

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.

THE ADVENT MOVEMENT.

We a long night in sadness
Have waited here below,
For the bright morning's gladness
To dissipate our woe.
At early eve, our numbers
Bespoke the "vision" nigh,
If tarrying—deep slumbers
Soon closed each watchful eye.
But at the hour of "midnight"
We heard the thrilling word,
"Behold the Bridegroom cometh
Go forth to meet your Lord."
From our deep slumber started,
Our lamps the truth disclosed,
That "wise" and "foolish" parted,
The vision would be closed.
That patience might be gained,
Humility and love;
A "little while" remained
Our faithfulness to prove.
And ~~on~~ ~~the~~ ~~night~~ ~~cloud~~ ~~breaking~~
Some meteor a transient ray,
Our hopes have been mistaking
For glimmering of day.
And of our worth concealed
We our estate did boast;
Now, "lukewarm, blind, poor, naked,"
We near fair Canaan's coast.
O Lord bestow the treasures
Of "eye-salve, raiment, gold,"
That we the sacred pleasures
Of Zion may behold.
For now the dawn is gleaming,
The star of promise bright,
In golden lustre beaming,
Is rising to our sight.
And soon the Sun in glory
Shall every eye behold;
Then "earth's eventful story"
Will be forever told.

S. A. CHAPLIN.

Oswego, Ind., Jan. 30, 1846.

Letter from Bro. Peavey.

Oswego, Feb. 10th, 1846.

DEAR BRO. JACOBS:—

I rejoice exceedingly to know that there is here and there a Caleb and a Joshua, who are willing to receive the kingdom as LITTLE CHILDREN,—in a way that God himself may have ALL the glory. I love that spirit which will submit to be taught of God—that will allow him to correct all mistakes,—that spirit that seeks the glory of God in every thing,—that can yield preconceived views and let God be glorified in their prostration in the dust. Such an one will be led into truth.

I have been much interested and instructed in reading your experience which commenced at the the Cleveland Conference. I have not as yet detected any heresy. I am perfectly satisfied with the declaration of Jesus,—"Ye a little while, AND THE WORLD SEETH ME NO MORE," John 14: 19. The Jews, and world, never saw him after he was sealed up in that new tomb.—His forty days stay upon the earth after his resurrection, and his ascension from Olivet; they were entire strangers to, save the witness which the disciples bore to those facts. When they nailed him to the tree, and laid him in the sepulchre; they took their last farewell views of that lovely Saviour,—they will see him "no more." And why should they? "FOR THERE SHALL

NO MAN SEE ME, AND LIVE." Ex. 33: 20, see also Heb. 12: 14. Follow peace with all men, and holiness, without which NO MAN SHALL SEE THE LORD," see also, John 3: 3; 1 Tim. 6: 15, 16.

The reason why they will see him "no more," is not because he has not a distinct existence, but because that distinctive existence cannot be seen by the natural organs of vision. Peter, James and John saw him in holy vision on the mount, when there was a "making known of his power and coming;" as all his Israel will see him when they are "made like him," 1st. John 3: 2, Phil. 3: 20, 21. These evidences seem to show that that "glorious body" can only be seen by eyes made like his,—then can we "see him as he is."

Now, as Jesus has said "the world seeth me no more;" and as God has declared that "no man shall see me and live: and, as the apostle has said, that without holiness no man shall see the Lord;"—It is obvious that the wicked will never see him. Also that the saints will not see him as he is, until by faith this mortal puts on immortality. "For this corruptible must put on incorruption, and this mortal must put on immortality." How! Answer: "By faith Enock was translated." Who then will see him as he is! Answer:—Those who have FAITH SUFFICIENT TO "PUT OFF THE MORTAL CLOTHING, AND PUT ON THE IMMORTAL." Such and such only are looking for, and love his appearing in a true Bible sense. To such only "will he appear the second time without a sin offering (Macknight) unto salvation."—This is the only passage where "the second time" is distinctly named; and this promised appearing is to none save those who "look for him." The passage in Acts 1: 10, 11; at first sight seems to be in the way of this view; but upon a close examination, I find it sustains the view. "Ye men of Galilee, why stand ye gazing up into heaven! this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Now, who was he taken from? Answer: the disciples. To whom then will he "so come in like manner!" Not to the unbelieving world. No, they see him "no more." But to the confiding, despised Galileans, —to them he will appear the second time without sin-offering unto salvation.

The passage in Rev. 1: 7, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him: Even so, Amen." Seems to be chronologically parallel with the one in Dan. 7: 13, 14, which had its fulfillment in the 7th month of '44. That is the time when "dominion, and glory, and a Kingdom," was given to him who "came with the clouds of heaven." The clouds here spoken of seem to be the same in kind as those named by Bro. Paul, Heb. 12: 1. The wailing of the kindreds of the earth is evidently the same as that noticed in Matt. 24: 30, and Rev. 6: 15-17, which have had their accomplishment in the stupendous work that God has been doing in preparing the way for the establishment of the everlasting kingdom. The wailing, mourning, &c. represent the state of feeling produced amongst all classes (tribes) of men, whilst those mighty truths were being developed. That consternation and mourning ceased in the 7th month '44; and has been succeeded by the song of peace and safety 1, Thess. 5: 1-4; and this is to be followed by that destruction from which there is no escape.

That the passage cited in Matt. 24: had its accomplishment in the 7th month of '44, is apparent when we compare the question of the disciples, with the illustrating parable of the fig-tree; also taking Luke's version of that parable.—"What shall be the sign of thy coming, and of the end of the (aion) age?" Answer: "When ye shall see ALL (not a part of) these things, know that it is near, even at the doors." What is even

at the doors! Let Luke answer—"Know ye that the Kingdom of God is nigh at hand." Now at the time the kingdoms of this world became the kingdoms of our Lord, came the end of the age, and as a necessary consequence the previous fulfilment of those signs which showed it to be at the doors.

Now I hear some one asking did every eye see him then? We have already seen that "the world seeth me no more;" also, that "no man can see God and live;"—and that the time when the saints see him, is when they are made like him. It seems clear then that the "every eye" that was to see him, was not the natural eye, but the eyes of those understandings which have been enlightened by the Holy Ghost. Every such eye if they have not cast away their confidence, can see him in that movement,—can see that he came with the clouds and received "a kingdom" at that time.

But will not "the Lord himself descend from heaven with a shout, with the voice of the archangel, and with the trump of God;" before the saints put on immortality? Evidently he will; or rather at this time has so descended; this descent being parallel with the passages just considered. Well says one, has the resurrection taken place? It does not follow that it has. The difficulty if there be any on that point lays in supposing the events brought to view must all be fulfilled in the space of a few hours. This is an idea that we have formerly entertained; but is not distinctly taught by the apostle. Indeed I see no difficulty in supposing that it may take a few months for its entire accomplishment.

But a few thoughts more relative to the declaration, "the Lord himself shall descend," &c. We have supposed from this declaration that the "Lord himself" would be seen personally descending with these natural or mortal eyes. Now is this language any more explicit, than the following from the Lord to Moses! "I am come down to deliver them (Israel) out of the hand of the Egyptians," Ex. 3: 8. Or this: "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever," Exo. 19: 9. Or this: v. 11. "For the third day THE LORD WILL COME DOWN IN THE SIGHT OF ALL THE PEOPLE UPON MOUNT SINAI." This is a type. The antitype is in the passages under consideration, together with Heb. 12: 18-29. Now here is language quite as positive as that used by the apostle. Well, how was it fulfilled,—did they see him with their mortal eyes, in person? Answer: see Exo. 33: 12-23, please to read it in this connexion: I have not room to quote it. "No man can see me and live." If they could not see him and live in the type,—can we in the antitype?—But when this vile body shall be fashioned like unto his glorious body, then we shall see him as he is. Hallelujah.

One thing more: "WHOSOEVER LIVETH AND BELIEVETH IN ME SHALL NEVER DIE. Believest thou this?" John 11: 26. When is this to be fulfilled? Answer: "in the last day," see vs. 24. That last day—the seventh, see 2, Peter 3: 7-10, evidently commenced in the 7th month '44. Then our High-priest "consecrated a new and living way through the veil, that is to say his flesh." Now who that has faith can die? And who that dies now will be raised to life? Yes indeed, it is a living way,—no death here. O the power of living faith in God. I pant for more of that faith which was once delivered to the saints. It will subdue kingdoms,—it will destroy the power of the last enemy,—it will put on immortality, and give us the last victory. Well the little children of the last time will have this faith. "They people shall be willing in the day of thy power." There is a "small feeble remnant" in this part of the state who will receive the kingdom as little children.

Yours, "Faint, yet pursuing."

G. W. PEAVEY.

THE NECESSITY AND CERTAINTY OF DIVINE GUIDANCE.

Jno. 17th, Jesus said, 'Father the hour is come; glorify thy Son that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent.'

"The gift of God is eternal life through Jesus Christ our Lord. This gift is intended for as many as God had given Him. The nature, the means, or pledge, of this heavenly bequest, is to know the True God and his redeeming Son. For all such he prays. Ver. 9: "I pray for them, I pray not for the world, but for them whom thou hast given me; for they are thine." His ever prevalent prayer was, that they might be kept "from the evil" that is in the world, and sanctified "through the truth." It is only by revealed truth that they could know the true God and Saviour; be sanctified, that is, separated from the world, and consecrated soul body and spirit," to the Lord. Ver. 20; "Neither pray I for these alone, but for them also, who shall believe on me through their word."

In this solemn supplication of our Saviour's, there is no mention made of any who shall be saved except those who believe the truth taught in his word. Our Lord presents his successful intercession for all who make a believing application to his blood. These, and these alone, are characterised as the subjects of his prayer in parallel scriptures, Rom. 8: Heb. 7: 25. His prayer prevails for them all, "He is able to save them to the uttermost,"—to interpose in every emergency, aiding, defending, or delivering them as they may need. Our Lord recognizes on behalf of his people the necessity of Divine guidance and succour. Even Peter would have perished, had not his Lord prayed for him, "that his faith fail not." They were hated by the world, because "chosen out of the world." Ver. 16; "They are not of the world even as I am not of the world." Let us notice the leading truths connected with the doctrine of Divine guidance.

