

# THE DAY-STAR.

E. JACOBS,  
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WILL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH  
IN A DARK PLACE, UNTIL THE DAY COME, AND THE DAY-STAR ARISE IN YOUR HEAVENS" - 2 P. 1. 19.

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## Letter from Bro. Ingham.

Carver, Mass. Nov. 3, 1845.

DEAR BRO. JACOBS:-

I wish to say a few things through the medium of your paper, to God's Israel scattered abroad in this dark, and cloudy day, greeting.

Little children, you who love the truth and are looking for Jesus—you who have been disappointed again and again, in not seeing the blessed Saviour as you expected, to you I wish to say a few things to encourage you on the pilgrim's journey amidst all our disappointments. It is truly a trying time to the little remnant of Israel that are being brought through the fire, but they need refining, and when they are tried as gold they will be delivered, and will receive a crown of life which the Lord hath promised to all them that love him. One cheering promise of Jesus to the tried ones is, he said, "If I go away I will come again, and receive you to myself, that where I am there ye may be also." So amidst all our disappointments His words stand sure and will all be fulfilled, and Jesus will come again, and we shall see him, and if we are his we shall be made like him, and reign with him in glory. The Bible is a blessed guide; it is a lamp to our feet, and a light to our path, still to guide us to the heavenly land of promise, that is just ahead.

The Lord has not left us in the dark, nor brought us out here to perish: He will deliver all his faithful children—all that have their names written in the book. Yes, Children, his promise is sure. So amidst all our disappointments, we can look up and lift up our heads, for our redemption draweth nigh. The good Lord has given us the Bible to guide us all the way to the land of rest that remaineth for the people of God. The heavenly chart has way-marks to teach us where we are on the journey. The four great Kingdoms brought to view in Daniel, teach us about the time when God's everlasting Kingdom is to be set up. Jesus tells us in answer to the questions, when shall these things be! what the signs of thy coming! and the end of the world? In answering the last questions, he said, the sun should be darkened, the moon should not give her light, and the stars should fall from heaven. These have been fulfilled; and the next thing in order according to the Bible, is the powers of heaven being shaken. For proof, see Mat. 24: 29; Mark 13: 25; Luke 21: 26; Heb. 12: 26, 27; Haggai 2: 6, 7; Joel 3: 16. This event should be looked for every moment, and right in connection with this is the appearing of the sign of the Son of man. And they shall see the Son of man coming in the clouds of heaven with power and great glory. These things are about to take place according to the Word. We have much Bible evidence to show us that the Lord is coming right speedily. John in his 1st epistle, 2d ch. 18th ver. to the end of the ch. gives the little children some good instructions, and tells us how we may know it is the last time—it is because anti-Christ has come. And he tells us where they come from—they went out from the little children, and he describes them very plain—hear what he says, "Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the Father and the Son. Now if we can find the character described, we may know it is the last time. Well let us enquire: We have seen some that have believed in the personal coming of Jesus in 1843, and the 10th day of the 7th month, that say they are no more looking for his personal coming, separate from his church. Well, children, I believe this is the anti-Christ that John speaks of, for the angel said to Mary, thou shalt bring forth a Son and shall call his name Jesus. Well, this Jesus was the Christ, and he had a body, and if we deny that he has a body I believe we deny Jesus, and are anti-Christ. Peter tells us about

false teachers that deny the Lord and bring upon themselves swift destruction. This will be the doom of all those that deny the Lord, unless they like Peter, speedily repent and turn to the Lord. I believe those that deny the Lord in this way are in the snare of the Devil: And Paul tells Timothy (2 Tim. 2: 24-26;) how to treat them. Jude tells about the same that Peter does. Read and see, and the Lord give you understanding in all things, for the Lord is at hand. Well, amidst all the conflicting opinions, we can rejoice, for we have evidence from the Bible that it is the last time, and there is no time beyond the last. And Jesus will come in this last time. And Peter tells as the inheritance is reserved in heaven for all those that are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Well, children, in view of the blessed promises that are to be realised, let us praise God and take courage. Look to God and the word of his grace, that is able to make us wise unto salvation, and give us our inheritance among all them that are sanctified; that will be good enough glory to God. Well, children, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Greet one another with an holy kiss. All the saints salute you. The grace of our Lord Jesus Christ be with you all.

