

THE DAY-STAR.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10.

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THE DAY-STAR

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E. JACOBS, Editor & Publisher.

Letter to Charles P. Mellvaine, BISHOP OF THE CHURCH OF CHRIST.

[I address this to the Bishop because of its importance, and because I wish to close my letters to him, as they ought to be, in the triumph of truth.]

Re. Rev. and Dear Sir:—It is now more than a year since I felt led by the Providence, and I trust by the Spirit of God to address you upon the subject of the 2d Advent of our Lord and Saviour Jesus Christ. Although natural delicacy would have shrunk from so open an exhibition of myself, still I believe that the cause of God called for it, notwithstanding the unworthiness of the instrument—and now instead of regretting the part I was permitted to take, I would here in a manner equally public, express my thanks to my God and Master for having enabled me so to do, for I doubt not that that testimony was His will upon the most momentous subject which can now occupy the mind of the Church. It is true, that all I then anticipated has not appeared in the order I expected, still the substance of that testimony was the word of God—a testimony which I could here renew: that we had arrived at the end of the 2300 days, and that the great Jubilee trumpet for the church of God sounded on the 10th day of the 7th month (Jewish) in the year of our Lord 1844, bringing us to the judgment of the last days—even of the 2d Advent of our Lord.

To understand this, it is only necessary to know the order of judgment. In consequence of the church's neglect of the doctrine of the 2d Advent, its views of judgment are fallen into a state of entire derangement. Not simply one truth, but Truth has fallen in the streets; consequently not only has that of the 2d Advent to fight its way into light and honor, but very many if not all other truths will have to pass through a similar ordeal. St. Paul informs us that "judgment begins at the house of God," and so says our common consciousness. No one believes that we are to be caught up to the arms of Jesus, and that sentence is there to be passed upon us. No, this must be all passed, or judged in reference to the quick before their translation. The mystery of the judgment of the living at the coming of Christ is a different mystery from that of the general judgment at the end of the 1000 years. It is appointed unto men once to die, and after death the Judgment. This is the order of the judgment for the dead. But says St. Paul "we shall not all sleep." Now what is the order of judgment for these? For we must all stand before the judgment seat of Christ, which seat is this earth. The answer is given above: It begins at the house of God, and after the translation of the sealed or those judged, to the honors of the bride, it passes onward to those who dwell on the earth. It is a great mystery, that God having made provision for a perfect church, (Ep. 4: 11-16;) should have permitted the man of Sin to come in and tread it down. Isa. 6: 5. But praised be His name, this was not to be forever; for in the 8th of Dan., in answer to the enquiry, How long? the angel replies: Unto 2300 days then shall the

sanctuary be cleansed; and further, that 490 of these days shall pass away in connexion with the crucifixion and the anointing of the Most Holy. We have then come to the time when we should look daily for the accomplishment of this mighty work. Watchman! what of the night! Watchman! what of the night! Christ told his disciples that they were clean through his word. And whilst they stood waiting for the descent of the Holy Ghost, they stood as vessels clean, meat for the Master's use. The church having become the temple of the Holy Ghost,—the fulness of Him who filleth all in all, it was its duty to go on to perfection. But alas, it soon fell from its high calling. The man of Sin came stepping in. St. Paul himself became bound in spirit, because the word of God could not have free course and be glorified. They became "carnal," few held with him: And finally Jesus addresses his 7 churches in Asia upon the subject of their declension. He accuses them of having "left their first love" of holding the doctrine of Balaam, and of the Nicolaitans which He hated, &c. &c.

Dear Brother, the church has never rescued itself from these curses, and the consequence has been that hitherto Christ has been shorn of the glory due Him through his church. He glorified his Father. And the Father has promised to glorify his Son on the same field, through a people who shall look "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." For this purpose there is in Jesus a fulness of redemption to carry his chosen people onward unto perfection. His promises of the gospel have never yet been fully brought into use. Heaven and earth shall pass away, rather than one jot or tittle of the word fail. It must be fulfilled. The church must go on unto perfection, for Christ gave himself for His church that He might present it unto himself a glorious church, without spot or wrinkle. Allowing that the spirits of just men departed are made perfect, Heb. 12: The quick who are to be of the bride must be brought to a similar state of perfection, for they must be without spot or wrinkle at the time of presentation; hence, judgment will begin at the house of God for this purpose, and the 144,000 will be sealed, marked, or judged as fully prepared ere the Lord comes.

In the mysterious wisdom of God, the tares were to be permitted to grow with the wheat until the end—the end of the 2300 days,—then the sanctuary shall be cleansed—"then ye shall return (the church from its trodden position) & discern between the righteous and the wicked, between him that serveth God and him that serveth him not, for behold the day cometh that shall burn as an oven." Mal.