I. Seeing God's people are thus hated by this fallen world, are so frail that they could not walk, stand, or even "live" but "by faith," they need definite pledges of Divine "help in time of need." All the promises recognise our dependance, and the necessity of Divine guidance. We can not go alone, were it right for us to make the endeavor; therefore it is written, "Trust in the Lord with all thine heart and lean not to thine own understanding." "If any of you lack wisdom let him ask of God, and it shall be given him. The Saviour promised to send the Comforter, the Holy Ghost, to guide them into all truth. John 14th to 16th ch. This is the wisest, holiest, and most mighty Spirit in the universe. He is, and ought to be Supreme, in His guidance, He has supremacy over every false or fallen spirit. To enjoy his indwelling energy by receiving and obeying the truth, is to be His temple—Vessels unto honor, meet for the Master's use. To all such this heavenly guide is pledged for ever.

II. These promises belong to His friends, John 15: 14;—to the apostles and their successors. "Lo I am with you always, even unto the end of the world." The promised guidance belongs to all those who sustain the specified character. "The meek will he guide in judgment, the meek will he teach his way." "The wise shall understand." "If any will, (is willing to) do his will, he shall know of the doctrine, whether it be of God. John 7: 17; It is mere history to state that the Advent people WERE WILLING to know and do God's will. They gave evidence of their willingness, by a cheerful sacrifice of home, or good name, or all else, as the occasion demanded. In the text, our Lord implores help from heaven, on all "who believe." The Adventists believed, nay well nigh devoured their Bibles. They trembled at the word of the Lord. They had "the beginning of wisdom." They meekly, diligently, prayerfully and perseveringly, sought the "wisdom which cometh down from above." Consequently, the Lord was pledged to teach them HIS way. He has done it as certainly as he is the true God.

III. These pledges of Divine aid, belong specifically to those looking for Jesus. However much men may object and oppose, the promises are concentrated on the hated expectants of our coming Lord. They are represented as servants with "their loins girt and their lights burning" waiting for Jesus." Such are "blessed. They look for" and "love His appearing." They are "led by the Spirit of God," and having "the first fruits of the Spirit," they CROAN within themselves "waiting for the adoption, to wit, the redemption of the body." In this connection our blessed Saviour's promise to "come again"—to send the Holy Ghost to "abide with them for ever," and then he prays for all "all who believe on Him through" the apostolic testimony. We rested on these sweet promises, we did believe with all our souls in his coming, and sought with all diligence the aid of the good Spirit; consequently we could, and did plead the promises as ours, in a peculiar manner. We can not, in the future, pray, or study, or watch with more sincerity, or assiduity, than we have already done. If therefore they have failed us we can not claim any benefit from them in the future. To admit that they have failed us, is to exclude the Advent people from the pale of Divine promise, or else to treat the promises as false.

In either case it would be perdition to us, and ruin to the Advent cause. It would be utterly idle to receive it; but as God has fulfilled his word most perfectly in our history, the promises are seen to be more worthy of our trust, by so much, as he has done his revealed will by us. If for illustration, I had been supposed to have failed in my business engagements during a series of years; then all would suspect me. They could not confide in me; but suppose further, that I could, by bringing forward the documents in the case, show all who would listen, that I had done just what I had agreed to do. Then confidence would not only be restored, but greatly confirmed, as to my future engagements. Precisely so in regard to our Saviour. If we imagine that His promises have not been fulfilled to his trusting, crossbearing, devoted children, it is vain to speak of trusting Him in time to come. Faith cannot co-exist with doubt, Heb. 1: 11. Faith is the substance of things hoped for; and it is not possible, from the constitution of the human mind, that we can have this faith, so long as all the promises are supposed to have failed in our experience for several years. But allow that in the complicated prophecies, we had overlooked some things which must be accomplished,—allow what is true, that these events, in the preparatory scenes of the 2nd Advent, have occurred just as God designed, then our ground of confidence, remains unimpaired. We feel greatly confirmed in the faith. Now we stand "strong in the Lord." We cry "begone unbelief, our Saviour is near." He did teach us "His way." He led us at each point to do His will, Amen!

V. Divine guidance does not make us infallible, in our conception of the manner in which prophecy will be fulfilled. It does not secure us against the ordinary mental infirmities of mankind; but it does extend to the fulfillment of the Divine will infallibly. Else God's will may not certainly be done as He "hath declared to his servants the prophets." None but infidels, dare deny that God does so administer his Providence, as to carry out his revealed purpose; or, that he employs his people to do his pleasure. It is bold infidelity to admit that any thing can defeat or derange his purposes. The admission of the possibility of such derangement, is to admit, so far, that Jehovah is not supreme,—that God is not God.

VI. The misconception, we frame in our minds, of the manner in which God will carry forward his plan, He overrules to subserve his purpose, to fulfill scripture. Our liability to err has been the occasion for divine interposition. It is absolutely necessary that God should interpose according to promise, to enable us to act the part assigned his people. In the plenitude of his mercy He has provided that we "understand," so far as necessary to do His will—that we do "know of his doctrine," just as He has promised—as his servants have in all ages. They do not, as Satan said, "know as Gods," but as men. They do not

understand as angels, but as christians. While they know, only as christians do, they may for the time, misconceive their Lord's designs in the movements of his spirit, and Providence; though they are, at the time, engaged in accomplishing those designs. God girded Cyrus, called him his shepherd to "perform all his pleasure;" yet, Cyrus had "not known Him." Napoleon was his agent to upheave the whole surface of Catholic Europe and take away the dominion of "the little horn." Then he was laid aside as a thing of nought. God makes "the wrath of man to praise Him, and "the remainder of wrath" will He restrain. He who thus uses Napoleon as Nebuchadnezzar, Caesar or Cyrus as the revealed revolutions of earthly empire demand can certainly employ his obedient children. He does not guide them in their mistakes, but He employs them, notwithstanding their mistakes. He verifies his promises to them in spite of all their weaknesses, and gradually brings them to "understand," both his word and Providence. Thus it was with the Apostles and Prophets. The Apostles exhibited their full share of human infirmity, by misconceiving the purposes of Jesus, though they were honored, to fulfill the prophecies concerning his first Advent. They were "willing to do his will;" therefore they were guided "into all truth." They did understand as the unfolding purpose of Jehovah was gradually opened to their minds. In every instance their weakness, as well as ignorance was overruled to fulfill scripture. Do they imagine that He is now to ascend the throne of David, this nerves them to cry "Hosanna." Had they held their peace God would have put a tongue in the stones, and they "would have cried out." Do they, through fear flee from their Lord, and leave him "alone;" it fulfills scripture. Does Judas sell, and Peter deny him, it fulfills scripture. Are they attached to Jerusalem, and fond of the temple of Jehovah; even this is made available to his purpose, that they should "begin at Jerusalem." So with the 2nd Advent people, God has led them in "His ways" at every turn, and in every trial they fulfill scripture. They conceived that Jesus would come in '43 and again in '44 on the 10th day. This nerves them to do God's will. Those who are willing to "do His will" despite all the shame incident to delay, "shall know of his doctrine." They having committed themselves to God's guidance are like the apostles, under a BLESSED NECESSITY to fulfill His purpose. In doing it voluntarily, they secure to themselves the most enlarged promises. Even those who are unfaithful and "foolish" help fill out the prophetic sketch of Advent history. All classes fulfill scripture, each act their appropriate part. O, the depth of the riches both of the wisdom and knowledge of God! My whole being bows and adores, trembles and loves. "I am a worm and no man," before this wonder working God!

The necessity imposed on the virgin band to fill out the parable, was like that imposed on Cyrus by his ambition and energy of character to fulfill the prophecy concerning Him. Like that resting on our Saviour. "Thus it behoved Christ to suffer." "A bone of Him" could "not be broken" by the executioners; because the scripture type, the passover could not fail of a fulfillment. The necessity for Jesus' sufferings was a dreadful necessity; so in the revealed "fiery trial"—the "fuller's soap," and the refiner's fire" must do its work—on and in his people. Character must be developed. Those who have not "oil in their vessels," i.e. grace in their hearts to sustain them when the first blaze of the lamp seemed about expiring, must be known. God never intended that the whole and apparently happy "ten" should enter the kingdom—no more, than He intended to take all of Babylon into Heaven. He who said "Come out of her my people," has revealed the fact that "five of that virgin band had not "oil in their vessels." Such would want "the door" open after it was TOO LATE." The necessity for this development, is indeed, dreadful; yet there is this necessity. Thus it is written: "The scripture must be fulfilled." Those only, who have "oil in their vessels," with their lamps in their hands, can "stand before the Son of Man." They have grace reigning within. They know that God is

true and trustworthy, notwithstanding their disappointment. They do not, dare not, deny his promise or his Providence; but wait on God, as did Moses in his emergency,—as did the Disciples, before the Pentecost. This confidence urges them with more importunity to his throne.—He gives them increasing light, in which they see the Providence of God, fulfilling his purpose, by their very disappointment, by that which constituted their greatest cross. They are constrained to the conclusion that neither the weakness of his obedient children nor "the wrath" of their foes, can defer, or defeat the Divine purpose. God's "counsel will stand and He will do all his pleasure!" Hallelujah, Amen!

VII. To deny that God does thus guide his people is to deny God's agency in his own great work, contradict the prayer and promise of Jesus Christ, and so far "do despite to the spirit of grace." How can the revealed plan of Providence be accomplished, but by strictly sustaining his word toward his trusting, crossbearing people. Who would, or who could believe God, if, in such a crisis as that just preceding "the consummation," He should fail to fulfil his word? "If the foundations be destroyed what can the righteous do" toward trusting in God! The Lord is in his holy temple—His eyes behold, His eyelids try the children of men (Ps. 11.) To deny the fulfilment of Divine promise since '43 to those who look for and "love his appearing" is, so far to deny the Holy Ghost. Where can his agency be traced during our age if denied here? The denial looks to me like the sin "which hath no forgiveness." We "know how that afterward when he would have inherited the blessing he was rejected," Heb. 12: 15-17. That disciple who sold his Lord found no acceptance. Is there any pledge or promise of God to those who refuse the cross, in any part of the narrow way!—To those who do not "hold fast the beginning of their confidence, steadfast unto the end! What promise is there for those who "let go" their confidence in God's guidance, in order to get a better hold, somewhere in "doubtful chronology?" As the lamp of life shines only on the believer's pathway does not the want of light denote a want of faith? Is it not an undeniable fact that, at the dispersion of the virgin band, one class had faith in God's guidance, notwithstanding their disappointment, while the other lost the faith, they had before professed, relative to the spirit's aid! One class was ashamed; the other sunk down deeper into God. One class attempted to justify themselves; the other justified God in their guidance. One class having lost their faith went in various directions, seeking support from books, from the churches or from "doubtful chronology;" the other in the exercise of a living faith, held on their way waxing stronger and stronger. Those cast away "the beginning of their confidence." These are holding it fast "steadfast unto the end." Amen!

