

# THE DAY-STAR.

E. JACOBS,  
Editor & Publisher.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Pet. 1: 19.

C. CLARK,  
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## THE DAY-STAR

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## THE LITTLE FLOCK.

Dear Shepherd, I would with thy dear little flock,  
Be ever encompass'd and kept on the rock;  
When judgments spread terror, and wrath huris alarm,  
O Saviour, be near me, and shield me from harm,  
If trials are needful, I court them dear Lord,  
And covet the search of thy Spirit and word;  
Would fain like the faithful "seventy" undefiled,  
And receive thy bless'd Kingdom as a meek "little child."

O far from my bosom bid arrogance flee,  
Pride, envy, deceit, and vile treachery;  
Nor let the arch-tempter by footsteps ensnare,  
Enfeeble my courage, or haunt me in prayer,  
All thoughts of self-greatness, O help me to shun,  
And feel, of thy servants, I am the least one;  
O teach me 'mid envy and strife to be mild,  
Receive thy blessed Kingdom as a meek "little child."

Task not for titles—Lark not for fame,  
And only would glory in Jesus' dear name;  
I pine but for honors not earth can bestow,  
And pant but for fountains where life's waters flow—  
Not Cephas, Apollon or Paul ruffle me,  
They all are of Jesus, by Jesus kept free,  
And with them I'll journey through grace undefiled,  
And receive thy bless'd kingdom as a meek "little child."

With the hosts of the "Day-Star" I'll witness for thee,  
Thy mercies, thy judgments, commingled will see—  
Surmount the high billows that shipwreck the throng,  
Who fly from the battle and say we are wrong,  
Like Caleb, like Joshua, O bid us pursue,  
Nor fear the huge giants that vaunt in our view;  
Let each by thy Spirit, be kept undefiled,  
And receive thy blessed Kingdom as a meek "little child."

JOHN HOBART.

Marion Co., Ind., Jan. 25, 1845.

## "MY LORD DELAYETH HIS COMING,"—"BEGIN TO SMITE HIS FELLOW-SERVANTS."

However much the old Babylonish priests may have figured in this prediction for the last few years; whilst the messengers of God have been flying through the midst of heaven, proclaiming the hour of his judgment come.—It is obvious to my mind that it was to receive its fulfilment, or filling out amongst "fellow-servants."—Those who were once engaged in that work, with the faithful and wise servants: But owing to a lack of the Holy Ghost, confidence in God, deadness to the world, &c., which was necessary to fit them to endure disappointments and trials, the refining work which was to prepare them for taking, and possessing the Kingdom, they have stumbled, and like the dog, many of them have returned to their vomit again.

These neological principles which have been so loudly condemned by the conductors of the 'Herald' and 'Voice of Truth' in former days, have been adopted by them, in their attempts to Neologize away the 13th of John, and many other

scriptures. But God is causing the wisdom of their wise men to perish, and the understanding of their prudent ones to be hid. In this time of trial which we have been passing through, God has been manifesting the fearful lack of the Holy Ghost there was existing amongst those who were professedly looking for him. Also the want of confidence there was in him and his word. Let a man now talk about being led by the Spirit, filled with the Holy Ghost,—confidence sufficient in God, and his word to believe the whole of it, and also to obey it, even to washing the saints' feet, healing the sick, &c., &c., and you at once hear the cry of *plunk horror! Mesmerism, fanaticism, delusion, wild fire, or some other opprobrious epithet; by which means the servant who is faithful, and wise enough to obey God rather than men, comes to be regarded 'as the filth of the earth, and the off-scouring of all things.'* Query. I wonder how those editors and lecturers, 'which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts,' would appear by the side of those who, "wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented: of whom the world was not worthy?"

What but a spirit of philanthropy and general benevolence has driven the wheels of all this moral machinery which has been in operation for the last few years! I can find nothing except in a few cases. A small minority have had the Holy Ghost, but they have generally been frowned upon by the large respectable majority, and regarded as being quite too fanatical to occupy an elevated station. Those must be filled by the learned, the more fashionable, and genteel. The man who was so uncouth as to discard the claims of a corrupt public sentiment entirely, and by his works show an entire devotion to the claims of God, was not to be endured.