The Bible not only informs us when, but how the Sanctuary shall be cleansed. I will turn mine hand upon thee and purely purge away thy dross, and take away all thy tin, & I will restore thy Judges as at the first and thy Counsellors as at the beginning, (Pastors after God's own heart, who shall see eye to eye;) afterwards thou shalt be called, The City of Righteousness, the Faithful City. Zion shall be redeemed with judgment, and her converts with righteousness, (next comes the destruction of sinners). Isa. 1: The Branch of the Lord will be beautiful and glorious, "when the Lord shall have washed away the filth of the daughter of Zion, by the spirit of judgment and the spirit of burning." Isa. 4: I have a long time holden my peace (permitted the tares to pollute my vineyard). Now will I cry like a travailing woman, I will make waste mountains and hills, and dry up all their herds, and I will make the river islands, and I will dry up the pools, and I will bring the blind by a way they know not, for at this time his vineyard will be so spoiled that none will know enough to cry "Restore." Isa. 42: The light of the moon shall be as the sun and the sun seven fold in the day that the Lord casteth

out the tares and bindeth up the Breach of his people, and maketh His Bride ready. We shall have a song as in the night when a holy solemnity is kept, and the Lord shall shew down the lightening of his arm. Isa. 30: This crying of the Lord, like a travailing woman, for the deliverance of his children from the dark works of Babylon, will be through his sealed ones, who will go forth in the spirit and power of Elijah before the great and notable day of the Lord comes.

John the Baptist appeared before the great and notable day of the Mosaic dispensation. But he did not restore any thing, but the Elijah of the Christian will, Matt. 17: 11. That spirit has already commenced its manifestation in the sowing of the seed which is the word of the jubilee of deliverance. Now it is as the size of a man's hand, but soon the Ahab's will hasten from its mighty torrents. The stone cut without hands out of the dark mountains of the church has begun to move. Dan. 2: 45; Gen. 49: 24; Oba. 1: 18; Fear not thou worm Jacob, and ye men of Israel, I will help thee saith the Lord, and thy Redeemer the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and make the hills as chaff: Thou shalt fan them and the wind shall carry them away, and thou shalt rejoice in the Lord and shalt glory in the Holy One of Israel. When the poor and the needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them; I will open rivers in high places, and fountains in the midst of the valleys." Isa. 41: 14-18, for there shall be upon every high mountain, & upon every high hill, rivers & streams of water, in the day of the great slaughter when the towers fall. Is. 30: 25. And this he spake of the Holy Ghost, which they that believe on Him should receive. Look out Brother, for the "bright clouds" of Zech. of the latter rain, for He was a prophet of the restoration—fulfilled typically to the Jew: Now, to be the true Christian. Let us not serve in the oldness of the letter, but in the newness of the Spirit: that is, make an application to the spiritual Israel of that which God did for the literal Israel, for one was but the type of the other, as a shadow of good things to come; and let us be patient unto the coming of the Lord, and as the husbandmen hath long patience, and waiteth for the early and the latter rain, so be ye also patient, James 5: 7. Ah me! what a work the Lord is about to do. Who may abide the day of his coming! and who shall stand when he appeareth? for he is like refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold & silver, that they may offer unto the Lord an offering in righteousness." Mal. What a sight for our eyes: a church without hypocrisy! From the midst of the trodden down City of unholy children he will now measure off a Temple and an Altar. Rev. 11: 1. A temple to contain and manifest forth his glory, an altar for the fellowship of his sufferings. With these, the 144,000, He will return against the Gentiles who are treading down his church—They will be baptised with the Holy Ghost and with fire, which fire shall proceed from their mouths, rendering them invulnerable from their enemies during the 3½ years of their sackcloth witnessing. This was typically fulfilled during the French Revolution; but is now to be literally accomplished. Then the Old and New Testaments were silent witnesses for God—Now their contents shall be poured out for Jesus by his living witnesses. As the previous chapter informs us, we must prophecy again before many peoples, and nations and tongues, and we shall not have gone over the cities of Israel until the Son of man be come. When they shall have finished their testimony of 3½ years, as Jesus did, the select

witnesses out of the 144,000, will be slain as Jesus was, and their dead bodies shall lay 3 days in spiritual Sodom and Egypt where our Lord was crucified; for be it borne in mind, that as the Jewish church crucified Jesus in the flesh at the period of the first Advent, so has the Christian church crucified Him, spiritually at this period of the second Advent. There are no sorrows like unto his sorrows.

The length of the period of Christ's 2d Advent is not an instant, because it is a drama of various acts, according to the order of judgment. This is shown by the fact, that the restoration of his church at the perfecting of it for his work and subsequent translation is called the period of his return. Acts 3: 19, 21. The period of return commencing with the refreshing of the latter rain called in Acts 15th, his return to build again his church, that the remnant of his people may seek after him under the power of the fulness of the blessing of the gospel of Jesus Christ—Malachi's first period of his return in which he is to sit as a refiner in that judgment which is to begin at the house of God for the making of his bride ready. The period of his visiting the Gentiles to take out his people has run out; Acts 15: 14. The times of the Gentiles have ended, because now the treading down of his people in Jerusalem is to cease. The literal war against the Dragon and his Angels is now to commence. Isa. 42: 13; Rev. 12: 7. The peaceable times which the devil has been permitted to have in the Church, (or in heaven, as St. John locates it,) is now to end—for the end has come. Says Jesus Isa. 42: 13-14, I have long holden my peace, but now he will prevail against his enemies. Satan "prevailed not, neither was their place found any more in heaven" (Rev. 12: 18), for it is the final cleansing, the beginning of the eternal jubilee. Let then the inhabitants of the Rock sing; Isa. 42: 11. Let them begin to sing the song of Moses and the Lamb; for He is the rock, his work is perfect, for all his ways are judgment; Deut. 32: 4. Let us add the song of the Lamb—for "now is come salvation and strength and the kingdom of our God, and the power of his Christ (for now he takes his great power and reigns): for the accuser of our brethren is cast down, which accused them before God day and night, and they overcame him by the blood of the Lamb." Blessed be God who has opened to the minds of his willing children these truths in a manner that all his adversaries will be able neither to gainsay nor resist. It is by the manifestation of the truth that we would commend ourselves to the consciences of men. Our Savior gives us the same view of the order of events attending his coming in the 13th, 24th and 25th chaps. of Mat. First, when the time has arrived to cleanse his sanctuary, he sends his angels to gather out the tares: no one in his senses believes that the Lord is to send his spiritual angels to lay hold of these. Angel means a messenger of the Lord, spiritual, or earthly, to be determined by the context. The ministers of his church, he calls his angels; See Epistles to the 7 churches. "Then shall ye return and discern between the righteous and the wicked." Then "what is bound on earth will be bound in heaven." Then Ananias and Saphira will fall dead if need be.—Then if need be the incestuous person will be cast over to Satan for the destruction of the flesh, that the spirit may be saved in the day of Jesus Christ. This is the first step in the order judgment. The second is to send his spiritual angels to gather his elect, or bride made ready. The third is the appearance of the Son of man in glory, having his bride with him; for even nature says that a Bridegroom cannot appear in his glory without his bride and his attending servants—here called angels.