Those whose faith failed in the guidance they once claimed, are found among that class who shall find no admittance to the marriage. God called them out to be ready to welcome the King of Kings,—to bear "their cross daily," till exchanged for the crown; but at a certain point, they, being disappointed, refuse the cross, by letting go "the beginning of their confidence,"—draw back from much that God had "sealed" by his spirit, or by his Providence, and joined the world (silently it may be) in denying that God's promised guidance had been granted them. Such not heeding the spirit's message to the church of the Laodiceans will not be heard when they "knock."

This, if true, is a tremendous truth, and ought to be suppressed, no more, than the truth of Christ's coming. It shows that the great event is just upon us. Men cannot be converted by denying God,—drawing back to '43, and thus overlooking the chronology of Providence clear up to the coming of the Son of Man. I feel perfectly "ear in preaching the Judgment, right on men, when authorized from the word and Providence God to believe that it is so. If there be any who are honest hearted—any who have not concluded "to the counsel and deed "of those who" deny "the truth of Divine promise and Providence, they may be benefited. It certainly can lull none

to sleep. Who "have an ear to hear" to be assured that the burning splendour of the day of God, is just opening on the world!!! It shows believers where in the succession of events we are. No one can be reached effectually but by truth, and that truth must be "present truth."—The faithful servant gives "meat in due season." The points in the parable having been passed,—the virgin band broken up,—the clamor about the door, being heard, it proves that the season for this portion of meat is "due." The promise and Providence of God, proving a fulfilment of this portion of the Parable, I dare not withhold the truth in its "season." The responsibility of this truth is thought to be great, but is not the responsibility of suppressing truth, inconceivably great!

VIII. Let us notice the wonderful precision with which Jesus sketched the Advent history, in order to illustrate the reality of the scripture doctrine of Divine guidance.

The parable of Mat. 24: 45-49, represents the Advent, and anti-Advent, ministry, during the preaching of the signs and periods up to '43.—Then one class with their adherents is left to the doom of a fallen world, and the other is taken up. Their history is foretold from the point where they go forth to meet their Lord, down to the time when the foolish get their answer, "I know you not."

The facts preceding a marriage are employed for this purpose. All the action in the parable, precedes the nuptials, and marriage feast. Is not this so? If so, then, in the fulfilment, all the contemplated action among the virgin band, must precede the coming of the Son of Man. The scenes of heaven are not here represented, but the scenes of earth are. The people of God are represented while waiting and watching for the coming of the Son of Man. It is not Judgment; but the scene preparatory to its execution. It begins at the house of God.

Had Jesus employed some other figure to represent the same scenes in Advent history, it might seem more intelligible. The going forth, in view of the signs and periods, preached by the faithful servants—the tarrying—the midnight cry, the dispersion of the band when a part are losing their light,—one part remaining out from the world and coming into a more endearing fellowship with Jesus, (like Noah's going into the ark before the flood), the other making a subsequent clamour about the door, entertaining no doubt as to their being entitled to admission, and qualified for the enjoyment of the marriage, which was then to be soon solemnized, are all distinctly marked. These are the points in the parable.—They represent the feeling and action of adventists in view of their Lord's coming. Now just allow this to enter your minds; it may give you a more full and perfect conception of this scripture than you have had.

But why did our Lord employ a figure that could be misconceived? For the reason that He speaks in parables at all; "because they seeing, see not; and hearing, they hear not, neither do they understand," Mat. 13: 13. The evidence of his coming is nearly all of this nature. It may be—it has been misapplied to the destruction of Jerusalem. If unbelief wants a handle, it can find one. The foolish virgins can discover just as plausible an objection against the fact, that the knocking against the shut door, takes place here, before the revelation of the Son of Man, as did the churches, against the signs of Christ's coming. They imagine that Jesus is here the Bridegroom, as really as if he were so called, in this parable. They may know, as nearly as unbelief can know, that if the the Son of Man should come at any one point in the parable prior to the end, the rest would remain unfulfilled. Those "jots" would so far fail.

Mark these facts: 1st. Jesus answers the inquiry "What shall be the sign of thy coming?"—Was not his answer pertinent?

2d. The parable represents the action of Adventists in view of his coming. Those who knock do it with the full conviction that they can, and ought to enter.

3d. There is a different feeling and different action among the self-deceived; after he comes

he "knows them not." They "wail," and he cuts them asunder.

This being so, the cross of this truth must be borne. It is truly the heaviest cross that we have met with in our Christian course; but Jesus standing very near, cries "Whoever doth not bear his cross and come after me, cannot be my disciple."

The Advent cross was large—the tarrying cross was larger, because of the reproach which attached to faith "after the time passed." The Midnight Cry cross was the largest and tallest of the whole. It bore us quite out of the world; we supposed it would have been the last. But as it is deemed "too bad" for us to confess the truth of Divine promise, and the interposition of Divine Providence amid our disappointments, it brings a cross.

Some Advent preachers and papers have united to cast contempt on those who would not "confess" and "draw back" to somewhere near '43. Those who maintain their faith have been well nigh deluged with reproach—many have been carried away with the flood. It comes for not saying or acting as if Satan or mesmerist sorcery had guided those who are in Scripture, characterized as God's people. We are the "off-scouring" of the Advent band—the recently despised expectants of glory, for confessing the word of Jesus and the providence of God in setting "a snare" for the world. Still we have "nothing to glory in, save the cross, for necessity is laid on us—"yea, woe is unto" us if we "preach not" the truth of Divine guidance. There is a moral necessity that those who share the grace should bear "the reproach of Christ." Those who will wear the crown, must bear the cross. The necessity which existed for Jesus to "endure the shame" resulting from disappointed public expectation, still exists, but glory be to his dear name, he makes his "reproach" "greater riches" than all sublunary things. The cross has become very sweet; it is worth more to me than worlds—still the shut-door cross transcends all that have gone before it. The world, the flesh, and the Devil will not consent to the door's being shut. It brings JUDGMENT TOO NEAR, makes it too CERTAIN.

Mark! None can deny that there is a shut-door in Advent prophecy—that Jesus is answering the inquiry, "What shall be the sign of thy coming." None can deny that after the going forth, tarrying, Midnight Cry, and dispersion of the bands, there has been a clamor about the door. These are facts notorious in Advent history, answering to the representations in Advent prophecy. Can any but Infidels deny that they have occurred by the DIRECTION of Providence? In view of God's promised guidance, dare any but Infidels, deny that God has guided and aided his people while this portion of prophecy is being accomplished? I can see no misapplication of these scriptures in this argument. Those parts of the scene preparatory to the Second Advent, cannot have transpired "without our Father;" Mat. 10: 29. If so, then the Advent cause is the cause of God, and must be confessed before men—quite through the shut-door. The next event in the scene, is the answer of the Lord to those who insist on entering, though their faith (light) failed. He will say "I know you not." This will lead to the "wail" of the wicked; Mat. 24: 30.

The shut-door and the knocking must of necessity precede this answer of our Lord—must be before the actual revelation of the Son of Man.—The entire action of the virgin band in the parable precedes the marriage. So the action of Adventists designed to fulfil the representation, must take place in view of his coming, before he discards, and consequently, before he damns them. This being certainly so, it must be believed and confessed. The cross of it must be borne. It is no small recommendation of this "cross" that it brings with it a "will" to bear the "New Commandment" cross, (John 13); also that which attaches to the salvation. Any view of these portions of truth which avoids the cross, LEAVES OUT JESUS. He is ever on the cross. We cannot get the truth as it is in Jesus, except we take the cross too. Those who will not "confess Christ" in the shut-door, dare not in the "New

Commandment. They are on the popular side, avoiding the cross in these points, and justifying, so far, the disobedience and unbelief of the church and world.

So then, the cross of Christ has become irksome. They have believed and obeyed and borne the cross far enough!! Instead of confessing the spirit and providence of God in the past and present state of the once Virgin band, they confess to the world—"draw back" from the cross of "present truth," and yet will have it believed that "the door" is open still! The clamour about the door has occurred since the Cry, in the order in which it stands in the Scripture, yet it is no fulfilment!! God has got tired, and gone away from the closing scene of strife—has left his trusting people to chance, "doubtful chronology," "mesmerism," or Satan's sway!!!

It looks like admitting the Divine mission of Jesus from his birth, at his baptism, through his life of wonder and peril, and then because public expectation was not realized, believing that he and his cause was abandoned to the Devil. "O fools and slow of heart to believe all that the prophets have spoken—ought not CHRIST to HAVE SUFFERED!" &c. Thus he reproved some of the most believing. Now he characterises those whose faith fails, as "foolish;" for "thus it is written, and thus it behoved" the Advent people to break up after the cry. "Thus it is written and thus it must be," that one part would wish the door open after it was "shut." "The scripture cannot be broken," therefore all must take place before the Lord answers them "I know you not." How wonderful has been this whole preparatory scene of the Second Advent! How far removed from all human device or desire!! How much like the "trial of faith" to which the servants of Jesus were subjected at the first Advent.

Its fulfilment in our history demonstrates the precise truth of Advent prophecy. It proves the presence, the power, the providence, and the promised guidance of our covenant-keeping God. I hold it to be as certain that we are among the closing scenes represented in that parable—that God has guided us there, and that we are in the time to look with unyielding confidence for the coming of Jesus; as that there is a God. That he is near "HIS WONDROUS WORKS DECLARE." Amen. Deity must be dethroned ere He would withdraw his hand from those who trust in Him, and fulfil the scripture relative to the coming of his Son.