But you may ask, what has this to do with the subject before us? Answer. Many came and engaged in this mighty cause influenced by the same philanthropic spirit, and have not made those deep consecrations, that were necessary to secure a thorough baptism of the Holy Ghost: Hence there have been those engaged in this work who were as destitute of the power of the resurrection, as many avowed infidels. They had a form; but when the time came to test them, (for all must be tried,) they are found denying the power, and then smiting fellows without much trouble. We see therefore that a sifting was necessary and must inevitably come; for nothing can stand this trial except it be brought through the fire. There are but few who are so entirely devoted to God, and have a sufficient amount of his Spirit to yield a cheerful obedience to ALL his claims. "What doth it profit my brethren, though a man say he hath faith, and have not works? Can faith save him?" "If ye love me keep my commandments." "He that saith, I know him, and keepeth not my commandments, is a liar, and the truth is not in him." Some commands neglected by those who 'say they love him.' "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." "If I, then, your Lord and Master, have washed your feet, ye also, ought to wash one another's feet. For I have given you an example, that ye should do, as I have done to you." Bro. Jacobs, did you observe that smooth hypocritical way of denying God's power to heal the sick, in a recent No. of the "Voice of Truth"? My Bible says, "FROM SUCH TURN AWAY." Surely, "Truth has fallen in the streets"! "Ichabod"! "My Lord delayeth his coming." How long! "Three years!" says the "Voice of Truth," and

"Herald." You have doubtless observed that they have recently buried the 'war-hatchet,—effected a reconciliation, and "smoking the pipe of peace."—"Pilate and Herod"! But where do they get this "three years" from? What prophecy are they fulfilling by delaying the coming of my Lord "3 years"? Answer; Amos 4: 4; In ch. 3: you will observe that 'the Lion hath roared.' Compare Rev. 10: Also that Israel has been delivered from Egypt. The sunning of Judah and Israel is also presented. "Can two walk together, except they be agreed"? One portion is charged with "storing up violence and robbery in their palaces." But an adversary shall bring down their strength, and their palaces shall be spoiled.

The little flock of slaughter is then brought to view by the striking figure of a "shepherd taking out of the mouth of the lion two lambs, or a PIECE OF AN EAR. So shall the children of Israel be taken out that dwell in Samaria, (in a prison,) in the corner of a bed, and in Damascus in a couch." In ch. 4: these robbers are again brought to view, oppressing the poor, and crushing the needy. In verse 4, there is a call: "Come to Bethel, and transgress: at Gilgal, and multiply transgression; and bring your sacrifices every morning, and your tithes after three years."

Bethel, (house of God,) here well represents the 7th month. We remained united till we passed that point: But as we approached the closed door,—the vindication of what had been accomplished, a separation began to take place: A precipitate retreat at once occurs. Transgression now begins. Some attribute that work to a certain "steaming," "Mesmeric" operation:—Others attribute it to other causes; but all, save a small "remnant" of "outcasts," agree in putting it down as an error. Well, this not being sufficient, the retreat is kept up until Gilgal (rolling) is reached. Here transgression is multiplied in tearing up the foundation,—the starting point of the 2500 days: and extending it "THREE YEARS" into the future. "For this liketh you, O ye children of Israel, saith the Lord God." "A wonderful and horrible thing is committed in the land; the prophets prophecy falsely, and the priests bear rule by their means; and my people love to have it so: And what will ye do in the end thereof?" This class of scripture is manifestly receiving its finishing work among this class of prophets and priests. Bro. Jacobs have you observed that the title (REV. 11) is still retained, and seems to be coveted by some of these prophets and priests! "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Amen.

Dear Bro., I should like to say many things to the escaping remnant, to encourage them to hold fast. Well, the thought occurs, that many of them are far in advance of me.—Well, God bless you, and keep you with your faces as a flint toward Zion. By the aid of God's grace I will endeavor to keep in sight. There is no retreat in this war. In the strength of the Lord of hosts I will "turn the battle to the gate." I have no doubt that the saints will very soon take the Kingdom. When I review the past, and survey the field of prophecy which relates to the preparation for the second coming of our glorious King, it is just as obvious that these prophecies have had their fulfilment down to the point where the saints are to take the Kingdom, as that Christ was ever nailed to the tree. I think with Sister Minor, that the Refiner is in his temple, carrying on a glorious refining, purifying work, which is out of his usual way of dealing with his people. Well, with her, I regard it as an invaluable privilege to have a part with that little remnant of 'outcasts,' who are the subjects of this precious refining work of the Spirit. My experience in this great work is of more value to me than every thing else this side of immortality. I can not yield any part of

it. There is no going back. "ON, HEROES ON; TO THE BATTLE ON,"—The KINGDOM.

G. W. PEAVEY.

P. S. I see by the "Voice of Truth," also by a letter from Bro. Haskins of Roxbury, that Bro. J. Howell, has gone over to the enemy. Well, be it so. I am grieved,—I mourn. Poor Bro. Howell, I give thee one last farewell look, and pursue my way across the plain: REMEMBERING LOT'S WIFE. G. W. P.