To understand the judgment of the sheep and goats, we must remember that the 144,000 are the "first fruits." If these be first fruits of the harvest, there must be second fruits—even the sheep—for the Lord comes to "plead" with all flesh, and set up his everlasting kingdom, over which Christ and his bride shall reign. For the moon shall be confounded, and the sun ashamed when the Lord (with his Bride) shall reign in Mount Zion before his ANCIENTS gloriously, coming nigher and nigher with all his saints,—

His feet shall stand upon Mount Olivet, and he will OPEN his EYES, (Zech. 12: 4,) upon the house of Judah, and they shall look upon Him whom they have pierced. Those which are left of all the nations which came against Jerusalem, shall go up to worship with them, attended also with a remnant that have not heard of his fame nor seen his glory; Isa. 66: 19. The present dispensation is but an intervening one (Micah 5: 3); but the commencement of God's everlasting purposes to increased millions. Now God calls us to the honors of his bride, to be sons and daughters of the Almighty, to be joint heirs with Jesus Christ, to reign with him forever and ever over his boundless universe.

In reference to the development of the judgment since the sounding of the jubilee trumpet, I will simply add, that thus far it has been strictly in accordance with the word. The judgement upon the church is, that at this time it shall be as "an oak whose leaf fadeth, and as a garden that hath no water;" Isa. 1: 30. A judgement never to be reversed; for this is its awful burden; Isa. 15 and 16 chaps. Moab (which represents the Protestant church) shall come to his sanctuary to pray, and shall not prevail. "This is the word which the Lord has spoken since that time." Now the Lord hath spoken, saying, within three years, as the years of an hireling and the glory of Moab shall be contemned with all that great multitude, and the remnant shall be small and feeble; Isa. 16: 12-14. That is, within three years, by the mighty ministry of the sealed ones who are to witness three and a half years, Moab shall be destroyed. The seed of this work was to continue in the garner of God until the 24th day of the 9th month of the first jubilee year, from which time God has promised to bless us. Hence the *impulsion* I feel to address you at this time. Though now trodden down as the "worm of Jacob," yet we are about to prevail with God, quit ourselves like men, and be called the "men of Israel;" Isa. 41. If any shall doubt that the times of the Gentiles are now out, it is because "the secret of the Lord" is not with them; because their eyes are not yet open to behold the preparation which God is now making to manifest this great Truth. That termination was not to be shown by a sudden earthquake, but by the present gradual development of a mighty work. These things being so, it is the duty of all the children of God to remain in the places where the providence of God has assigned them—there witnessing to the truth—ready to put on the whole armour of God—praying to be girded for the mighty conflict.

With great respect,

GEO. A. STERLING,
Minister of Christ.

Letter from Bro. Cook.

Middletown, Conn., Jan. 28, 1846.

DEAR BRO. JACOBS:—

The Lord gave me light on the parable of the ten virgins. It was to answer some cavils of the backsliders, or else the hypocritical. That man who denies the right and the propriety of enquiring into every portion of revealed truth that concerns us, after having claimed and maintained that right for himself, in opposition to ecclesiastical domination, is an hypocrite. That one who after having claimed the right given him by God, to believe the Bible (after a diligent and prayerful study of it) denies this right to others, is both infidel and hypocritical. He builds again the things which he destroyed, and thus makes himself "a transgressor." All such sip at "the wine in the golden cup" of the mother of abominations, which they had in the name of God disclaimed and denounced. Christians claimed the right to obey Jehovah, in defiance of the Pharisees. Protestants maintained this privilege against the audacious power of the Pope. Presbyterians did thus against the mis-called "church" in England—Methodists and Baptists against the Presbyterians—Adventists against them, and in spite of them all. Amen!