IX. There is finally, a necessity for the expectation connected with the shut-door. There is need for the "shut door" to separate us finally and forever from the world, preparatory to ascension. Thus it was with Elijah. It is necessary to verify other scriptures. "As the days of Noah were, so shall also the coming of the Son of Man be." Noah went into the Ark 7 days before the flood. If any imagine that the analogy does not apply to the shut-door, they should remember that there is a shut-door in the same discourse of Jesus, in reply to the same inquiry, "What shall be the sign of thy coming." Lot was separated from Sodom; so were we by the Advent Angel and by the Midnight Cry. God smote the one who "looked back" towards Sodom. Jesus tells us that those among Adventists whose light goes out, (or faith fails) are "foolish." They must be detected before being rejected. "REMEMBER LOT'S WIFE" said he, as we left the world.—Those are indeed "foolish" who "look back" to the churches, and take "doubtful chronology" instead of divine promise and providence for a pillar of cloud. "What is the chaff to the wheat, saith the Lord?" Doubtful chronology is sliding sand, God's promise is an "EVERLASTING ROCK."

Israel was separated from Egypt before "the cloud" went and stood between them and the Egyptians, preparatory to their deliverance.—They were gathered out from Babylon "at the river Ahava," before going up to Jerusalem with Ezra. "The stone" was "cut out" from its parent mountain, not left in it; and does not this include the living saints? Those who "sleep," are already out of the reach of worldly influences; but those who are alive need to be separate from sin and sinners. The stone must be "cut out" before the kingdom can be "set up." The princi-

ple pervades revelation; Luke 10: 10, 16. There is a point beyond which God leaves men; then his servants should leave them as he bids; Hos. 4: 17; Heb. 17: 17; Rev. 22: 10, 12. This principle and the above facts sustain the shut-door of the parable, and I see the propriety as well as the necessity of it, before the Lord shall look out with his eyes of flame, and say to those who applied "too late," "Indeed I do not know you."

Let those who suspect the promise and providence of God in the fulfilment of Advent prophecy, read Acts 13: 40; "Behold ye despisers, and wonder and perish, for I work a work in your days, a work which ye shall in NO WISE believe, though a man declare it unto you." In the strength and confidence of my soul I declare that God is working out the preparatory scenes of the great and terrible day of God. If you avoid the cross of "present truth," you are with the world, which is nigh unto cursing, whose end is to be burned. If you justify the world you condemn God, and must perish beneath his frown.

In conclusion, I remark that this view is sustained by the faith of christians in christian experience. Bro. Miller said March 20th, of the 7th month, "If we are right in believing in experimental religion, I am sure I never experienced a more holy and beneficent effect in my life than then; and one thing I do know, if the Advent brethren were ever blessed, they were then."—This is the doctrine of this discourse. We had better rush on forked lightning, than "deny" the Holy Ghost in the Advent experience—better be plunged into a fiery furnace, than deny God who is a "consuming fire."

The points of the parable have been by Providence, verified down through the shut-door to the clamor of those whose light of faith failed them.—As a sparrow does not fall "without our Father," this has not transpired but by Divine direction. I dare not deny God so far as to deny his agency in the world's great crisis. "If we deny him, he CANNOT DENY HIMSELF."

To prevent the necessity of this discourse, let me say that many souls are famishing for this bread. They have been taught by preachers and papers to doubt, and they dare not, cannot trust in God firmly. On solid pavement they could walk, but not knee-deep in mud. We "walk by faith," not by doubt—by faith in God's truth, not in man's doubtful chronology. This doubtful chronology is a perfect "slough of despond," in which I see that untold numbers are sinking to perdition. It is so plausible that many seem not to suspect it. It would "deceive, if possible, the elect;" and no marvel, for Satan himself is transformed into an angel of light.

In strong contrast we have from the lips of Jesus his ever prevalent prayer and unfailing promise of guidance. He says, "My sheep hear my voice and they FOLLOW ME." His doctrine of Divine guidance and Divine Providence is certainly a very different compound to feed the "little flock" from that of doubtful chronology or mesmerism. One is "from Heaven" the other from man.

The "Advent Herald" contains the confession of G. S. It has not, to the knowledge of any of whom I have inquired, disclaimed his strange statement that the power that guided the Midnight Cry, &c. was mesmerism. It is, if so, responsible for that sentiment. God holds it responsible, and it must be held so by us until it confesses Christ's truth, in opposition to G. S. A distinguished lecturer is understood to have said, "The 10th day movement was a lie, and much of '43 a mistake." "The Voice of Truth" in extracts of letters, Jan. 28 '46, says, "I believe it was a sincere, honest, human mistake, and it would have been an honor to any one to confess it," and "not lay it to the Son."

This is a virtual denial of the promise of Divine guidance and the Providence of God, which Jesus taught. His "guiding" "spirit of grace," and his beneficent care, are pledged for the guardianship of those "willing to do his will;" looking for, and loving "his appearing." True he led Israel and his first disciples "by a way they knew not," yet he guided them in "his way." Amen. This is all that is claimed in relation to the Advent movement. God has guided us to do his will in-

fallibly. He overrules alike "the wrath" of foes, and the weakness of friends "to praise him." His praise is secured by sustaining his promises and fulfilling precisely, the whole of Advent prophecy. Jesus once suffered—now he is coming himself to reign—and I must confess him in all his truth—in all his commandments; Rev. 22: 14.

The falling away of the foolish, and the consequent trial does not disprove, but confirm the doctrine. It being sketched in the prophecy of the preparatory scenes of the Advent, it must be found in Advent history, as certainly as Jesus is "the Christ." Amen.

As the Apostle Peter proved Judas' fall by prophecy, (Acts 1: 16, 18) so can we read our severest trials and the fading light of "the foolish," directly from scripture. How else can we account for the apparent failure of our expectations? Divine promise has not failed, cannot fail. We did not apprehend fully our Lord's design, but now seeing this delay and apparent failure was revealed, we see it was designed to test character, before the Lord shall say to "the fearful and unbelieving," "I know you not."

One word to those who say that they cannot see; rather for the instruction of those who can see. Those who were unwilling to admit the truth of Christ's Messiahship found an excuse—those not willing to see the second Advent at hand, found a reason—those not willing to take the cross of the "New Commandment," explain its binding authority away, as easily as does the infidel every other Divine requirement. We must be WILLING to "confess Jesus Christ as Lord"—Sovereign of our whole being—our faith and our worship. Then we can see, then we can take up his cross—"follow him" through the scenes sketched in the parable, and thus by his grace be borne onward into "glory, honor, and IMMORTALITY." Amen.

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, FEBRUARY 23, 1846.

THE STRAIT GATE.

O how exceedingly strait the gate, and narrow the way that leadeth to life! Many that have had "boldness to enter in to the holiest by the blood of Jesus, by the new and living way," and have thus seen the glory, and tasted the joy of the exalting Kingdom; have felt as though they would never again be thrown in the crucible—the "furnace of affliction" in which he hath chosen his people. But it must be true, that the changing from "glory to glory, even as by the Spirit of God" until brought into the same image, is a furnace work from beginning to end; for, says Job, "When he hath tried me I shall come forth like gold." Job 23: 10.)

Since there is a duty pressing upon my mind, once more to trouble my brethren with a little experience God has given me in the furnace during the past ten days, I will try to talk it out in childlike simplicity, and then, as in all other cases of duty, leave the event with God. God will have his own way in enforcing upon the minds of his children, the duty of ceasing from man—and sanctifying the Lord of Hosts himself, in their hearts. Had the ties that have hitherto bound us to earthly associations, been sundered faster than they have, the result might have been perilous to our eternal interests. O how true it is, that "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Ps. 103: 13.

After returning from the Conference in Indiana, my mind became much exercised upon the words of our Lord in Luke 14: 26, 27.

"If any man come to me, and hate not his father and mother, and wife, and children, and brethren and sisters, and his own life also, he can not be my disciple; likewise, whosoever he be of you that forsaketh not all he hath, he can not be my disciple."

On Tuesday morning of last week, before leaving my house for the office, I went to my wife to tender the usual parting salutation, when she remarked that she no longer desired me to salute her, only as a Sister in the Lord. This was an innocent expression, and put forth in the integrity

of her heart; but at the time, I did not receive it in the meek Spirit of my Lord and Master. Since I had been led to see and receive the Kingdom of God as a little child, I had frequently said that my family were entirely given up to God; I said it honestly, and truly believed it, and believe it still; but while it was true that I had given them up to God—it was also true that while Jesus said "forsake" I had stayed to see what he would do with them. And now the time had come for me again to decide whether Jesus had left any commands too hard for me to obey. For a little while the words of Jesus, alone, above written, rolled upon my soul like the waves of the ocean, in quick succession, and poured around me their notes of thunder till I was glad to say, I will obey the Lord though it cost me a thousand lives. The resolve was so soon made that "the pains of hell gat hold upon me." I now found that my wife was dearer to me than a hundred sisters in the Lord. I lingered a few moments and then bade the wife and children farewell, with the assurance that I would see them no more till I had learned more perfect submission to the will of God. O the anguish of my soul for three or four days, no language can express. The trial to my wife was very severe; but more on my account than her own. She was anxious for me to obtain the victory that I sought, over all earthly ties; and fearing she might have added to my sorrow, she requested one more interview with me, and then she would give me up for ever, for Christ's sake. I went and washed her feet, which office she, in turn, performed for me, when she became resigned, and submissive to the will of God.

I had buried four lovely children at different periods, but I now had five and a companion to bury at once. My anguish of soul became so deep that it seemed to me I must sink under it—though I felt no guilt or condemnation, after the soul-melting season before alluded to on Wednesday P. M. In the midst of all this trial I felt the sweet assurance that it was the Lord's work, and would be for my good if I offered no resistance to his truth. In this state of mind I began to enquire with Peter, "Behold we have forsaken all, and followed thee; what shall we have therefore?" (Mat. 19: 27.) I soon began to see that there was a preparatory work to be done for his people, before they could fully enter upon the work of judgment named in the following verse: And they that fully obey this command are to have a hundred fold now in this time, of the same kind, with the addition of persecution, and inherit everlasting life. But the mass of brethren, willing to justify themselves, tell me, that to "forsake" all, in the sense of the text, is not to go away from it, but to forsake it in our hearts; and such a method too, answers the purpose of those who awfully fear the influence of Spiritualism.