#### TO THE REMNANT.

"Little Children—Love one another."

Let there be no strife I pray you between us, for we are brethren, concerning the first born HEIR.

Jesus, in his farewell words of love, saith, "let not your heart be troubled, ye believe in God, believe also in me." Those who now "remain," are chosen and tried spirits, and have much to endure them to each other. We came out of Egypt together, and the word and spirit of God has allured us into the wilderness. We have wept, and prayed, and rejoiced together, as we have gathered the manna of "present truth," along the way. Our souls have burned within us, when the pillar of cloud has been lifted up, and we have set out afresh from time, to time, on the way to Canaan. We have also been scarcely less blessed, while the cloud has again rested over the tabernacle, & we have been reviewing our chart, and perfecting in patience, and holiness to God. At such seasons we have learned how to humble ourselves, and love one another. Weary, and soiled, how blessed it has been to sit down at each others feet and bathe them with tears of unfeigned simplicity and joy, while the well-spring of eternal life, has overflowed within, and made us one. Is it not too late, for those who have been thus united in love and obedience, now to begin to dispute about the "manner" of our deliverance.

We have a present God, and a present SALVATION. He has hitherto led us in a way that we knew not, and did not anticipate, but it has been for our sanctification, and his glory. We are now well satisfied that it is just right, and that we have needed every step of trial, to prepare us for the kingdom. Why then should we now murmur, and doubt, about the "manner" of the coming glory! Let us rather trust God, and see that our will, is wholly lost in Him; and then we shall rejoice to have him manifest himself in his own way. O, let us sink into God!

If there are two and an half tribes among us, who feel well satisfied with this side of Jordan, & the glory that is now breaking, who say "we have entered into the kingdom, and can see it," let us not hinder them, but let them build their sheep-folds, (Num. 32:) that their men of war may be ready, when their message comes, (It is enough, Isaac liveth,) to pass on with us.

If these dear brethren, who say they have entered into their rest, think we are blind to the excellent pasture of their region, and need "eye-salve" etc., let us not be impatient at their rebuke. If in their loving zeal, they fear that we shall fail of our inheritance, and be left to wander in the "outer darkness" of the wilderness, if we do not encamp with them, let us not be grieved, and begin to chide them. We know that even the meek Moses, was at first tried with their seeming impatience to "sit down," but they afterwards proved vallant and true friends to Israel. All these things are permitted, to prove, and perfect us; let us then strive that when they "sift" they shall find nothing in us.

We are truly receiving a kingdom which can not be moved.—The day of the Lord, and the hour of his Judgment, has come; and the dispensation of the fulness of times. Judgment has commenced, and is almost finished, at the house of God, and when the sons of Levi, are thoroughly purged, we shall bring forth an offering in righteousness.

At the commencement of the Gospel dispensation, or "times of the Gentiles," there was a waiting time, when the disciples continued in prayer and supplication, until they should be endowed with power from on high, to fit them for their work. So we likewise, are in the blessed,

waiting time of Dan. 12: and we shall soon receive the promise. Then, they waited for the Holy Ghost, "the first fruits of the spirit," to overcome every thing unlike Christ within. We now wait "for the adoption, the redemption of our body". We need a fitness within, and without, for the work and glory before us—the full stature, liberty, and power of the sons of God. We wait, we pray we long, for this manifestation. At times, we feel the quickening energies of eternal life stirring within us; we lay hold of the faith once delivered to the saints, and walk out a few steps on the sea; and though like Peter, we still tremble, and almost falter in the strange path; yet Jesus holds out his hand over the rough waves of temptation and outward appearance, & we shall soon change our strength—run and not be weary, walk and not faint.

O, I love the little children so—I long for the time, when we shall know the FULLNESS of the love of God; the liberty, the innocence, the blessedness and joy of PERFECT LOVE.— Why —GOD IS LOVE, & if we are full of God, what can move or offend us! Remember—again, it is the lamb-like spirit which will prevail, and overcome all things.

This, dear saints, is a more excellent way. Let us REST in God.— He will do just right with us, and we shall love and praise him more and more. O, don't let us for a moment think that we see all the path; our lamp shines around our feet, & gives us a sure and precious footing for to day, and we will trust the angel of the covenant with to-morrow. O that the heaven (love) of the kingdom, may so steal and unite all those who are still waiting, and "looking for that blessed hope" etc., that satan in his last desperate efforts to afflict us shall not be able to break our ranks, in the narrow passage of deliverance. With my face set as a flint, for victory, my eye fixed upon the promise of Jehovah, and my soul resting in his present salvation, as I run, I send my salutation to "every saint in Christ Jesus."