Now, "tell it not in Gath!" These, after an experience of only a few years, claim sufficient strength and respectability to insist that portions of the word of our God should not be named in

their congregations, except to *cast odium* on them. John 13th, and other preceptive, as well as doctrinal portions are "despised and rejected," as was Jesus. He is rejected in these portions of the word of life, on the same principle, and so far as I know, from the same spirit that the churches rejected the doctrine of the Advent. The doctrine of the Advent was stated in terms no more scriptural nor intelligible than those which are employed to enjoin the washing of the disciple's feet, and giving the Holy salutation. Our Lord and Lawgiver was very urgent relative to the washing of the disciple's feet. He urges it in five forms.—1st. "Ye ought to wash one another's feet"—2d. "For I have given you an EXAMPLE"—3d. "That ye should do as I have done unto you."—4th. "The servant is not greater than his Lord, &c."—5th. "If ye know these things, happy are ye if ye do them;" Dr. Campbell renders it, "provided ye practice them." Yet the leaders of the popular Adventists, treat all this as does the Pope the injunction to search the scriptures—as do Pædobaptists the command to believe and be baptised—as do the mass, the urgent exhortation to "watch" for the coming of the Son of Man. The marvel is that they should be so deluded as to dream that they are (in this state of mind) christians.

Jesus says, "If any (one) will come after me, let him deny himself and take up his cross daily, and follow me;" "Whosoever doth not bear his cross and come after me, CAN NOT be my disciple." This was understood by Adventists at the beginning of their course. They bore the Advent cross once; why not bear the cross of the new commandment? They treat this cross as the Church did the Advent cross, yet they imagine themselves christians; as if Christ spoke in parables when he says, we "can not be disciples" without bearing his cross. The cross consists of the reproach, the sacrifices, or sufferings which attend the open exhibition of his truth, relative to every doctrine and duty. The truth as it is in Jesus, always has a cross. If we get the truth without the cross we get it without Jesus—He is ever with the cross. Those who take the Advent doctrine without the cross, are not sanctified or profited by it. Just so, those who hold the ordinance of the new commandment—the example of Jesus—in a way to avoid the cross, are not humbled nor benefited by it. It would be well apparently for them, if the 13th of John were not in the Bible. They will "not bear the cross" of Christ in that lovely lesson of humility. At successive periods, different portions of God's neglected truth have been brought out. Each portion does its work in its day; and in order to be disciples, we must "daily" take up our cross—bear the reproach, the suffering attendant on each as it comes up. Repentance, faith, and baptism have a cross. Then there is the Advent cross—the going forth cross—midnight cry cross—"the shut door" cross—the new commandment cross—the salutation cross. Jesus looks on, saying, "If you take not the cross 'daily' you 'can not be my disciples.'" The Lord has given me grace to love the cross, "esteeming the reproach of Christ" better treasure than the wealth of the world. For this (I know no other reason), my humble name is cast out as evil by Adventists. I have, through grace, the cross of present truth. Surely opponents dare not assume that they have "the shut door," and the example of Jesus with "the cross." Their opposition to the plain reading of the scriptures and their reproaches, make the heaviest part of "the cross."

The good Lord has opened the question of "the shut door" and other parts of the parables as never before. If time and strength are given me, you may receive it. Satan seems to have things all in his own way in some circles. Where they once bore the cross of Christ, now they have openly or tacitly confessed. A confession is the oblation with which "the Prince of this world" is appeased. It virtually, or expressly, denies the word and providence of God in the Advent movement, and then diverts them with "doubtful chronology;" as if doubtful chronology was a part of the word of life.

Those who have thrown off the cross, i. e. re-

fused to bear reproach for acknowledging God in the past experience of Adventists, are not to be expected ever to take it again. There is neither authority or love enough in Jesus to urge it on them now. It was so with Papists—so with churches—so will it be with Adventists.

Yours, looking for Jesus,
J. B. COOK.

P. S. My time to speak further relative to the 2nd coming, has not come. I am in a conflict—need the whole armour and wisdom from above.—
Adieu.

J. B. C.

THE DAY-STAR.

LET US HOLD AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—NUMB. 13: 30.

CINCINNATI, FEBRUARY 21, 1846.

CONFERENCE IN INDIANA.

The Conference at Bro. John Creek's, about four miles south-east from Liberty, Ind., commenced on Saturday, A. M., the 14th inst. The attendance was not large, nor did we expect it. It is a "little flock," to whom it is our Father's good pleasure to give the Kingdom. There were, however, forty-three of the brethren and sisters from this place that attended, notwithstanding the distance—forty-four miles, of bad travelling. They were all very kindly received, and abundantly accommodated at the house of Bro. Creek, there being no other Advent believers in the immediate neighborhood. On Friday evening the snow fell to the depth of three or four inches, and on Saturday there were none present but the "little children," and those that were seeking the Kingdom. It was a most glorious day to some precious souls who had been for some time seeking the "new and living way." (Heb. 10: 20.) The shouts of salvation rang with a sweetness and glory never before known in that section of country.

On Sunday the School-House was filled, and strangers listened with solemn attention to the bible evidences of the manner of Christ's second advent. These evidences were joyfully received by all those who had not gone back, after having given up the world on the 10th day of the 7th month, 1844. The honest enquirer easily learned from the word of God the difference between "this same Jesus," (Acts 1: 11;) and "the vail, that is to say, HIS flesh," Heb. 10: 20. The manner of his coming, as we had previously looked for it, was shown to be like looking for the "vail"—cloak, or clothing, of a friend, to return according to promise, in the room of looking for "the same" friend himself.