Yours, expecting soon to meet all the family of the redeemed in glory, where we shall sing the song of Moses and the Lamb, forever and ever.

WM. M. INGHAM.

## Letter from Bro. J. L. Boyd.

CITY OF BROTHERLY-LOVE,  
8th mo., 11th day, Jubilee year. }

BELOVED BROTHER :-

Having received No. 4 of thy paper, I feel that I can no longer remain silent, without giving my testimony, as one of the witnesses of Jesus, of the Philadelphia church. I have been a diligent reader of the "Day Star" since it first rose to cheer the hearts of the chosen and tried ones of GOD. My heart has often leaped with joy, as it has shed forth increasing rays of truth from the hidden pearls of the unchangeable WORD, which has so long been set aside for the precepts of men. But the lease (of 6000 years) of the "TIMES of the Gentiles" has run out, and the time of retribution has come. THE SPIRIT OF ELIJAH has come to earth AGAIN—"to prepare the way of the Lord, make his paths strait, and RESTORE ALL things." We, therefore, know, by the works of the Spirit, that it is the LAST time, and that the captivity of Zion is turned. "The Lord has done great things for us, whereof we are glad,"—for when we sought for him, with our whole heart, he came suddenly to his temple on the 10th day of the 7th month, 1844. We know by the Scriptures of truth, and by his indwelling power, that we "are the temples of the living GOD." I believe that since that time, he has been sitting in us as "a refiner and purifier," that we may be able to stand when he APPEAR-ETH. This "glorious appearing" is distinct from the coming to his temple, and is the outward visible appearing of our King. When this work of refining is complete, and the "lively stones" are all polished and tried, we shall be gathered, changed, and glorified, and "made like him," who is the "chief corner" and "head-stone" which shall be brought forth "with shoutings, crying, Grace, Grace unto it." To see this, we need only refer to what has passed within and around us the past year, which to "the remnant" has been truly a sanctifying one. The spirit of Elijah has been sifting, fanning, and purging out all the dross and chaff, and the Lord has taken his own way to sanctify us "through the TRUTH," by the

different sieves of feet-washing, the holy salutation, keeping the Sabbath," &c. The spirit of RESTORATION has been also co-working in us, and our souls became sick, and loathed the lust-pampering diet of the world, and we are learning to live upon "every herb-bearing seed," and the fruits thereof, "for MEAT," and no longer, "as it was in the days of Noah," eating and drinking as the world, but as our first parents before their transgression. I would not set forth these questions argumentatively, nor impose any thing on my brethren, believing that those who have received the spirit of co-operation with Christ, in his work (as the SECOND ADAM) of restoration, are already being taught of him, not to "hurt nor destroy in all God's holy mountain." I bless the Lord, that he has been writing these ORIGINAL "laws" upon my heart, to approximate to the primeval state of things.

I would now say a few words, by way of response, respecting the sentiment thee advanced about the time having come, for "the saints to TAKE the kingdom," which is rising, Elijah-like, and will spread, until we shall be able, through faith, "to go up at once and possess the land." As we "follow the Lamb whithersoever he goeth," while "as HE is so are we in this world," we sympathize with our Leader, who is coming to reign in the midst of his enemies. At times, this impelling power cries out within us, that the saints SHALL "TAKE THE KINGDOM," and the Spirit begins to move upon us, as it did upon Sampson, that we should contend earnestly "for the FAITH (of GOD) which was once delivered unto the saints," while we are waiting in the camp, for our Captain to appear and lead us on to victory. We are now in the day of God's vengeance, and in the year of his people's redemption, and it becomes us to ask, and RECEIVE, for it is our "Father's good pleasure to give [us] you the kingdom." Yes, brother, the rising-up tones of the "little flock," calling on the Lord to raise up our brethren of the house of Israel, who are asleep in the valley of dry bones, stirs up my soul, as the sound of the trumpet does the warrior for battle. This cry is ascending, with one heart, from the little band with whom it is my blessed privilege to be united, who are called, and CHOSEN, and TRIED, and HIDDEN away from the strife of contending spirits. We have covenanted to give the Lord "no rest, day nor night, until he establish and make Jerusalem a praise in the earth;" and we live, move and pray, with this all-absorbing EXPECTATION, that he will avenge us speedily. We have, for some time, thrown aside our theories, and are determined to be "little children," humbly waiting at the feet of "Our Father," to be taught of him alone, and we realize that he hears the cry of the humble, and is reviving the hearts of the contrite. Yes, my brother, the scattering of "the power of the holy people" is accomplished, and we feel that the "heaven" of LOVE is beginning to unite, and gather us, and forever separate us from the unclean, when the Lord will receive us, and be a Father unto us. From every heart among our little fragment of "the remnant of Israel" is now rising, in power, "Hosanna to the Son of David." "Blessed is HE that cometh in the name of the Lord." Yes, the loud "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord!" (John xii. 13), "because thou hast taken to thee thy great power and hast reigned." Yes, "all blessing, and honor, and glory, and power be unto him that sitteth upon the throne and unto the Lamb forever and ever" for he is worthy.