Philadelphia Jan. 16, 1846.

C. S. M.

#### THE THOUSAND YEARS OF REVELATIONS 20:

(BY H. OSLER.)

The 20th chapter of Revelation I understand to be symbolical, and the 1000 years spoken of in that chap. to be time in the past.—And that it is our duty at the present time, to look for the general resurrection—the New Heavens, and New Earth spoken of in the latter part of that, and the commencement of the 21st chap. of Rev., when there will be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things (spoken of in the 20th chap.) are passed away.

But in this view of the subject I am aware I shall come in contact with my brethren that are looking for the Lord, for they all, most unanimously take a literal view of this chapter, and believe that the 1000 years are in the future, the commencement of which date is the Advent of Christ, the binding of Satan literally, the resurrection of all the saints, and their reign with Christ on the earth for 1000 years, and at the end of 1000 years the resurrection of all the wicked, the losing of Satan, who shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them to battle: Which shall result in the final destruction of both the devil and the wicked in a hell of fire.

From this view of the subject I am compelled to dissent, on account of the insuperable difficulties that surround it, and its entire want of harmony with other scriptures in reference to the coming of Christ, and its attendant consequences.

A few of those scriptures we will notice before we proceed to give a Bible explanation of the symbols used in that chapter.

##### I. Those that refer to the resurrection.

It is stated by those brethren that the resurrection of the wicked, is 1000 years after the righteous has arose. But says Christ,

John 5: 28-29; For the hour ( \* time) is coming IN the which ALL that are in their graves shall hear his voice, and shall come forth,

they that have done good unto a resurrection of life, and they that have done evil to the resurrection of damnation.

But, says one, that hour ( \* time) existed when Christ was on earth, for he says, The hour cometh, and now is. True, and then the dead did hear his voice, and come forth. See John 11: 43; when Lazarus was raised. See, also, Luke 7: 14; the widow's son. Yea, and many bodies of the saints arose and came out of their graves after his resurrection.

But the hour, ( \* time) is COMING in the which ALL that are in the graves shall hear his voice, and come forth, &c., and the all here alluded to, are both those that have done good, and they that have done evil.

Again, Dan. 12: 1-4.

This scripture teaches us that there shall come a time of trouble, such as there never was since there was a nation, and at that time thy people shall be delivered, every one that shall be found written in the book, and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Mark, at that time when Michael shall stand up, (see 1st ver.) not when Christ comes.

Again, Rev. 1: 7.

Here we have at the coming of Christ with clouds, Every eye shall see him, they also which pierced him. Can they that pierced him, see him without a resurrection? Job 19: 26; And though after my skin worms destroy this body, yet in my flesh shall I see God. If Job's expectation to see God was in the resurrection, then those that pierced him, in order to see him must have a resurrection when he comes with clouds.

Hence the resurrection of the righteous and the wicked are not only at the same time, but, both to be at the time when Christ comes with clouds, or stands up to reign.

##### II. Those scriptures that refer to the battle of Gog and Magog.

It is asserted that this battle takes place 1000 years after the Lord comes.

See Ezek. 38:

In the 4th and 17th verses of this chapter, we learn that this battle will result in their being given to the fowls. And in Rev. 19: 17;

The battle alluded to there, when the flesh of kings, and captains, and mighty men, and ALL men, are given to the fowls of the air, is when the King of kings comes, on a white horse.

Again, Rev. 20: 7, 8.

After the 1000 years are past, we learn that Satan goes out to deceive the Nations which are in the four quarters of the earth, to gather them together to battle, and when we turn to Rev. 10: 13-17;

We find that the spirits of devils, go forth unto the kings of the earth, and the WHOLE world to gather them to the battle of the great day, after the 7th vial is poured out, and when the Lord comes as a thief.

Hence the battle of Gog and Magog being when the Lord comes, and after the 1000 years are expired, and the coming of the Lord now at hand, the conclusion is, that the 1000 years are all past, and our duty is to look for this battle as the next event, at the Lord's coming, and the resurrection of the just and unjust.

##### III. Those scriptures that refer to the judgment, the destruction of death, the devil, and the wicked.

I Cor. 15: 50-58.

In this scripture we learn that at the last trump the dead will be raised incorruptible, and the living changed, and then shall be brought to pass the saying that is written, Death is swallowed up in victory.

Isa. 25: 6-10.

In that day when it shall be said, Lo, this is our God, we have waited for him, and he will save us.