But while the glorious truth that "the Son of God is come," (1 John 5: 20;) was hailed with inexpressible joy by the little remnant, the effect was very different upon the ungodly. Some of them gnashed their teeth in rage, while the countenances of others told of inward woe. The Almighty proved to us on this, as on other occasions, that the wicked have no power to molest the children of God, in the work of proclaiming, and possessing the Kingdom, according to God's promise.

In the evening (Sunday) our meeting was held at the house of Bro. Creek, where opportunity was given to obey the command and example of our Lord, (John 13: 1) This was a joyous season, and concluded the conference. One Bro. came a distance of 60 miles through the storm on Saturday to attend the meeting.

The most of the friends from Cincinnati returned on Monday—some returned on Tuesday following, and some went out "two and two" to proclaim the Kingdom of God.

On our way to the meeting we were forcibly reminded of the words of our Lord, Luke 12: 24; "Consider the ravens," &c. A number of these birds flew along by the road side, as if to remind us that Jesus had said, "Consider the ravens:" So we considered them, and the first thing we considered, was, that they were uncommonly large, fine, and apparently well fed; their outer coating presented a more glossy and brilliant appearance than we had ever before noticed upon ravens. Another thing we considered about these birds, was, they seemed to have no care upon their minds, and were just as perfectly indifferent to all the falsehoods told about them, as the second Advent people of Cincinnati are of the falsehoods of Greeley Curtis's (*Daily Commercial*) and his deluded crew. Again, those ravens had all quit work!! Awful! Yes, quit work! No man would give three cents for all the work they would

ever do. They flew over the fields—lighting when and where they pleased, as proudly as though they were lords of the soil. They had no barns, nor store-houses, but helped themselves to such as God gave them, and found no fault with others for doing the same. Thus ran our meditations while we considered the ravens, and also considered one thing more our Lord had said, viz., "How much more are ye better than fowls?"

Our meeting has been greatly blessed in bringing out, and drawing a wider line of separation between God's people and the world.

THE CAUSE IN THIS PLACE.

I find it now a more pleasing duty than ever to write to the "blessed children of my Father." I know they must pass through the furnace before they can "come forth like gold." The developments made during the last year, by the truth of God, exposing the treachery, and wickedness of enemies, has rendered those who endure with patience, dearer to my heart than my own life. My own life, is indeed but a poor offering to the cause of Him who laid down his life for me:—It is laid upon the altar—at the disposal of the God I love, and who, through Christ, promised eternal life to as many as the Father had given him.

There are now about 100 brethren and sisters in this place, the most of which meet together every evening to talk of the things pertaining to the Kingdom of God, and who have, like their Master, become of no reputation. In "Committing the keeping of their souls unto him in well-doing us unto a faithful Creator," the ungodly, and unholy of all classes, take the liberty to "say all manner of evil against them falsely for his name's sake"—consequently they can "rejoice and be exceeding glad," as no other people on earth can do.

That there may have been extravagancies among some professed Advent believers at the East, I have no doubt; but judging from the perfect groundlessness of the falsehoods now in circulation about them here, I can sympathize with eastern brethren as I have never done before. The principal mouth-piece of the vile slanderers of God's truth, and those who love and practice it, is Greeley Curtis, editor of the *Daily Commercial*. The falsehoods published in that paper have gone abroad, and have been copied in scores of papers throughout the land. The first article,—the grave-yard story, that was dwelt upon so gravely by the "New York Sun," as a matter worthy the attention of the grave counsellors of the nation, did not contain so much as one syllable of truth from the beginning to end; yet as respectable a paper as the "Advent Herald" makes an extract from this same paper, under the head of "Candor," exonerating the "Millerites" and condemning the "Jacobites." So be it. One thing is sure; no greater curse could rest on me, than for such a man as Greeley Curtis to habitually speak well of me. Further, the people now in possession of the Tabernacle, to cover up their act of robbery committed in the night, have at length found that the sin of misrepresentation has become necessary to cover the sin of robbery. They are constantly making appeals to us to come and settle the difficulty, while we have no difficulty with them, and never expect to have. After having plundered our goods, they take pains to publish to their congregations gross fabrications to stay a storm of public indignation, which they seem to dread more than the wrath of an offended God: For instance, that Bro. Hamilton, one of the former trustees, stated that they were the rightful owners of the building, that it belonged to them, &c., While Bro. H. has just informed me that he never stated any such thing.

I would here pause and beg forgiveness of God for spending so many words, and occupying so much space in our paper upon such a theme, were it not for the purpose of informing the friends abroad how joyful we are, how safe, happy and contented we feel in the midst of such a war of elements. Let every saint of God now join their voices in a song of praise, undying, and eternal, that God has undertaken the work of Israel's deliverance. They are now safe, whether in the Den of Lions with Daniel, or in the furnace with the Hebrews; whether in the prison with Paul and Silas, or on the Isle of Patmos with John. Safe, safe, eternally and for ever safe! The light of heaven has shone upon us, and our captivity is turned. O praises for ever, to him that hath redeemed us to God by his blood, and made us kings and priests unto God!