I am thy brother, constantly waiting for the "manifestation of the sons of God," at the "glorious appearing of the great God and our Saviour Jesus Christ in this Jubilee year. Hallelujah to his name!

JAMES L. BOYD.



## THE THOUSAND YEARS OF REVELATIONS 20:

The 3d ver. of the first chapter of this book, says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." To keep them, I suppose, they must be had; to have them, I suppose, we must understand what they are. I want the blessing. Lord help me to read, hear, and keep.

Well, it is proper to enquire and search diligently for the truth shadowed forth in the symbolical language of this book; for, that much of it is symbolical, is indisputable. Various incorrect views are, and have been, entertained, however, without criminality to the entertainers. But, when such a degree of light is brought to the mind as evinces the fact that those views are incorrect, it then becomes criminal to continue to entertain them. On the other hand, there is no criminality in not receiving truth while it is not seen, and the opportunity of seeing it does not exist. But, when it is clearly presented to our minds, not to receive it, is the same as rejecting it. And to reject it is to reject the council of God against ourselves.

I hold that any view, of any portion of scripture, which is correct, will be clearly in perfect harmony with the whole Bible, and will involve no absurdity, no contradiction, and no difficulty—neither appear to do so when all the light is obtained. Sometimes there is an apparent want of clearness and conciseness in views which are right, because all the light or truth on the subject is not obtained. But, in such case, there is no contradiction—no absurdity—no opposition to any plain passage, but only a seeming want of more evidence on that point. But, in any view which involves absurdity, contradiction, or want of harmony with any plain passage, or the general tenor of the Bible, it should be set down as clearly so far incorrect.

With reference to the views which have been entertained in relation to the 20th of Rev., I expect to exhibit sufficient proof that they are not, cannot be true. As to the one, that which makes it teach the conversion of the world—a thousand years temporal millennium, or spiritual reign of Christ, it is so clearly irreconcilable with the plain teachings of the Bible, and the evidence of the fact has been so often exhibited, that it is not necessary to notice that any farther. But, adventists will be greatly surprised, and no doubt many of them quite startled, and as ready as papists, to cry out heresy, upon being told that their view is as full of absurdity, contradiction, and irreconcilableness to the general tenor of the Scriptures, as the other. But, nevertheless, such is the fact, and so they must be told.

There are various points of inquiry presented in this chapter, to which a clear answer must be given to satisfy a candid and enquiring mind. But such answer cannot be given upon the theory we have generally adopted.

I. We enquire what the agency to be bound is? "The Dragon, that old serpent, which is the devil and satan" Who, or what is this? Will this book furnish an answer? It will—Rev. 12: 3, reads, "And there appeared another wonder in heaven: and behold a great dragon, having seven heads and ten horns, and seven crowns upon his heads." What did this seven headed dragon symbolize? Let Father Miller answer: "The red dragon is the same power as Daniel's fourth kingdom, the Roman, for the description is the same—having ten horns; his character, too, is the same. Daniel says he should break in pieces the whole earth, and stamp the residue with his feet; that he should work deceitfully. And John says that the Dragon drew a third part of the stars of heaven, and did cast them to the earth, and that he deceiveth the whole world. The Roman Government, then, must be the apocalyptic red Dragon beast, having seven heads and ten horns. The Roman power is called red, either because of their persecuting and bloody spirit, or on account of their emperors wearing purple robes, when dressed in state: Either might be sufficient to entitle them to the appellation of 'red.' 'Dragon' is undoubtedly given the Roman government from the fact that the Romans changed