Hence death is destroyed at the coming of the Lord, and death, we read, is the last enemy, and in the New Earth there will be no more death. What is the conclusion! Death being the last enemy, and it is destroyed at the coming of the Lord,

\* No Greek characters.

but that Satan will then also be destroyed, for we read, Heb. 2: 14, 15;

That he will destroy death, and him that has the power of death, that is the devil. And deliver them who through fear of death were all their life time subject to bondage. As if they could not be delivered until the devil was destroyed.

And admitting that at the coming of Christ, Satan the prince of devils will not have his head bruised and thus destroyed, but merely bound, what will then be done with all his angels? (for he has legions of them.) Will they be left loose to do mischief after the Lord comes, and the restitution has taken place? O, no, says my Bro., they will be bound also. But I ask for one text in the whole Bible to prove that the devil's angels will ever be bound merely: I read in,

Matt. 25: 41;

That a hell of fire is prepared for both the devil and his angels, and as we have proved that the devil's destruction takes place when death is destroyed, and God's people delivered at the coming of the 2d Adam, the conclusion is inevitable, that the devil and his angels are all destroyed at one and the same time.

It is further believed that the wicked will not get their everlasting doom, until 1000 years after the Lord comes.

See Matt. 25: 31-46.

Here we learn that when the Son of Man shall come in his glory, and all his holy angels with him, then shall he sit on the throne of his glory. This is doubtless the Judgment when the saints receive the Kingdom, for then he shall say, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world &c.

Then, (see ver. 41,) shall he say also unto them on his left hand, Depart ye cursed into everlasting fire, prepared for the devil and his angels.

Ver. 46;

And these shall go away into everlasting punishment, but the righteous into life eternal.

Thus the wicked get their everlasting doom at the same time, when the righteous get everlasting life, and that is at the coming of the Lord. So Paul understood it.

2 Thess. 1: 7-11;

And the 7th angel introduces the TIME to destroy them that destroy the earth; and who cannot believe that the 7th angel is now sounding, but those who have no faith in the whole Advent movement!

Again, Rev. 15: & 16:

We have the 7 vials which complete the work of destruction, "for in them is filled up the wrath of God," and after the 6th, and at the 7th, the Lord comes as a thief. I understand that the 7th vial is already poured out, the 6th on the great river Euphrates (which is the symbol of the Eastern Empire under the government of the Ottoman,) in 1840 or '41 at longest, which also ended the 2d woe, and the 3d woe was then to come quickly. This 3d woe is the last woe, for there is but 3.

Again, 2 Pet. 3: 1-13;

Here we learn in the 4th ver. that the present heavens & earth are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, and be succeeded by new heavens and a new earth, wherein dwelleth righteousness.

But, says one, that day is 1000 years long. This I believe is a forced construction of Peter's language.

Peter's remarks here, are made in reference to the willing ignorance of those scoffers, that shall come in the last days, and that call in question the promise of God because there is some apparent delay in the time of Christ's coming, to effect these great matters, and to guard his brethren against this error, he exhorts them not to be ignorant of the fact that any apparent delay with him is no reason of doubt, for he is not slack concerning his promise as some men count slackness, but is long suffering to us ward, not willing that any should perish, &c.

But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall

melt with fervent heat, &c. This remark of Peter conveys the same idea as in Psa. 90: 4; for a thousand years in thy sight are but as yesterday.

This day of the Lord alluded to by Peter, is the one, IN THE WHICH THE HEAVENS ARE TO PASS AWAY WITH A GREAT NOISE, & UNTO WHICH WICKED AND UNGODLY MEN ARE RESERVED. But the 1000 years in the 20th chap. of Rev. expires before the wicked are destroyed, and before the heavens and the earth flee away.

See Rev. 20: 7-15.

It is evident from this collection of scripture, that the coming of Christ, the reward of the righteous, and the wicked, will take place at one and the same time, that then death, the devil, his angels, and wicked men—whose names are not in the book of life, will be cast into the lake of fire, which is the 2d death, and all this will be succeeded by new heavens, and a new earth, & furthermore it takes place after the 1000 years are expired.

See Rev. 20: 7-15; Rev. 21: 1-9.

The question now arises, if the 1000 years are past, how are we to understand the symbols employed in this chapter.

[TO BE CONTINUED.]

Letter from Bro. Cook.

Middletown, Conn. Jan. 16, 1846

DEAR BRO. JACOBS:—

We are all well and happy in hope of the glory of God. Blessed be his name, Amen. I do not feel prepared to say much relative to the state of things at the East, nor have I time this morning.