We have no quarrel with any, nor do we ask any favor at the hand of any human Government now existing; nor will we present any petition save unto the "King eternal, immortal, invisible, the only wise God," to whom the king-

doms of this world now belong. (Psa. 2: 8; Rev. 11: 15.) The spirit of wickedness now abroad, will never rest satisfied, until it has led its votaries to fall upon God's two-edged sword. Psa. 149: 6; Heb. 4: 12; Rev. 1: 14; 19: 13, 21. Yes, "Let the saints be joyful in Glory: let them sing aloud upon their beds." Psa. 149: 5. It is then true, that there are such things as beds in glory. It is true that the glory of God's Kingdom is introduced "without observation," and that it will increase till the saints are perfected in his glorious image. 2 Cor. 3: 18.

The paper of E. Gage, is returned from Templeton, Mass. with the following written thereon.

"Dead!! Drowned himself!! Was crazy!! This doctrine the cause!! Stop this!!"

O horrible! Awful! The doctrines of the Bible are actually beginning to kill and destroy the wicked. Rev. 19: 13, 21.

CORRESPONDENTS.

The discourse of Bro. Cook, on "Divine Guidance" will appear in our next.

The article of Bro. Hotchkiss, will also appear next week.

A large number of interesting letters are on hand, that will be attended to as soon as possible; among which is one from Bro. Peavey, and another from Bro. Sterling.

LETTER FROM BRO. FORD.

Toronto, C. W. Jan. 25, 1846.

DEAR BRO. JACOBS:—

I feel I must write you a few lines, although I am very unfit for the task. My prayer is that the Holy Ghost may indict the lines I send, that God may be glorified, and you edified. I received your paper yesterday of the 17th inst. In returning from the post-office, I went in to Bro. Johnson's house and commenced reading your article on the Cleveland conference. I read so far as where you feared the "little flock" would prove themselves the anti-christs of the last days, and dropped the paper in my lap, and said we must give Bro. Jacobs up now, for he has taken a bold stand against the truth. We sat talking and was sad. I again resumed the reading of the paper very reluctantly, until we saw that you had received the truth: Bro. Johnson began to shout and cry and give glory to God. We felt the meaning of Luke 15: 7, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth." Bro. Jacobs, we do extol and honor the King of heaven, whose works are truth and his ways Judgment; and those that walk in pride He is able to abase. O, let us praise him who has made us the little children of the last time. The Lord appeared to me soon after the tenth, or at the tenth day, as we did not know the exact time: I was praying at home and the Lord came suddenly to my temple; even the messenger of the Covenant, Dan. 9: 27; "And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease." This midst of the week, has always been a difficult passage with me until now; but when the Lord makes it plain—it is plain indeed. You see our Lord confirmed the 1st half of the week at his first coming; and that he is now confirming the last half of the week in his people. At his first coming he preached the gospel 34 days or years; then it was an outward work, but now it is an inward work. But when did the sacrifice cease? Ans. on the 10th day; see Rev. 11: Heb. 10: 26. The holy city shall they tread under foot forty and two months—three years and a half, and I will give power unto my two witnesses, and they shall prophesy 1260 days clothed in sackcloth—three years and a half; and when they shall have finished their testimony, the beast (anti-christ) that ascendeth out of the bottomless pit, shall make war against them and kill them. They finished their testimony on the 10th day, as all had to admit. Ver. 11, And after three days and a half the spirit of life from God entered into them, and they stood upon their feet and ascended up to heaven in a cloud, and their enemies beheld them. Mat. 24: 30, And they shall see the Son of man coming in the clouds of heaven, with power and great glory. Dan. 12: 11, And from the time that the daily sacrifice shall be taken away and the abomination set up, there shall be 1290 days. Blessed is he that waiteth and cometh unto the 1335 days. Mat. 24: 22; except those days should be shortened there should no flesh be saved; but for the elect's sake, those days shall be shortened. How much are those days shortened! is the question asked. We must go to the Revelation of Jesus Christ, which God gave to him to shew unto his servants things, which must shortly come to pass, every word of which comes in since the 10th day. In this book we have the correct time. Daniel's days is to be shortened 75 days, so we see the saints will be delivered 1 month before the abomination is set up. Three years and a half from the 10th day, will take us to the spring of 1843. Then will the church come up out of the wilderness, looking forth as the morning, fair as the moon, clear as the sun, & terrible as an army with banners Jer. 51: 20. Thou art my battle axe and weapons of war, for with thee will I break in pieces the nations and with thee will I destroy kingdoms. Our Lord says, Mk 13: 23; But take ye heed, behold I foretold you all things, 1 Jno. 2: 20; But ye have an unction from the Holy One & ye know all things: The wise shall understand. But as the same anointing teacheth you of all things, and is truth and is no lie, even as it hath taught you ye shall abide in him. Ju. 6: 45, And they shall all be taught of God.

Dear Brother please read the 2^d Thess. 2: 3, and 12 verses. Here the coming of Christ is with all deceivableness of unrighteousness in them that perish, because they received not the love of truth, that they might be saved. This I thought a very hard saying at first, but it is not. Luke 21: 35, for as a snare shall it come on all that dwell on the face of the whole earth. Anos 5: 18, Wo unto you that desire the day of the Lord, to what end is it for you? the day of the Lord is darkness and not light; but blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, ready to be revealed in the last time. I understand the last time & the time of the end to be the last half of the week.

