, for Harvey Hallins," read "\$2.50, for E. L. H. Chamberlain."

Letter from Brother Curtis.

New York, Dec. 24, 1845.

DEAR BRO. JACOBS—

I feel a desire among the many, to give some of my views upon the 24th Chapter of Matthew. It seems to me, that there is not a chapter in the Bible, more fraught with important truths, for us as down here, in the end of the age, than this 24th chapter—hence the probable cause of it, having been used as a target for the emissaries of the Devil to hurl their shafts at, for the last half century. And popular commentators, with many professed Christian teachers, seem to have perverted the most important part of this prophecy. And in giving my views, in the fear of God, I shall take the responsibility of differing from all others (which have come under my observation) on at least one important point. It seems that Matthew has recorded nothing in this 24th chapter, with regard to the destruction of Jerusalem, except the throwing down of the Temple in the 24 verse. I do not suppose that the disciples had any idea that the Temple would be thrown down (till the end of the world, when they asked him privately upon the mount of Olives. It seems that Jesus in this chapter, only gave a detail of the signs to precede his coming, and the end of the world. And to me it is a plain straight-forward prophecy, which has become history, down to the sign of the Son of man in heaven, (inclusive.) So the next event which I look for in this prophecy, is the coming of Jesus, and the mourning of all the tribes of the earth, (simultaneous events). 33d verse. So likewise ye, when ye shall see all these things, know that it is near even at the doors. Know that what is near even at the doors! Why (say all that I have heard comment upon this very important point,) the coming of the Lord certainly—evidently not rightly considering that the coming of the Lord, and the sending forth his angels, and gathering together his elect from the four winds &c., have already been named by Jesus, as among the signs to precede this, "it" that is named as being near at the doors. Now in taking a view of the questions asked by the disciples in the 3d verse, it is perfectly plain that this "it," in the 33d verse, is the end of the world, (age.) And it is (to me) a mystery that so many wise heads and honest hearts, have erroneously understood this very important point in our Lord's prophecy. So according to the sayings of Jesus, (which to me is better evidence, than all other to the contrary.) He will come in the clouds of heaven, visibly, and his angels will gather together, his elect before the end of the age, and I believe, before the Sanctuary is cleansed. I know of nothing in the whole Bible, to warrant me in believing that Jesus will come at the end of any of the prophetic numbers—but the reverse. So if we believe, that the 2300 days will end in 1847, we can with consistency be continually watching for the departing of the heaven, as a scroll when it is rolled together—for there evidently is a great and mighty, yea, and a Glorious work to be accomplished between the time of the Resurrection of our Glorious King, and the cleansing of the Sanctuary.

Some brethren, seem to be in a fog, as to understanding when the shaking of the powers of the heavens was fulfilled. Now if on or about the 10th of the 7th month, '44, our Great High Priest was crowned King, and changed his position from His Father's Throne, to his own in the New Jerusalem, would not this great movement among the hosts of the heavens fulfill this event in the prophecy. Mark the words—not the shaking of the heavens, but of the power thereof. Not the powers of heaven, but of the heavens. The powers which are above our atmosphere, something invisible to mortals of earth, as John, under the opening of the 6th seal says nothing about it. John also passes over the sign of the Son of man in heaven, for the reason, probably, that it is something so nearly natural, that he hardly recognised it as supernatural—so says nothing about it. But this prophecy of Jesus, cannot fail. The sign of the Son of man in heaven, must appear, with a space of time between that and his coming, according to the manner in which it is laid down. Some of our brethren have confounded

this sign with his coming. Others seem to suppose it has been fulfilled on the earth. But both views are contrary to the word. So I must look for this sign where Jesus said it should appear. Well praise God, I have for the last three years been looking up into heaven for this sign. And I believe that last April, this sign began to appear, not on earth, but in heaven, and has been visible almost daily since that time. But it is something so nearly natural in appearance, that but few seem to have recognised it more than John did. That it is something that the world will not recognise is evident, for they will not mourn (nor believe) till they see the Son of man coming in power, and great Glory. And as John says, till "the heaven depart as a scroll when it is rolled together," which (I doubt not) unveils the King upon His Throne in the New Jerusalem. I make no pretensions to infallibility, nor special gifts of prophecy, nor discerning of spirits, nor speaking in unknown tongues. But I simply believe God, and believe what I see with my natural eyes. I may be in error, the Lord knoweth, and the Day that cometh will show. But believing what I say, I am now continually looking for the Glorious appearing of the Son of man—verse 26. "Wherefore if they shall say unto you, behold he is in the desert; go not forth; behold he is in the secret chambers; believe it not." Not chamber as Bro. Purdy in the "Star" of the 8th inst. quotes, apparently for the purpose of making it fit his views in showing that those who believe in a shut door, are fulfilling this prophecy. Probably Bro. P. foresaw the necessity of quoting in the singular to make it apply where he desired it should. But Jesus spoke it in the plural. O, Bro. P., let us be very careful how we take from, or add unto the words of Jesus, better not make any application, than do either of these evils. But to the prophecy as it reads—"secret chamber." Are there not a class among us, fulfilling this to the letter!—so it seems to me. When questioned closely upon the subject of the coming of Christ—the manner of his coming—they put their hand upon their breast, saying we have Christ within us, and are looking for no other appearing than Christ revealed in His Saints. I admit that all the little children have the Spirit of Christ within them, and some may have a double portion of His Spirit. But that same Jesus, that ascended from mount Olivet, is in the heavens. And as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be, (general.) Says John, Rev. 6: 14. "And the heaven departed as a scroll when it is rolled together" &c.—15 verse. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand!" Rev. 1: 7. "Behold, he cometh with clouds; and every eye shall see him, and they which pierced him: and all kindreds of the earth shall wail because of him." Even so, Amen.—I am at a loss to understand how a person that believes the Bible, can disbelieve the literal, personal, and visible coming of Jesus. This Bible evidence is good enough for me. Praise the Lord for it. Even so, Come Lord Jesus. Amen.

ELI CURTIS.

CORRESPONDENTS.

A larger number of communications are on hand than can be disposed of for a couple of weeks. They will be attended to as soon as means are received, and time will permit.

LETTERS AND RECEIPTS.

For the week ending Jan. 8th.

George Whiting, \$1.00; J. Burgess, for W. A. Mossey, and A. S. Davis, each .50; H. B. Woodcock; S. C. Hancock; S. Huskins; J. T. Hough, for Wm. B. Elliott, 2.00; Charles Maris, for J. Paine, and David Austin, each, 1.00; Lemuel Ingalls, 1.00, and for Am. Kimball, 10.00, and for Thomas Farnham, and M. W. Sherman, each, .50; Thos. L. Hawkins, 1.00, and 1.00, for Bro. Hopkins; Thomas Kempton, 1.00; Wm. Cullen, .50; John Shaw, for Pickney Chamberlain, 1.00; Samuel G. Clark; Hiram Wilber; Catherine Smith, 1.00.