The only correction of any importance which seems to be needed in the discourse on Providence, is in the last column, 1st ¶ near the close, read Destruction, for Destitution; 4th ¶ 1st word "My confession" for Why &c.

Dr. Fleming of Newark, and all intelligent believers who have heard, do, so far as I know, admit in the main points, the truth of "the doctrine of Providence", as there briefly stated. This is of no consequence except for those who wish to look at it in the light of other minds. It will do what God designed: To His care and blessing I commit it.—Wherever presented, it has strengthened the believers "mightily", Amen! God gave it to me while reflecting on Bro. Miller's "apology and defence". To me it has been a great blessing, for which I would render to God my humble hearty thanks.

It is my purpose to visit various places and individuals, as fast as possible; but as I have no hardness toward any poor mortal, nor any selfish purpose to carry out, I shall not expose anybody, or any thing, save it be for Jesus' sake.

All join in love. Adieu. Yours in hope.

J. B. COOK.

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 31, 1846.

THE ANOINTING; 1 John 2: 27.

"Anoint thine eyes with eye-salve, that thou mayest see" Rev. 3: 18.

Nothing can supply the want of sight. "The light of the body" says Jesus "is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" Mat. 6: 22, 23.

"Wo unto them that are wise in their own eyes, and prudent in their own sight."—Isa. 5: 21. Such eyes are not single; they produce only darkness.

What is the single eye, by which alone, our body can be filled with light? "Ye can not serve two masters." If there are two leading objects before the mind, each striving for the mastery of our affections, a chaos of thought ensues.

"Ye can not serve God and mammon". "A double-minded man is unstable in all his ways". The organs of sight by which we are required to look at God and his truth, are not the natural organs—it is a single, or one eye. If we would view an object distinctly through a telescope, we can use but one eye. Thus, we are to look at the great requirements of our Heavenly Father, through the telescope (revelation) He has given us. Thus, "If thy whole body therefore be full of light, having no part dark, the whole shall be full of light; as when the bright shining of a candle doth give thee light." Luke 11: 35.

The disciples that were brought into the first Christian Church, under the power and influence of the Holy Ghost, possessed the single eye. They were steadfast in the apostles doctrine and fellowship—they wrought wonders—had all things common—sold their possessions and parted them to all, according to their needs;—they were daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, &c. Acts 2: 41-47.

The instructions in regard to the single eye, are those which pave the way to the command that now concerns the people of God more than any other. Viz. "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you." Mat. 6: 23, 33. But did not men then seek the Kingdom of God, and was it not their duty to do so? Certainly, and what did they find? Let Peter answer that question. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away; RESERVED in heaven for you, who are kept by the power of God through faith unto salvation, Ready to be revealed in the LAST TIME." 1 Pet. 1: 3-5.

Though the Kingdom of God was the grand theme of the apostles' labors, sufferings, and hopes; and nothing less than that, could they look for, and seek after; yet it could not come sooner than Christ had said, nor attended with circumstances other than those he had named. "He added & spake a parable, because he was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately appear", Luke 19: 12— A certain Nobleman went into a far country to receive for himself a kingdom, and to return. At his return, "having received the kingdom", he reckons with his servants, rewards the faithful, and punishes the unfaithful. Sooner than this, his Kingdom could not come.

But what can we see with the single eye, with which our Lord is pleased? What did Abraham see with such an eye? While in the land of Canaan, and after his separation from Lot, the Lord said unto him, "Lift up now thine eyes and look from the place where thou art, northward, & southward, and eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy seed for ever." Gen. 13: 14, 15. Well he looked, and what did he see? "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he LOOKED for a city which hath foundations, whose builder and Maker is God," Heb. 11: 9, 10. This he could see, only with a single eye. With such an eye, Paul's brethren were not in darkness that the day of God should overtake them as a thief, though the whole world besides were in darkness, crying peace and safety. Those who have the single eye are ever wakeful. They "are of the day" having on the breast-plate of faith and love—they are "children of light"—their "whole body is full of light." Jeremiah, Amos, and Zechariah, with a single eye, could see the scenes through which the people of God are now passing. Jer. 1: 11-13; Amos 7: 6; 8: 2; Zech. 5: 1-4. They could see the word of God to be a fire in the house of the transgressor; and without such an eye, we should fail to appreciate that word—though in the midst of these scenes of the judgment of the Great day.