I must now conclude by saying the church in Toronto send their love to all the saints that are in Christ Jesus. I remain your brother and companion in tribulation and in the Kingdom & patience of Jesus Christ, groaning for the adoption, to wit, the redemption of my body. If we hope for that we see not, then do we with patience wait for it. Even so, Amen.

GEO. FORD.

Letter from Bro. Pope.

Cleveland, O., Jan. 27, 1846.

DEAR BRO. JACOBS:—

As an introduction to what the Lord would have me say to his gathering people; and what has been and is being fulfilled in my late experience, I will quote Isaiah 42: 16, "And I will bring the blind by a way they knew not; I will lead them in paths they have not known; I will make darkness light, and crooked things straight; these things will I do unto them, and not forsake them." O! how much is this like a divine guide; but how unlike human guides. The latter when they have made, as they suppose, your path straight before you, will leave you. But glory and honor eternal to our Jesus, when he has given us new eyes to see, has subdued our perverse and obstinate wills, covered our nakedness and made us rich, he then puts on the ring and promises never to forsake us. Bro. Fitch, the first messenger that came to this place, found me "as the sow that had been washed returned to her wallowing in the mire." As a poor backslider I was healed by him who came to heal the sick, and sent out to tell the great things the Lord had done for me. I followed Jesus through '43, tarrying time, 10th of 7th month, and the spring of '45, patiently and with delight. But from that time, I became wearied and faint, and almost driven by the Devil into infidelity. And frequently have I exclaimed in the family circle, Why has not Jesus come! Why have not the great things been fulfilled that we have looked for! The evidence has been strong and persuasive.

But the Lord has clearly and satisfactorily shown me, (at the late and ever memorable Conference, in this place,) why the Pillar of cloud and fire left me. I vainly supposed I might know, without following on to know the Lord. In refusing to follow the Lamb whithersoever he went, I stood still: nay, in my darkness I turned round. I admitted from evidence produced, that the Bridegroom came, and the door was shut.—But because I did not understand it, I verily thought I was doing God's service to fight against it and those who advocated it. But O, "my leanness, my leanness" since that time. But the puzzling question is, Why did I not continue to cry, "Behold the Bridegroom cometh," if he had not come! Who can answer? The cry ceased because the Bridegroom came, and God fulfilled his word thus far.

After the Lord had begun to call his people on his right hand, saying, "Come ye blessed of my Father, inherit the kingdom prepared for you," I remained in the Tabernacle with those who oppose the shut door in their blindness. And one night I tried to open it from the 2d of Dan. But I found to my disappointment and shame that no man opens where Jesus shuts.

The goodness of God has kept me from denying the midnight cry. And now, dear brother, I want to lay before you God's dealings with me on the last night of the Conference. In the pride of my heart, as I now see, I purposed to attend that Conference, to expose the errors of those who refused to call me brother. But the Lord took me in hand, and the first thing I became convicted of on entering the meeting, was that they were the true sons and daughters of God. But I could

not say that of myself. The Lord continued to unmask me until the last night of the Conference, when I saw myself as God saw me; and I heard the still small voice of Jesus, saying, "I know thy works" (O, what a thunderbolt was that to me) "that thou art neither cold nor hot, but lukewarm; and because thou hast been saying I am rich and increased in goods, and knowest not that thou wast wretched, and miserable, and poor, and blind, and naked, I will spue thee out of my mouth." Then came up the awful threatenings of God's word, and I would willingly have called to the rocks and mountains to cover me. But I must see myself; and what I deserved was to be separated from his people.* It was then that I saw the stone that was to become a great kingdom, in and not after the days of these kings; Jesus continued to give me eye-salve, and I saw before me a small part of the mustard seed that was to become a great tree (on this point see Ez. 17: 22-24), and the nation and kingdom that would not serve this now obscure and despised people, should perish, and as Dan. says, be consumed by this kingdom. God made me acknowledge to him that for aught I knew, this kingdom was established. And then He took me through the 25th of Mat. and the 3d of Rev., and compelled me to say it must be so. And now I boldly say with a dear sister, who dropt the thought in my hearing, that those who deny the existence of the fifth kingdom, in its mustard-seed form, deny the words of Jesus in Mat. 25: 1. For he says, then shall the kingdom be likened unto ten virgins.—Who dare call the churches or any part of them the kingdom? They were invited, but offended the King's son, and were gathered out of the kingdom, and became the synagogue of Satan.—Part of the ten virgins, who formed a counterpart of the kingdom, and have been divided from the kingdom, and now form the Laodicean Church. But praises to Jesus for his grace.—The few names who came out of the Sardis and Philadelphia Church, are beginning to walk in white. O, the cronology of the 3d of Rev.; Jesus has shewn me to be a perfect chain, without one broken link. Why, my dear brother, I never had an ear to hear what the spirit said to the churches, though the sound of the words have often saluted my ear, until Jesus gave me an ear to hear what the spirit now says to the Laodiceans.—And to me, after I had seen my wretched state, it was the voice of the charmer. "As many as I love I rebuke and chasten" (do read Heb. 12: 5-8). "Behold I stand at the door and knock." Who? Why, it must be Jesus. "Wo is me, for I am undone, for I am a man of unclean lips, and I dwell among a people of unclean lips, (what people but the Laodiceans!) wo is me for mine eyes have seen the King, the Lord of Hosts."—And when I tell them so, they tell me I do not believe what I say.