their forms of government so often, having seven different forms in about 500 years, and from their deceitful, cunning, intriguing manner by which they obtained power over the nations around them, that they were properly a nondescript; and could not be described by Daniel or John, by any thing seen on earth; and therefore they took one of the inhabitants of the 'bottomless pit,' 'The Dragon,' to describe to us, by figure, this dreadful, persecuting, and bloody power. The red Dragon is, therefore used as a figure to denote Pagan Rome, and the woman sitting on the scarlet colored beast to denote the church of Rome, or Papal Rome; and both together, Civil and Papal, made the anti-Christian abomination, which would drive the Church of Christ into the wilderness, where she would be fed 1260 days; or time, times, and half a time."—Miller's Lectures, pp. 206-207.

Let the "Chronological Chart of the visions of Daniel and John, by J. V. Himes," answer. This Chart is now hanging, spread out against the wall before me. There is the picture of the Dragon with 7 heads, and 10 horns, and a long barbed tail, drawing in its train the third part of the stars. Just beneath the picture I see in large capitals, 'PAGAN ROME.' In connection with the picture is the following quotations: 'Rev. 12: 3, 4: 'And there appeared another wonder in heaven, and behold a great red Dragon, having 7 heads and 10 horns, and 7 crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth. And the Dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.' Matt. 2: 13; 'Arise, and take the young child, and his mother, and flee into Egypt, and be thou there, until I bring thee word; for Herod will seek the young child to destroy him.' (ver. 16.) Then Herod when he saw that he was mocked of the wise men, was exceeding wroth and sent forth, and slew all the children that was in Bethlehem, and in the coasts thereof, from 2 years old and under, according to the time he had diligently enquired of the wise men.' Then follows this remark. "Thus Pagan Rome, stood up against Christ, the Prince of princes, and at last crucified him." On the left of the picture is the following. "Of all the powers, named in these visions, none but Pagan Rome could stand up against the Prince of princes, as this only prevailed during the life of Christ." The Dragon then is Pagan Rome, and civil government. So say these authorities. So I believe. But, say they, and a thousand others, the agency to be bound is 'the Dragon, that old Serpent, which is the Devil and Satan.' Not Pagan Rome. Now I want to know what reason any man can have to conclude that the Dragon in the 20th of Rev. is not the same power brought to view in the 12th, and especially when it is observed that he has all the titles in the 12th he has in the 20th. See verse 9; 'And the great Dragon was cast out, that old Serpent, called the Devil and Satan; and it is added, "which deceiveth the whole world," the very business that he is spoken of in Rev. 20: as doing, before the commencement of the 1000 years, and during the 'little season' after their end. Then the civil government of Rome is the power or agency to be bound.

II. The agency that binds him. Rev. 20: 1. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, verse 2. "And he laid hold on the Dragon," &c., "and bound him." The agency that binds the Dragon is an angel. Who is this angel? Says Father Miller, Lectures, page 30. "This angel I consider no less a being than the Lord Jesus Christ; for it only can be said of him—"having the key of the bottomless pit, and a great chain in his hand." The reason here given why this must be Christ is, that he has the key, &c., and, as is added, "has power to bind Satan." To this, I suppose almost every Adventist has subscribed. But, does it follow that it is therefore true? I must be permitted to think not. Because, 1st, I don't find any place in this book where Christ is called an angel. An angel in Rev. is a minister, ministry, or message of Religion, whether that Religion be true or false. See Rev. 1: 20. "The seven stars are the angels of