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Jno. 6: 40. "If any man walk in the day, he stumbleth not, because he seeth the light of this world." John 11: 9. "I," says Jesus, "am the light of the world." John 8: 12. "He that seeth me, seeth Him that sent me." John 12: 45. "He that hath seen me hath seen the Father." John 14: 9. It was easy enough for them to see "the Carpenter," the Son of Mary; but in order to see HIM, our eyes must be anointed with "eye-salve." It was the evil, or diseased eye, that was so "holden" in the two disciples who were jour-

neying to Emmaus, that they could not see HIM. As he gave them bread and they ate, their eyes were anointed—they could see HIM, and know him, while he, ("the veil, that is to say, his flesh") vanished out of their sight. Luke 24: 16, 31. That which they had looked upon with the evil eye, as the real substance, became the shadow, when once their eyes were anointed—opened; then the real substance was before them, and their joy no man could take from them. The applying this eye-salve to the Gentiles, was a part of the work that God entrusted to Paul. However blind men may be, they are destined soon to see one thing at least; that is, that God has undertaken to deliver the remnant, which constitutes the "little flock" to whom it is his good pleasure to give the Kingdom; for he hath said, "I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Ezek. 36: 23.

If your eyes have been anointed, and you can really see, says one, show us what improvement there is in the view you now have, with these new eyes. I can not show it, but I can tell you enough to convince you, if you are honest, that the eyes of God's children can see more than they could a year ago.

**THE REMAINING SCALES OF THE "EVIL EYE."**

The Kingdom of God cometh with a *conflagration*.

Behold he cometh with clouds and every eye shall see him.

The stone to smite the image in 1843, is Christ, the son of Mary, coming down through the sky, to burn the world, and the wicked.

When the stone smites the image, it is a great mountain.

The Kingdom of heaven at its establishment on the earth, will surpass in magnificence, all the kingdoms that ever before existed.

The Kingdom of heaven comes, the greatest of all kingdoms.

When the Kingdom of heaven comes, every body will know it.

The Kingdom will come with a crash, louder than a thousand thunders.

When the Lord comes, all the wicked as well as all the righteous will see him; and that will be the answer to the prayer, "Thy Kingdom come."

We know by the signs of the times, and fulfillment of prophecy, that Christ is now at the door, and when he comes in, all the world will understand it.

The first you see of the coming of Christ will be a light in the east, which will increase as it nears the earth—attended with an awful earthquake, &c.

[See "Scene of the last day," by Wm. Miller.]

When the glory of God's Kingdom is revealed, it will beall over the earth at once.

The evidence that the Kingdom is here will be the sounding of the 7th trumpet, when the resurrection of the saints will take place, & the appearing of Christ in the clouds.

When the seventh trumpet sounds, the wicked nations will be destroyed.

That will be a time of joy for all God's people.

The righteous dead having been raised when the trumpet began to sound—the rest of the dead will not be judged till the end of 1000 years.

The saints at that time will have been made like Christ's glorious body.

If you gain the Kingdom it will be at the time when made like Christ's body.

When the Kingdom comes you won't have to hunt for it.

When the Lord comes into his Kingdom, He will not trouble you to run and tell it.

When the Sun of Righteousness arises, we shall be like him and see him as he is.

My sheep see my face.

When the Lord comes he will clothe every saint with immortality.

He will take away this corruptible body in a moment, and give us one that is incorruptible.

If we are prepared when he comes, eternal life will lay hold on us.

All this is called sound orthodoxy, or God meaning what he says.

It has ever been a grand device of Satan, to get the people of God to yield the weapons He has put into their hands for the purpose of honoring him—into the hands of some invisible, supernatural agency, that will work without any of their own efforts, and even against their own dispositions.

"He that soweth to the flesh shall of the flesh reap corruption; but they that sow to the Spirit shall of the Spirit reap life everlasting." The substitute for the above language is, "If you are *only ready*, "life everlasting" will reap you."

O how inexpressibly glorious, do the truths of God shine forth, when the eyes are anointed with eye-salve! What an unbounded sea of glory opens to the soul who "opens unto Him immediately." The thought looks visionary, but some of God's children are actually reaping life-everlasting. O such scenes of judgment as are now passing—the base hypocrite,—the Judas-like traitor, and even the ungodly world are beginning, with amazement to acknowledge.

"He that is begotten of God, (brought forth) keepeth himself, and that wicked one toucheth him not." 1 John 5: 18. The devil, having the power of death, (Heb. 2: 14,) has touched the best men that have died—consequently they that are born of the Spirit will never die.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth & gross darkness the people: But the Lord shall arise upon thee and his glory shall be seen upon thee." Isa. 60: 1, 2.

"And the seventh angel sounded, and there were great voices in heaven, saying, The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Rev. 11: 15.

"And the nations were angry." ver. 18.

"And thy wrath is come."