I had spent weeks and months away from the home that had presented as many endearments as ever entwined around the human heart. In all my labors, trials, and sorrows, while braving the shafts of public odium and scorn, and weathering the dark storm of unholy wrath that fiercely raged against the defences of Jehovah under which I had taken shelter—I had ever turned my weary steps to the circle where no unhallowed foot had dared to tread. Here I always found a comforting sympathizing heart whose devotion and affection increased and strengthened with every advance I made toward the perfect image of my Lord: The affectionate caresses of my children grew sweeter each succeeding day, while I studied conformity to Christ—the Christian's only pattern. I loved my family. I felt that I ought to love my family; for when the world had cast me out as evil, I was still to them, a crown of glory,—when the church I loved; forsaken, hated, and wounded me, they administered the opiate to heal my wounds. When my brethren who had only known how to live by the pulsations of my heart, while it drank in the instructions of Jesus, turned around and breathed in my face the fumes of the Opas, still sweet and soothing was the music of home.—Still warm from affection's gushing fountain was my welcome there, while the glory and joy of our morning and evening devotions were heightened, as the line of separation increased between God's people and the world. These were some of the ties that bound me, when the following words of Jesus, came with power to my heart. "If any man come to me, and hate not his father, and mother, and wife, and children," &c., "he can not be my disciple." Can this be like my Jesus? Are such pure and holy joys as these to be thrown in the dust and ruthlessly trampled upon for Jesus' sake? Has the commands of Jesus become a car of Juggernaut, to crush for ever affection's ties—the only thing of earth worth the trouble of transplanting in Eden! But Jesus said, "forsake"—it was the King's con-

mandment—it was urgent—it must be obeyed immediately. I felt that if I refused obedience a moment longer it would be perilous indeed: Though often, and long absent from home, a "poor pilgrim of a stormy day," I never before, for three days and three nights, felt in my heart that I had forsaken all for Christ. During these few days, of course, almost every one concluded that I was either crazy, mad, or possessed with a devil—not excepting my own brethren. Though called a Spiritualizer, I know I was doing no more than what Christ commanded, and that I was doing it for His sake alone. I found that strict literal obedience, would accomplish the same now, that it did in the days of Hebrew memory, or Gospel times. It heated a furnace for me, seven times hotter than it was wont to be heated. My brethren, like Job's three friends, concluded that I had been guilty of some awful sin that I was obstinately concealing—and dark forebodings, whisperings, and "railing accusations" began to be prominent themes.

While my heart was wrong to the very core to know the requirements of the Lord at my hands, a new circumstance came into being, which added seven degrees more to the furnace. A Sister Curtis, from Oberlin, that had been with us for some few weeks, and had manifested an excellent spirit, (and does yet, as all of us know,) advanced the idea, that in the glorified state—when the restitution had taken place, the children of God, though no longer "male and female," would be united in pairs, and that God had shown her that I was to be her companion in the eternal world: Some say she stated it differently, but this is the way I understood her.

This was enough to set in motion every thing in the shape of chaff, indeed a perfect tempest was created in a short time, though I disclaimed all kind of sympathy for such view, in the absence of all scripture testimony. This circumstance was wrought up into capital enough to feast the children of the devil for some time. It was a circumstance, absolutely necessary, for without it, how could "all manner of evil" be spoken falsely?

This experience has not been of my own choosing, and I know not why I have had it, unless it be for the purpose of fitting me for something in the future that I have not yet seen. As far as the present benefit is concerned, it is worth more to me than the experience of my whole life. I no longer "despise the chastening of the Lord, nor faint when rebuked of him." "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." My joy, since the Cleveland Conference, had been uninterrupted, and I had the consolation to know that no man had now taken it from me. The Lord best knows how to bring about his great designs, and purify to himself his peculiar people. I learned in this trial what God had taught my companion without it, the duty of regarding her, only as a sister in the Lord. It has also been a very blessed thing in the hand in this place. It has discovered a certain kind of chaff which probably could never have been developed by any thing short of the erroneous idea that, "in Christ Jesus" there is "male and female." God is now making manifest the secrets of all hearts. He has demonstrated to us, that unholy ties can no longer exist among those he loves. It is the one that overcometh that is to have "power over the nations." Overcometh! O bless the Lord, for the joy I have again experienced. The blessings pronounced upon the head of Joseph, are the blessings now falling upon the subjects of the Stone Kingdom. (Gen. 49: 22-26; Deut. 33: 13-17; Dan. 2: 34; Mat. 21: 43, 44; Rev. 11: 15.) By brethren, Joseph was betrayed—cast into a pit, taken out and sold into Egypt—overcome the temptations of the woman—falsely accused and cast into prison, where he obtained power with God to read other people's hearts—interpret dreams; then brought into notice before the Egyptian Court, after which the store-houses of the Kingdom were placed under his control, and the famishing ones that betrayed him were brought to worship at his feet. O what a glorious train of thought! As seen by the above quoted texts God has made this a lively figure of the deliverance of his people. We have realized in our history, the dealings of God with Joseph, down as far as to the prison, and shall soon have power over the nations. One point more is to be reached in the work of overcoming and the work is done: We have got to bear all manner of reproach and indignity, in the same spirit and in the same manner that Jesus did, and then one "will chase a thousand, and two put ten thousand to flight."

The trial above alluded to, has turned out to be one of the greatest blessings we have ever experienced. The quantity of dross purged away during this blast of the furnace has been small—though the trial was severe. Another heat or

two and "judgment shall be given into the hands of the saints of the Most High." Gold never gains in quantity while in the crucible, consequently those who are laboring to add to the quantity, are opposed to the purifying work. (Mal. 3: 3.)

Relative to the many false reports abroad we have no explanations to make, only to say to the "little flock" that the only effect they produce among the children here, is to cause them to "be exceedingly glad," knowing their reward is near. Why should evil reports trouble us? Hearts that have never dealt truly with the Lord, can never deal truly with those that follow him. How easy to see that an unholy, unsanctified heart is utterly incapable of conveying to any mind, in any way, a correct impression relative to God, his people, or his truth. If the type upon our press are out of place, and so disarranged as to produce contradictions and tell falsehoods, we may take a thousand impressions from them in succession, and the last will be just as false as the first. A right impression can never be had from them till they are placed in order. Scribes, Pharisees, and hypocrites, make it a large share of their piety to confess their impurity; yet they will not—indeed can not see their incapacity to represent our case correctly. We can best see the impurity of our own hearts in the light of God's word, by which alone we can be sanctified. John 17: 17.

I will add, that so far from the doctrine of spiritual wives being advocated among us, the direct opposite is the case. Turning the grace of God into lasciviousness, is probably one of the last temptations with which the subjects of the Kingdom will ever be assailed. We believe Christ is "the way," and that it is the present duty of Christians to live as he did—a life of celibacy, for the Kingdom of heaven's sake. Our families are a hundred-fold dearer to us than ever before—when we can see them, (as most of us do) united to Christ.

THE MEETINGS.

The meetings are still continued at private houses every day and evening. They are so crowded evenings that many are unable to obtain admittance. The most of the brethren have seen it their duty to leave their work, and otherwise fully to obey the commandments of our Lord in Luke 12: 22-44. This has produced "no small stir" in the community—though none have been more slow to "do and teach" these commands than myself. As at the first Advent, many came to ask questions—"watch for iniquity," or to entangle the brethren in their talk; such, uniformly go away confounded by the words of Jesus. They have learned to pronounce the text, "If any provide not for his own house, he hath denied the faith and is worse than an infidel," as readily as opposers in '43 did the text "of that day and hour knoweth no man," &c.

There is a dispensation for gathering together in one all things in Christ, (Eph. 1: 10; Mat. 13: 30;) and that gathering is to be at the sound of the Shepherd's voice, John 10: 3, 4. When he calls, it is for his children to receive the Kingdom, Mat. 6: 33; of course they must leave all if they will obey his words, Luke 14: 33. Those that thus obey him are his children: He has said "seek not," "all these things shall be added" &c., and we feel no disposition to charge Jesus Christ with having denied the faith and being "worse than an infidel." The truth of God makes many of these people rage and gnash their teeth as it used to do when Christ first taught. They lose all regard for others, and all respect for themselves, in the midst of the walkings into which they are thrown by the word of God which is now judging men. Of this class, there is a Mr. Lockwood, formerly from the east, a member of what is called the Disciple's Church; he insists upon abusive epithets upon the brethren, taking up their time in meeting, notwithstanding he has been unanimously requested by a rising vote, repeatedly, to desist from these interruptions.

After writing the above, I went to the meeting at Sister Moore's on Wednesday evening—the house was crowded as usual, & while the exercises were proceeding, an infuriated mob of 2 or 300 individuals came around & into the house, with the avowed determination of giving me a coat of tar and feathers. Though there was much noise, obscenity, and profanity, I felt called upon to rise and read from the words of my Lord, those portions that had been long neglected. No individual was able to show cause why his truth should be longer neglected, yet my honest endeavors to do and teach that truth, was the heaviest charge that could be brought to bear against me. In such a cause, I felt that it would be glorious indeed to suffer. I committed my all to God, and he gave me this little prayer, "Deliver us from evil," which proved effectual; for though I was collected a number of times, not a hair of my head was harmed. I attribute my deliverance to God alone, who shall have the praise. When he sees that I can subserve his cause by suffering, he will give me submission and strength according to my day.

Letter from Bro. Chaplin.

Orwego, Ind., Jan. 30, 1846.