If any man in the Laodicean church, not in the world, hear my voice and open the door I will come in to him. Glory! glory! glory! I here remembered that Jesus said, John 14: 20, "At that day ye shall know that I am in my Father, and ye in me, and I in you." What day! Verse 18 shews it to be when he comes. Well, praise the Lord! I never knew it before, but now I know it—not as the synagogue of Satan knows, but in fulfilment of prophesy. Well, if you know this, you must have seen Jesus certainly. But how, says one. I answer in the same way, and with the same eye-sight that Philip saw the Father, if he saw Jesus. The multitude saw Mary's son, but few saw the Father in the Son. To them he said, "Blessed are your eyes for they see." Yea, and blessed are some few eyes in this day, for they see Jesus, just where he is to be seen—at the door. Praise the Lord of Hosts! And now I want to show those who can see, the eye-salve that Jesus gave me to see him at the door. Jesus commands the Thyatiran Church to hold fast that she has, till he comes; Rev. 2: 25. What coming is that? says one. Certainly his second coming. Well, in Rev. 3: 3, He threatens to come on the Sardis church, or that which now is the synagogue of Satan, and has fulfilled his word. In verse 4, he says at a certain point of time to the Philadelphia Church, "Behold I come quickly;" and to the Laodicean Church he says, "I

stand at the door," or in other words, I have come. If the first is his second coming, then the last is the fulfilment, as far as can be 'till he open, and then he comes in and sups with us.

O, my brother, my heart is full of this glory, to be yet more gloriously revealed in us, as Jesus shall prepare us for it by refining fire. In Rev. 3: 12, I see the offer of immortality to the Philadelphia church. He that now overcomes shall be made a Pillar in the temple of my God, and he shall go no more out; Glory! glory to God!—Then the time for building the temple has come, which our great Joshua, (Zec. 12:) the branch, will build; when the glory of this latter house shall exceed the glory of the former; Hag. 2: 8.—Yes, I can see the glorious dispensation of the fulness of times, lapping on to the old one, which is ready to vanish away, in which God will gather together in one Christ, all things in heaven and in earth. I ask where is the last division or scattering of the power of the holy people? Is it not the Laodicean Church! Daniel said it was to be for time, times and a half, and when he shall have accomplished to scatter, &c. Well, since it is certain that we have arrived at the end of the scattering, it must be that the gathering has commenced. King Jesus is both gathering out of his kingdom all things that offend, and into it all who are inoffensive, and who receive it as a little child. "Blessed are ye poor in spirit, for yours is the kingdom of heaven."

This is a small sketch of what Jesus has done for me. I feel that I have become a fool, and by the grace of God I intend to remain one. This one thing I know, that as I was once blind, now I see a little. I feel a good deal like a person who has slept hard all night, and gets up very late in the morning and finds the meridian sun shining in its strength. He feels ashamed, confused and with but little eye-sight. But praise the Lord, I expect eye-salve enough from King Jesus, to see the whole earth filled with the glory of God.

Yours, trusting in Jesus,

THOS. S. A. POPE.

N. B. O, how I have tried to steady the ark of God—but I have done—I have now no concern about the fulfilment of his word. I have got his promise that every jot and tittle shall be fulfilled. O, how impossible it would have been for God to have established or set up his kingdom according to his word, if he had first put an end to the days of these Kings by fire, as we preached and believed in '43. I now see, that time will be consumed not only in the setting up of the kingdom, but in the consumption of these kingdoms. And my prayer is now with meaning, Let thy kingdom perfectly come; thy will be done. Pray for me. Glory! glory! glory! glory! glory! Hallelujah! Amen.

T. S. A. P.

* I went home almost in despair, and threw myself on my face before God, confessed that this was the Day of Judgment; and for days such was the awful presence of God before me, that it was observable by every body. I could hardly speak to any one. My brethren not knowing how God was dealing with me, looked upon me as Saul of Tarsus, and I could hardly get my own consent to go to their meeting again, until the Lord told me to go once more, and if they would not receive me, I need not go again. Accordingly I went and told them what the Lord had done for me and how he opened my eyes, and when they saw it was even so, the prodigal son was received and the fatted calf killed; and now the language of my heart is, "Entreat me not to leave thee, for whither thou goest I will go, thy people shall be my people, and thy God my God! And I know see the impossibility of union with God's people until that union first takes place with Christ the head.

T. S. A. P.

I purpose soon to take a tour among the scattered flock, wherever the Lord may open the way.

LETTERS AND RECEIPTS,

For the week ending Feb. 19th.

C. B. Hotchkiss, \$1.00, and 1.00 each, for Adam Welty and L. D. Stanford; H. L. Smith; Sarah N. Scott; J. J. Goldsmith; Luther Paine, 1.00; T. F. Pomeroy, for Thos. Hird, 1.00; John Howe; B. G. Milner, 5.00; James R. Dobbs, P. M.; Silas Boardman, .50, and .50 for Hiram Brown; C. B. Hotchkiss; M. Batchelor; J. B. Cook, 5.00; H. Patton, .25 (Postage 10 c.); Nathan Cass, 1.00; G. W. Peavey, for L. Wood, L. Palmer, L. Young, H. D. Goodenough, B. Stillman, and S. Guilford, each .50.