"And the time of the dead that they should be judged."

"That thou shouldest give reward to thy servants." &c.

"Whoso receiveth not the Kingdom of God as a little child, shall in no wise enter therein." Luke 18: 17.

"Seek first the Kingdom of God & his righteousness and all these things shall be added unto you." Mat. 6: 33.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith to Zion, THY GOD REIGNETH!" Isa. 52: 7.

"Unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall." Mal. 4: 2.

"My sheep hear my voice." John 10: 27.

"This mortal shall put on immortality." 1 Cor. 15: 53.

"This corruptible shall put on incorruption." 1 Cor. 15: 53.

"Lay hold on eternal life." 1 Tim. 6: 12.

And this is called opprobriously, "Spiritualism"—"Mysticism"—"Anti-christ"—and the language of the synagogue of Satan. But, Lord, we still thank Thee that thou hast taken to thee thy great power & reigned." Rev. 11: 17. "Hallelujah!" Rev. 19: 6.

**THE MEETINGS.**

There is still an increase of interest in our meetings. The searching power of God is manifest whenever the children meet together. Many have been "born of the Spirit" so as to "see the Kingdom of God" since our last. The great truth of God that the Kingdom is here, stands out in bold relief, and triumphantly vindicates itself against all the opposition that has been raised in the already excited community. The "Daily Commercial" has again resorted to its old practice of publishing falsehoods; but God has undertaken the cause of his people, and will now defend it against this daring reviler of his truth, and his children.

If some of our skeptical brethren from abroad, had been present at some of our meetings this week, they would have had satisfactory evidence, that some at least, were "weeping and wailing and gnashing of teeth," as well as in outer darkness! Some are wondering "whereunto this thing will grow."

The meetings continue every afternoon and evening. We still retain the Tabernacle—Providence not yet having opened the way for us to leave it. The congregation is larger than for some months past.

The "unseemly practices," (so called by some) of obeying the commands of Christ, (John 13;) and his apostles, (Rom. 16: 16,) "promiscuously," believing the same as Paul that in Christ Jesus there is neither male nor female are continued.

The salutation has done more to discover the hypocrisy & corruption of some hearts, than any thing else could have done. It tends to increase love, where love reigns; and those who are suspicious that it will increase lust, have just proved the corruption of their own hearts—disobedients being the way of safety, for those "prudent" ones who are their own keepers.

**CORRESPONDENTS.**

The article of Bro. O. R. L. Crosier, is received, and will be published next week in a double number. The article concerns the types of the Law, and the Cleansing of the Sanctuary. I have not had time to examine it but slightly, at the time this number goes to press, but it appears to be written in the meek spirit of Jesus, and sent abroad under a sense of duty. The brethren have sent the funds to pay for its publication in an Extra. Any moneys therefore, in view of that article, may be sent to F. B. Hahn, Canandagua, N. Y.

A number of interesting letters are on hand and will be published as soon as we can find room; among which, are those of Bro. Bartholomew, B. Matthias, G. S. Goodwin, C. Burlingham, A. Lyford, C. Hancock, Jacob Weston, &c.

Bro. Bartholomew writes from Aurora, Ia. "The process in all human governments, or Kingdoms, has been, First, Territory, 2d Subjects, 3d Conference or Confederacy, 4th Declaration, &c. and last but not least, a Ruler, King, Emperor, or President, to perfect the form of the government or Kingdom. Now if this is to be the process by which the God of Heaven is to set up His Kingdom, "in the days of these Kings" though different from my preconceived opinions, I feel in my soul to say Amen, and Amen!"

**LETTERS AND RECEIPTS.**

For the week ending Jan. 20th

C. S. Minor, Joshua Mann, 1.00; J. B. Cook, for Isaac Botsford, and T. Ralph, each 1.00; Albert Lyford; G. W. Peavey; James Smith; Geo. S. Goodwin; Rufus Pike, 1.00; D. Bartholomew, 1.00; G. W. Cheaman, 1.00; J. Hamilton 1.00; Brethren in Philadelphia, 2.00; F. Glascock, 2.00; Wm. Nichols; Isaac Simmons, .50; Bro. Maria, .50; J. Bissell, 1.00; F. B. Hahn, 30.00, (to the office, in payment for an Extra); R. R. Chapin; (the papers have been regularly forwarded, except the two numbers during my absence to the Conference, which matter was explained in a former number); D. Bartholomew for J. S. Bailey, 1.00; John Hobart, 50.00, and 1.00 each, for R. Weeks, Bro. Short, and J. J. Goldsmith; Caleb Seabold, .50; Sister Saxton, 1.00.