DEAR BRO. JACOBS:—

Duty urges me to send you a trifle towards your paper. Forgive my neglect in this matter, and the Lord forgive me, and help me to reform in future. I also communicate a few thoughts for your disposal. Our brilliant Lamp, "the sure word of prophecy," was designed by the "Father of lights" to guide "the children of light" through the darkness of this present evil world, along the "path that shineth more and more unto the perfect day." When this day dawns the Lamp's rays are lost in the brighter effulgence of the "Sun of Righteousness."—At this point, faith is lost in vision; and to this point the "just live and walk by faith," and thus honor God by believing, trusting, and obeying his word. At this point begins "the day of the Lord," "the great day," "an appointed day," and "the day of judgment and perdition of ungodly men," "that day" when "a crown of righteousness" will be given to all "who love his appearing." The "sure word" discloses, that, antecedent to that day, four earthly powers would successively rule in this revolted province of Jeovah's empire, and that these usurpations would then be succeeded by a "Kingdom set up by the God of heaven," governed by the Son, "the Heir of all things," and possessed by his saints who are "joint-heirs with him," which is to stand for ever. That "word" also discloses, that this last Kingdom is to commence, or be "set up" "in the days" of "Gentile rule," at the very close of earthly kingdoms' sway. A "stone cut out" symbolizes the one, and "feet of iron and clay," the (extremities of the great image, symbolize the division of the other; and these co-exist, for at least, a short time. And in our Saviour's descriptive prophecy, those who go forth to meet him, are expressly termed, "the Kingdom of heaven." (Matt. 25: 1.) Let us converge the rays of our Lamp on this "Stone Kingdom," and see its general and particular features. First, as to its origin. "Cut out," says the prophet, (Dan. 2: 34.) "Come out," says God's command, (Rev. 18: 4; compare ch. 18: 8-12;) and "went forth," says the Saviour, (Matth. 25: 1.)

These rays show, that, on the principle of the impossibility of serving two opposing powers, an entire separation takes place between God's "people" and Babylon; "between the Kingdom of Heaven," and the "Political and Ecclesiastical world," between those who "worship God" and those who "worship the Beast and his Image." Thus the "Stone," "the Kingdom set up" commences. Our Saviour particularises the manner by which he brings out and manifests this "Kingdom of Heaven." Descriptive prophecy, the prophetic periods, and the Signs to precede the establishment of this Kingdom, indicated a certain year as an evident point for the revelation of the expected King.—All was made plain upon tables, and contrary to expectation, though in accordance with the "sure word," the vision tarried, and the expectant ones became remiss in watchfulness.

Again, the brilliant rays of God's word fell upon a reflecting point, and expectation rose to the highest pitch, and again the waiting ones were disappointed, and the trimmed lamps showed a "little while" to test the allegiance of all; and separate the true from the professed subjects by bringing them completely under the direction and authority of the word of truth. Here the light fell upon a "narrow way" indeed, and some close commandments constitute a very "strait gate." But the "willing and obedient" take the "yoke of Christ upon them," and thus acknowledge him KING. This "little while" and "narrow way" being both longer than anticipated, many of the "children of the Kingdom" who are not over wise in their generation have gone from the lovely Philadelphia church into lukewarm Laodicean.

How many can plead perfectly guiltless of the Saviour's solemn charge, (Rev. 3: 15-17.) I know not. But I hope none concerned will reject his friendly counsel, (vr. 18;) to procure gold, raiment, eye-salve. Gold signifying faith, (1 Pet. 1: 7; Jas. 2: 5;) raiment, righteousness, (Rev. 19: 8; Ph. 3: 9;) and eye-salve, the Spirit's in-

fluence and teaching, (1 Jno. 2: 20, 27; 2 Cor. 1: 21, 22,) are indispensably requisite, that "we may be found of him in peace without spot and blameless." The "cutting out," "coming out," and "going forth" are not without a glorious design. Christ will yet more gloriously manifest the "wise virgins, members "of the Philadelphia church," and subjects of the "Stone Kingdom;" but in order to this we must be saved from our "lukewarmness," "blindness," poverty, "misery," and "nakedness." 'Tis as unsafe in Laodicean lukewarmness as in Babylonian worldliness. A class of promises disclose the future privileges of the subjects of this Kingdom. (Rev. 3: 20; 2 Cor. 6: 16-18; Rev. 3: 9-11; John 13: 7; 14: 18-21; 23: 17, 23, &c.) Some have construed these and kindred promises, as though they were designed to dissipate the great truth of the coming of the Lord Himself; but Christ "in us the hope of glory" is designed to prepare us for the "glorious appearing."

As in nature, we witness twilight before sunlight-splendor, so in "the setting up the Kingdom" its glories are ushered in by degrees. "The day is to dawn, and the day-star to arise in the heart," before "the perfect day" when "the glory of the Lord shall be revealed and all flesh see it together." The "precious light of coming glory" is to reach the "hearts" of the "children of the light and of the day." The energies of the "quickening Spirit" will prepare those "who are alive & remain," for being born into the "mountain Kingdom" which is to "fill the earth," at the same time that the earth "brings forth." (Jno. 3: 3; Rom. 8: 11; Isa. 66: 8; 26: 17-20; Ezek. 37: 12-14; 1 Cor. 15: 46-57; 1 Thess. 4: 13-17;) The sleeping children "all died in faith." The nature of their faith and trials are described (Heb. 11.) So the faith of the waiting ones is to be tested, (Rev. 3: 18, compare 1 Pet. 1: 7; 4: 12-14; Dan. 12: 10.) And now, relying upon the account some dear brethren give of their experience, may we not rejoice that the "Day Star" is even now rising? I trust, that ere long, its quickening, enlightening, transforming, influences will reach every heart. O, blessed Jesus, give us all "The MORNING STAR." This bright precursor of the day, gives cheering and certain evidence, that soon, very soon, the "Sun of Righteousness" will arise, (Mal. 4: 2; Ps. 19: 5.) This "Spirit of glory and of God" resting upon the subjects of the "Stone Kingdom" assures us that, "the Lord himself" will soon descend when the "Stone" will become "a great mountain and fill the whole earth" through the resurrection's taking place.

Respecting the King, a class of scriptures make it certain that he receives his Kingdom, crown, and throne, before he comes the second time. (Dan. 7: 13, 14; Rev. 11: 16; Luke 19: 12-15; Matth. 25: 31; Rev. 14: 19, and 19: 12.) The beloved disciple (Rev. 11: 16-18,) shows what events follow his coronation. Dear brethren of the "Stone Kingdom," events occurring since the 10th of the 7th month, and now occurring, strongly shew that Jesus wears the crown. "Hallelujah, the Lord God Omnipotent reigneth." Amen.

This voice is heard before the marriage of the Lamb is consummated, (Rev. 19: 5-9.) Yes, it appears that we may now call upon "Zion to awake, to put on beautiful garments;" and even say "thy God reigneth." For one, in this fearful "little while," I have endeavored to avoid "smiting any servant." Some are endeavoring to gather a few more guests; but, for myself, I have felt that my poor ministry to the professed churches and the world was closed; though sometimes, fearing I was not doing my duty, I have been almost impelled to sound the note of warning, yet providence has sometimes seemed clearly to hinder; and, at others, my own solemn convictions of "PRESENT TRUTH" have restrained me from addressing those who "will not have this man reign over them." I now see, I have enough to do in heeding my Saviour's counsel relative to my poor Laodicean situation, and in exhorting my brethren "So much the more as I see the day approaching." Amen.

S. A. CHAPLIN.

P. S. Bro. Jacobs, I have visited the church

in Laport Co., where the brethren Joseph and N. Catlin reside.—Found Joseph in his tent, waiting for the cloud to move, and expecting the "consolation of Israel." N. M. was comforting the brethren and searching for "Olive berries." I tried to point the brethren to the "glory that should follow." The brethren gratefully remember Bro. Cook and Greenleaf. Bro. Willard kindly accompanied and conveyed me thither.

S. A. C.

Letter from Bro. Hotchkiss.

Auburn, N. Y., Feb. 9, 1846.

DEAR BRO. JACOBS:—

We give thanks to our Lord and King that he has so inclined the hearts of some of our dear brethren at the West, and anointed their eyes with eye-salve, so that they not only feel the power and see the glories of the kingdom of God, but have also given them a wisdom to defend the truth which all our enemies are not able to gainsay or resist. Never has a truth been more thoroughly hated and despised by most of those who are looking for Jesus, than that truth so clearly taught in the word; which shows us the manner of the coming of the "same Jesus."—The bible views of the coming of Christ, first began to be published in Western New York at the commencement of the Jubilee year in the spring of '45, answering to that part of the Antetypical day of atonement when the High Priest laid aside his fine white linnen garments, representing our faith in the coming king, and puts on the royal or kingly robe; Lev. 16: 23. This it will be observed, is after the sin-offering had been slain, and the Atonement Goat had been sent away into the land of separation; (Margin, 22 vs.) It has been generally overlooked that the atonement was made with the live goat, and which was to be presented "alive before the Lord"—"shall be presented with him, and to let him go for a scape-goat into the wilderness; vs. 10. This we see was done after the reconciliation of the holy place was made (vs. 20), and the atonement for the Priest and his house was also made. These types if they teach any thing, show us that Christ after he had showed himself alive before witnesses, enters as the great High Priest at the right hand of God in these "heavenly places," (the most holy, of Daniel 9: 24, which was anointed on the day of Pentecost,) to perfect the work of atonement or one-ment—which is done or carried on and perfected in the believer with groanings which cannot be uttered. Rom. 8: 26 compared with vs. 9-11, shows that the spirit here is Christ's spirit separated from the body, ("land of separation") and called the Holy Ghost. The spirit of Christ can present as the great officiating High Priest, his work of love and mercy as the sin-offering savior before the Father, the plea for pardon and eternal life in behalf of the ruined sinner.