the seven churches." Then a star is an angel, and an angel is a minister—ministry, or message. 2. Because, the argument that he must be Christ, because he has the key, &c., is contradicted by Revelation, chap. 9:—by Father Miller in his lecture on that chapter, and so far as I know, by every Adventist, they adopting the views there advocated. See Miller's Lectures, page 116-117. "Rev. 9: 1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit." (and it is added "he opened the bottomless pit.") "After the downfall of Pagan Rome, and the rise of the anti-christian abomination, Mahomet propagated a religion which eventually came from the bottomless pit; for it fostered all the wicked passions of the human heart, such as war, slavery, murder, and lust." Here then we are taught that Mahomet was that star, and he had the key of the bottomless pit, and opened it. What then is the argument worth that, that angel must be Christ, because he has the key, &c. Perhaps it will be said it must be Christ, or some celestial angel, because he comes down from heaven. I answer; Mahomet—the star came from heaven, and the Dragon, "Pagan Rome," was in heaven; historically, however, not beyond the sphere of the natural sun, moon and stars. The term must have a symbolical meaning. Father Miller says, Lectures, page 207, "John saw this wonderful sight as transpiring under the gospel day, or government of God, with his people in the gospel, the circle in which the church moves, here called heaven." This he said when lecturing upon Rev. 12: 1. The gospel day, then, or the government of God, with his people in the gospel—the circle in which the church moves, is heaven. I see no reason to doubt that this is the symbolical meaning of the word "heaven." This angel, I consider, was that ministry, or course of policy by which the Papal Church obtained the ascendancy, and buried up, all the civil governments of Rome in itself. This point, however, will be more clearly seen after we have examined another or two.

"The key of the bottomless pit." "Key" means power. This does not need proof at present. None doubt it. Chain must be symbolical. No body would suppose that a literal chain, made of links of iron, was used to bind the Dragon, or Devil. A chain is composed by adding link to link. So act was added to act, and scheme to scheme, to bring into, and keep in subjection the civil powers to the ecclesiastical. These were the great chain.

III. The place of imprisonment. What is it? The bottomless pit. What is the bottomless pit? It must be literal, or symbolical. A bottomless pit, would be a hole without a termination. Now, that, that is not the idea must be perfectly obvious. It is not necessary to multiply words about it. Then the expression must be symbolical. Says one, it is hell—meaning a place where devils and wicked men will dwell forever in conscious being, in raging flames. Well, that, there is such a hell must be proved before I admit, or believe it. The Bible says, Mal. 4: 1. "Behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Now if that doctrine be true, then, this passage and many others, must lie, or mean exactly the opposite of what they say. For according to that idea, the day that cometh shall not burn them up at all, but shall leave them both root and branch. For one I fear so flatly to contradict God. But, the lake of fire cannot be hell, unless hell is to be cast into itself. For we read, Rev. 20: 14, "And death and hell were cast into the lake of fire." Still more, granting such a hell or pit of fire, it could not be bottomless. It must have a location. That location must be, if not in, or on this globe, in, or on some other—and then there would necessarily be a bottom or termination to it. What, then is 'the bottomless pit.' Observe it is not said to be a 'bottomless pit,' but 'the bottomless pit.' Does not the language indicate that there is but one 'bottomless pit!' Has any man, then, any right to make out two, or two sorts of bottom-