A careful examination of the word will give us the view of the character of God, as exhibited to us in the work of salvation, under three distinct characters or office-works; not three separate and distinct personages, for there is but one God; but there are three manifestations of God. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one;" 1 John 5: 7. This heaven is to be understood as the same, as that defined by Paul. (Eph. 1: 3, 20; 2: 6; 3: 10; 6: 12, margin;) where Christ is seated at the right hand of the Father during the gospel age: at the end of which he descends from heaven (having reconciled the holy place) that the will of God might be done, in (not on) earth as it is done in heaven. Here we are taught that God during the *aión* or age in which the reconciliation was going on in our minds, accomplished that work by the united testimony or record of himself in his three great official acts—First, of a Father, to whom application might be made by presenting the benefits of the sin-offering made by the Son. Second, as a son who could say to the Father, I have suffered, and here is the blood of God (Acts. 20: 28) which is incorruptible (1 Peter 1: 18, 19) and by which the sinner who will have faith in my promised "restitution" can

have the privilege of being made a "partaker of the divine nature;" see 2 Peter 1: 4; Heb 12: 10; Heb. 6: 4, 3: 14. In these four quotations are four different terms to express the same meaning, and the time for which, is at the end of our faith. Third, as the *Holy Ghost or Spirit*, who makes the application of the blood of Christ under a distinct office-work from the sin-offering of Christ. Christ said of himself "I am the Truth as well as the way and the life." "The word" was not only God, but was made flesh. The comforter which Christ promised to send, he called the *spirit of truth*; John 14: 17. If Christ was "the truth," then the *spirit of truth* was the *spirit of Christ*, as Paul shows in Rom. 8: who was in the believer to make intercession, &c. This promised gift could not come, until Christ had died as the sin-offering goat. "If I go not away the comforter will not come unto you, but if I depart I will send him unto you." Again he says, "I will not leave you comfortless—I will come unto you." Here is the antetype of the scape-goat who ever liveth to make intercession for his people.—Christ though he was slain for our offences, was raised again for our justification.

This work of God carried on in these heavenly places, the antetype of the *most holy place* in the tabernacle built by Moses, which was the shadow of good things to come, is symbolised by the *Mercy-seat* and the *two cherubs* which God commanded should be made out of one piece of pure gold; compare Ex. 25: 17-21 with 37: 7-9. This *Mercy-seat* and two cherubs symbolizing the office-work of the Father and Christ for one cherub, and the spirit of Christ for the other. The two cherubs were a perfect resemblance one of the other. The three were a covering and a defence to the violated law, whilst the outstretched wings of the two cherubs bending over and looking downwards, representing the active part which those took in securing "this restitution of all things spoken of by all the prophets since the world began." All the types had an application to some future good. And the spirit now shines upon the word, to show us that these things, hid from the eyes of every living soul except the High Priest at the end of the civil year, represented the office-work of God carried on in our earthly house or tabernacle, and not to be understood until the veil, that is to say, his flesh (Christ's) is taken away.

These were the symbols of the office-work of God, not a symbol or representation of God, for all such likenesses were forbidden. God is a spirit, and they that worship him must worship him in spirit and in truth; and to illustrate this, it is said (Ex. 25: 8) that the tabernacle, which was to be made was to contain the sanctuary, and God would dwell among them; and in the 22d vs. "and there will I meet with thee, and I will commune with thee from above the mercy-seat from between the two cherubims which are upon the ark of the testimony," &c. Whenever the direction of God was sought, it was done at the golden altar typifying our consciences; (Heb. 10: 22; Lev. 16: 19) which stood before the mercy-seat, but hid by the veil. How plain this teaching. See one more type connected with the day of atonement which has not been duly considered.

The antetype of the atonement reaches down to the end of the gospel age, when the antetype of the daily ministration ceases. During the six thousand years the object of faith and hope of all the saints has been the fulfilment of the promises at the end of the age. Before the age ended, it was the duty of all to do work and labor by pointing down to the end when there should be a rest for the people of God, and this labor in the vineyard would then come to an end and no more work should be done. In the type of the day of atonement it is said, (Lev. 16: 31) "It shall be a sabbath of rest to you, and ye shall afflict your souls by a statute forever." In the 23: 39, it is said whosoever shall not afflict his soul, or he that labors on that Sabbath day shall be cut off and destroyed from among the people.—The reason for this in the antetype is obvious.—Those who deny Christ in their experience of the 10th day of the 7th month, and are still proclaiming the kingdom to be in the future, and are laboring to get men ready for that day, are not af-

flicting their souls and are doing work on the Sabbath day. In the kingdom state a "new covenant is made, where there is no more offering for sin—i. e. the close of the daily or gospel age. At the end of this age we are to leave the principles of the doctrine of Christ and go on to perfection, not laying again the foundation of repentance from dead works, and of faith towards God of the doctrine of baptisms and of laying on of hands, and of the resurrection of the dead, and of eternal judgment; Heb. 6: 1-4. The connection shows that the chronology of this is in that day when there is to be a rest (keeping a Sabbath—margin of 4: 9) for the people of God, and when they are "made partakers of the Holy Ghost and tasting of the powers of the age to come."

The teachings of our Saviour are all in harmony with the types. See his answer to the question "What is the sign of thy coming and the end of the age?" Math. 24: 4. After giving all the signs down to the end, he illustrates the Kingdom of Heaven by the parable of the ten virgins, where he brings the history down to the time when they that were ready went in with the Bridegroom to the marriage, and the door was shut; and the foolish virgins ask that the door may be opened at their knocking. This door is the open door which the Philadelphia church had and which no man could shut. It was a great and eternal door, which confounded the wisdom of all our opposers. This open door was shut on the 10th, and we have seen Christ's words fulfilled in their attempts to make another chronology and present the signs of the coming in future. The efforts that have been made are all contradictory and satisfy no man. The word says to them "I know you not;" the signs and the Midnight Cry cannot be repeated over again. The fulfilment of this parable we began to see as the first great prominent movement after the 10th, in the winter months of '44 and '45, and the knocking still continues.

Our Saviour next illustrates our history by showing that the Philadelphia church, which originally were all united, but who, as the Mount of Olives in Zech., have been divided into two halves, were next to be sundered into three distinct and prominent divisions, represented by the Talents which began its fulfilment in the spring of '45. Mat. 25: 14—"For the Kingdom of Heaven is as a man travelling into a far country," &c. There is in this parable a class represented by, or signified as describing their state of mind by the five talents—another as having two, and another one talent. It is now about ten months since the brethren could see three prominent classes: first, those who believed our chronology was right, and agreed with all the signs taught in the word and harmonized with their experience. These had followed on to know the Lord; these could see both the time and the events in their past history, and are represented by the five talents and who had increased them to other five—these entered into the joy of their Lord—i. e. the word of Christ's patience, which they kept by not denying his name in their past experience gave them joy—Christ the word dwelt in them richly. These brethren by way of reproach were called spiritualizers, &c.

There was another class, who with the other, believed we had had the right chronology, and could not give up their experience nor deny his name, yet could not see that the events had taken place for which they had been looking, but were determined to hold fast that which they had; i. e. their past history as a fulfilment of prophecy. These were sometimes reproachfully called shut-door and no mercy folks, and feet-washers. These also entered into the joy of their Lord—the word of his patience which dwelt in their hearts gave them joy. They denied nothing in their own experience, though they had been slow to learn like the first class, or be found with the one talent brethren in the end. The third class are those who have one talent. It will be remembered that the teaching is giving an illustration of things in heaven or God's operation within the minds of the brethren after the 10th, 18th vs. "And he had received one went and digged in the earth and hid his Lord's money." After the reckoning or judgment by

the word began, this servant or class of brethren say, "Lord I know that thou art an hard man, reaping where thou hast not sown and gathering where thou hast not strewed, and I was afraid and went and hid thy talent in the earth; lo, there thou hast that is thine."

It is a prominent fact in history that a great multitude of brethren received the teaching of the word in the signs and evidence of Christ's coming; who have since denied that the 10th day movement was the midnight cry, and a fulfilment of prophecy. They have buried the talent in the earth which they had received, and have not increased what they once had, i. e., followed on to know the Lord and acknowledge that God's ways of fulfilling prophecy, is above their own wisdom. They say "the word" is calculated to deceive men if we have had a fulfilment of its word—requires men to believe a different thing from what it teaches—reaping where thou hast not sown, &c. The talent is taken away from this servant and given to him that has ten talents; because that class alone can receive what this had—the time and the event given in the midnight cry. The objector may say that it cannot be in your experience—the teaching of the holy spirit—for you all expected to see Jesus come in a literal cloud with your bodily eyes, and he has not so come. It is granted he did not so come. But it was not the manner which was sealed to our hearts. The manner of his coming to judgment was not a disputed point by our opponents, nor questioned by ourselves. It was on the fact of his coming, and the time of his coming, that we raised our voice in testimony, and which God sealed by "the Holy Spirit of Promise" to our souls. Amen. And it is to this that the Philadelphia church are exhorted to hold fast that which they have.

The awards are given in this illustration which is presented as a judgment scene, and which Christ by his disciples in the previous chapter. This process of judgment has nothing to do with those who in past generations have earned to dust.—They are those living actors who have seen the signs and evidences of Christ's coming, and the effects and the consequences of those teachings are now passing in review. The illustration is on the principle of bestowing or withholding from the poor forsaken destitute, that comfort which their necessities require, such as food, raiment, and visiting them in sickness and while in prison. The King says, "inasmuch as ye did it to one of the least of these my brethren ye have done it unto me." To understand the teaching here, look again at the bible testimony that shows who this king or son of man is. Christ says *I am the truth*; John 14: 6. His prayer was, sanctify them through thy truth, thy word is truth; 17: 17.—"The word was God" and "the word was made flesh," i. e., become the son of man. "Except a man be born of water (the washing of water by the word, or baptism by fire) and of the spirit, he cannot enter into the Kingdom of God;" John 3: 3. In these passages the word or truth is represented as the active agent in doing the work, and stands to the receiver or rejector of the word as receiving or rejecting Christ. It must be so, if the "the word," the "truth," "the way," and "the life," is Christ.

There is now a little escaping remnant out of the multitude who came out of Egypt, that have "kept the word" of his "patience," and have not denied his name, i. e., the word in their past experience. This little flock have protected and defended this cast out and rejected stranger, friendless almost as he has been. They have held fast that which they had, and the king, which is the word which they have followed, has been for some time saying unto them, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the aion," i. e., the 10th of the 7th month, when the age, or "world to come" began. As ye have fed and clothed this stranger, the king tells them therefore ye have done it to me. They had been looking for their Jesus and King with their bodily eyes, and had not so seen him; yet they could not give up his word which had taught them, and was sealed to their hearts by the holy spirit of

promise. And now to their surprise they find when the veil has been removed, that it was this same Jesus whom they had visited in his sickness and in prison. As the world unfolds to their minds they behold the true character of Christ.— Do not some of the brethren find this word fulfilled in their own experience, who till lately were ready to say, *When saw we thee? &c.*, and how it is that some say the Lord has come; who now are ready to exclaim with unbelieving Thomas, *My Lord and my God*, or with the prophetic declaration of Isaiah, *Lo, this is our God: we have waited for him!* Isa. 25: 9.

Those on the left hand are no less surprised to find that their hatred and opposition to this word of Christ's patience, in which they could see no fulfilment of prophecy, and for which word and those who kept it, they had no sympathy; and from which fanaticism they gave the world notice that they washed their hands; inasmuch as ye have not fed and clothed, &c., the least of these, ye have not done it to me. The true character of Christ is now seen, and if "the word" does not dwell in us, we can have no Christ to save us; and if our eyes are not now anointed with eye-salve we shall not see the Son of Man as he is now being seated on the throne of his glory.

To conclude this illustration—it is said "cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth." Those who are acquainted with the evidences on which our present chronology rests, cannot help seeing that those brethren are in outer darkness in their attempts to make out another chronology, and make the termination of the 2300 days in the future. God in his providence has so ordered it that all the wisdom of the wise, so far, have not been able to make any other chronology that will stand. Bro. Hale has been for some time perfecting his system of '46 or '47. He was some time previous thereto requested not to pass over certain difficulties in altering our chronology, as all others had done, without attempting to reconcile them. The letter was received, and the article was for a while longer deferred, but since its publication in the "Harald," so far there has been no reference to the difficulties referred to. Jesus has not come, therefore our chronology was wrong; and we must find the most probable time when he will come. Does not this look some like burying their talent which they had in the earth?

The next illustration of our history is the son of man sitting upon the throne of his glory. This appears to be the last illustration, and represents that after the age had ended, and the work in the mind or kingdom of heaven had been shown, that then the whole work done, is presented and finished up under this final work of separating the goats from the sheep. This gathering out of the kingdom all things that offend has been going on since the 10th. But more especially the present truth, which defines the true character of Christ to be not only the Son of God, but as Paul says, *the great God*, or as Jude, *the only wise God our Saviour*. The great separation question which places one on the right and the other on the left, is now to be the only one of importance that will occupy henceforward the attention of the brethren. The little children who receive the kingdom of heaven as a child, are now placing Christ upon the throne of his glory, and beholding him in his true character as *"the true God and eternal life,"* and who will be in them for evermore as a well of water springing up unto everlasting life. Those who will not follow Christ in the regeneration, and still have before their minds the idol of their hearts; that "venture" which was "dipped in blood," and will not look behind "the veil," now that *"the temple of the tabernacle of testimony in heaven was opened,"* Rev. 15: 5. Surely such must at last be found going away into everlasting punishment, unless like Lot they flee from the city of destruction as for their life.

The illustrations found in the 25th of Mat. do not necessarily settle the characters of the brethren without a reversal. Notwithstanding many have been knocking at the shut door, while "the word" says to them "I know you not," because

it does not recognize another midnight cry.— Notwithstanding many have buried their talent in the earth, and have gone away into outer darkness on the time and manner of Christ's coming, and appear to know nothing "but what they know naturally as brute beasts;" Jude 10, yet even then, the word appears to hold out the offer of eternal life. See what is said to the Laodicean church which has become the Babylon of these days. In closing up the revelation of Jesus Christ, it is said, "the spirit and the bride say come." Those to whom Peter preached were looking for a coming Christ, and all the worship of God under the types availed nothing, if they rejected this same Jesus. So now, all the conversions that are made, and all the piety and zeal in our land will avail nothing if the coming of Christ in our past history is perseveringly rejected.

We may compass sea and land to make Proselytes, but if the converts sympathise with those who deny our past history as the fulfilment of the word of God, then they add one more difficulty in their way of coming to the truth.

Dear Brother, I have already made this communication much longer than I intended, but you perceive I have laid emphasis on the word "aion" or age of the Greek words *aion* and *kosmos*, both of which our translators rendered *world*. It will, I think, be found that the *aion* refers to a period, while the *kosmos* most generally refers to the fleshly or carnal mind, and which is to be destroyed with the fires of the last day. This *kosmos* was to continue through the whole of the *aion*; See Eph. 2: 2, "Ye walked according to the *aion* of this *kosmos*." Christ says his kingdom is not of this *kosmos*, John 10: 36; and also the harvest is the end of the *aion*; Mat. 13: 39. In Mat. 24: 14, he tells us the gospel of the kingdom shall be preached in all the *aion*, then shall the end come. Does not this give us a different idea than what we have been accustomed to understand from this passage? When it is said that Christ died for the *kosmos* and the *kosmos* to him, surely we cannot think it was the hills and valleys and the dust under our feet to which reference is made; but if the *kosmos* is here, the fleshly mind in which the God of this *kosmos* reigns, sitting in the temple of God as God, and who is to be "consumed by the breath of his (Christ's or the word,) mouth, and destroyed by the brightness of his coming;" then this subject is plain and simple, and will throw light on many parts of God's word. But I must close.

Yours, in the beloved,
C. B. HOTCHKISS.

LETTER FROM BRO. CASS.

Persia, N. Y. Feb. 12, 1846.

DEAR BRO. JACOBS:—

I have been a constant reader of the "Harald," up to the time I commenced taking the "Day Star". I have ever loved the spirit of most of the writers of the "Day Star". However it was the only paper that I could read to profit. And after Bro. Pickens came out on the manner, I took courage that God would take the veil off from your eyes and glory to God he has done it. We have only four in our village, but we feel that we have the witness from day to day that God owns us as his little children; & we care but little what the world says about us. I send you one dollar for myself, and shall shortly send for more papers.

Yours, in the Kingdom,
NATHAN CASS.

For the Day Star

HAMBURG ERIE COUNTY, N. Y. FEB. 13, 1846.

DEAR BRO. JACOBS:—

It seems to me to be duty to drop a few thoughts to you and if there should be any part that you should consider of use to your readers you are at liberty to publish it. Soon after the 10th of the 7th month, after a severe struggle with my old theories and views, I was brought to see through the abounding Grace of God, and to receive the truth of Christ's Second Coming in his people. I was brought to feel the force of what is said in Mal. 3: 1-3. And the Lord whom ye seek shall suddenly come to his temple (the saints of the living God); 1 Cor. 3: 16; and to feel the refining process, for he is like refining fire and like fuller's soap. I saw likewise that Paul signified in 1 Cor. 3: 13, "Every man's work shall be made manifest, for the day shall declare it, (the day of the Lord) because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. In Isa. 31: 1; it is plainly shown where the fire of the Lord is, "Where fire is in Zion and his furnace in Jerusalem."

Our Saviour's reply to the Pharisees when they demanded of him when the Kingdom of God should come, is

in harmony with the above view of the subject. Luke 17: 20; The Kingdom of God cometh not with observation, (or outward show, *marginal*). Our old theories, systems and views, pass away with a great noise. And he that sitteth upon the throne said, Behold I make all things new, Rev. 21: 5; Rev. 21: 1; And I saw a new heaven and a new earth, for the first heaven and first earth were passed away. Our kind heavenly Father causes our old theories and views, that are not according to truth to be burned up, and by receiving the truth as it is in Jesus, our minds; or heavenly part becomes new. Rev. 20: 1-3; I consider the binding of Satan to be the Almighty power of God now in operation in overthrowing the power of Satan in our bodies, and when he is cast out of the earth or the body, and he has no more control, and the power of death is destroyed, we then finish putting on immortality, and have fully attained unto the Resurrection. I view the change spoken of by Paul in Cor., according to my own experience, to be instantaneous, but putting on incorruption and immortality is a progressive work, and is all accomplished by simple faith, the same as in the salvation of the soul. I have been led to exclaim many times what our Saviour uttered on one occasion when he rejoiced in Spirit. I thank thee O Father of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes. We have seen for more than a year past what is brought to view in the 8th chapter of Isa. How many have girded themselves and have been broken? 15th verse. And many among them shall stumble and fall and be broken, and be snared, and be taken.

If it shall seem duty I may drop a few thoughts hereafter, on the 1st Resurrection, and the manner of the Resurrection of the sleeping saints. Luke 18: 17; Verily, I say unto you, whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein.

A LITTLE CHILD IN THE KINGDOM OF GOD.

Letter from Bro. Cochran.

Toronto, C. W., Feb. 18, 1846.

DEAR BRO. JACOBS:—

Having been a subscriber to your paper for some time, and believing you advocated what you conceive to be truth, devoid of human influence, till you went to the Cleveland Conference, where I think you yielded to such influence without your judgment being convinced *

* The remainder of this letter is omitted for want of room and time to enter into an examination, and give the answers to the questions it contains relative to the prophetic periods which Bro. C. claims are not yet expired. As to the human influence of which he speaks, I find it much better accords with the plain literal reading of the Bible than my former views; nor can I be made to believe that the influence which has so sensibly affected my heart, and increased my joys, is any more human than that experienced by Saul of Tarsus on his way to Damascus.

THIS VOLUME.

The present number ends Vol. 9, and 12 pages over including the *Extra*. I never expected that the "Day Star" would see the end of the 9th vol. nor do I now know what the Lord designs to do with it in the future. It is the Lord's, let him do with it whatever seemeth good in his sight.— While the means is forwarded for the purpose, I feel it my duty still to continue its publication.

Bro. Sterling, has commenced a series of articles, directed "To the children of God, scattered abroad." The first number will appear next week.

Other interesting articles will be published in their turn. Want of means will probably prevent the issuing of a double number next week.

LETTERS AND RECEIPTS.

For the week ending Feb. 25th.

Eli Curtis, 1.00; A. H. Brick, (have it your own way); Geo. Hoeller, .50, & .50 for C. Pearsall; Francis Howard, 3.00; H. Howard, 3.00; Tho's Fish; G. S. Goodwin; Frederick Steese, 2.00; R. Willard, 5.00; Wm. J. Greenleaf, 1.00, and 1.00 each for W. Batty, and J. French; E. S. Willard, M. L. Greenleaf; Charles A. Mloor; Wm. M. Stark, P. M.; G. W. Cherry, for Jonathan Kelly, 1.00. (the mistake can not be here, the papers have been regularly mailed); Wm. Thayer, 1.00; Cochran, 2.00; J. H. Keat, (postage 20 cts) J. B. Cobb.