less pits! I should think not. Then the bottomless pit in Rev. 20, and the bottomless pit in other passages in this book (for the word is found in no other book in the Bible) must mean the same thing. Father Miller tells us what is the bottomless pit. See his Lectures, p. 117. Speaking of the figures used in Rev. 9: 2, he says: 'The bottomless pit denotes the theories of men or devils, which have no foundation in the word of God.' The bottomless pit, then is an abyss of error: a theory or theories that have no foundation in truth, or God's word. It rests on nothing. Now what right has any man to say the bottomless pit in the 20th of Rev. is different from that in the 9th! None. Nor have I found a man that can give me an intelligent idea of the bottomless pit, without adopting the conclusion that it is a human theory. Then I want to know who can believe that the Lord is going to come down from heaven, lay hold of the devil, open a false theory, shut the devil up in that theory, and let him out again a thousand years afterwards. Then (whatever devil there may be, distinct from the one brought to view in Rev. 12: & 20:) being bound in the character of human governments, he can only be loosed in a similar character. Who can believe that the present wicked governments will come up, and be revived and reorganized a thousand years after the Advent of our blessed king, the setting up of his kingdom, and after "the kingdom and dominion: and the greatness of the kingdom under the whole heaven shall have been given to the people of the saints of the Most High" Dan. 7: 27. And yet inasmuch as the dragon to be bound, is clearly proved to be human governments, such must be the fact if this binding be at our Lord's advent. But, such exquisite nonsense will never be believed by any candid man when the light on the subject has been placed before him. Has not the prophecy had its accomplishment? So I think. The Dragon—that old serpent, called the devil and Satan, has he not been bound, by an angel from heaven, 'the circle in which the church moves,' and shut up in 'the bottomless pit,' 'a human theory having no foundation' in the word of God, and kept there a thousand years? He has. And the dates, which show the accomplishment of prophetic periods, are not more clear in history, in any other prophecy, than this. Who does not know, that the Papal theory was such a bottomless pit? And, after long continued efforts for that purpose, did not that theory obtain the complete ascendancy in the Roman dominions in 533? Was not this bottomless pit then opened, and the Dragon, the civil government, shut up in it? Yes, and there the Dragon continued for one thousand years, till 1533. What took place in 1533 to let the Dragon out of 'the bottomless-pit'? In that year Henry the VIII. divorced his queen Catharine, and married Ann Boleyn. For this act the Pope excommunicated him, and he turned round and excommunicated the Pope. The same year, says the Edinburg Encyclopedia, the Parliament of England resolved the Pope's authority at an end in that country. From this time Henry set himself to oppose the Pope's pretensions, and to promote the reformation begun by Luther, and of course to promote revolt from the Papal government. Here the pit was opened, and the Dragon began to get out. Here, any how he got one of the ten horns out, nor was he indisposed to use it to the dismay of him who had kept him so long in the pit. From this time the governments, or kingdoms in the old territory of the Western Empire, began to become under the light of the reformation, more and more dissatisfied with the Pope's pretensions, and one after another to break away from their allegiance to him. Thus the Dragon was getting out by degrees, until 1793, when the Pope was taken prisoner, and the Dragon got entirely out of his grasp. Hence in the History of the French Revolution, Rev. 11: 7. we read, 'And when they shall have finished their testimony (or shall be about to finish) the beast that ascendeth out of the bottomless pit, shall make war against them,' &c. This is the Dragon still ascending out of the pit, who in the character of infidel France, one of the ten horns, makes war against the two witnesses. That he is here coming out of the bottomless pit is clear,

and hence he must have been put in it before, or else he could not have been coming out then. Nor is there any other beast to ascend out of the bottomless pit. There is but two beasts mentioned in this Book, the one at his rise comes up out of the sea, Rev. 13: 1. The other out of the earth, Rev. 13: 11. Now it will hardly be pretended that either sea or earth is the bottomless pit. So if the two horned beast were Bonaparte, or the Bonaparte government, as some think, he did not at his rise come out of the bottomless pit, but out of the earth. So that it cannot be true, that the infidel government of France, the great agent of which was Napoleon, could, itself alone, constitute the beast, ascending out of the bottomless pit at that time. For, if that government were that beast, it would have to be put into the pit before it could come out. But if the earth, and not the pit was its origin, it only coming into existence at that time, could not be then coming out of the pit. That beast, then, coming out of the pit at that time, could be no other than the civil governments, which formerly constituted the great dragon which was shut up in the pit in 533.

The 'bottomless pit' is found also in Rev. 17: 8, John was shown a woman arrayed in purple and scarlet color, decked with gold, & precious stones, & pearls, with a golden cup in her hand full of abominations and filthiness of her fornication." She sat upon a scarlet colored beast, 'having 7 heads and 10 horns.' John wondered greatly, and the angel promised to tell him the mystery of the woman and beast. (ver. 7.) In ver. 8th, he says, 'The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.' (ver. 9.) 'Here is the mind that hath wisdom. The seven heads are seven mountains on which the woman sitteth.' (ver. 10.) 'And these are seven kings, five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space, and the beast that was, and is not, even he is the eighth and is of the seven, and goeth into perdition.' (vr. 12.) 'And the 10 horns, which thou sawest, are 10 kings which have received no kingdom as yet.' &c. Here is a beast that ascendeth out of the bottomless pit, and goeth into perdition. He is not called in this place the Dragon. And I am willing to confess that there is some distinction between the Dragon, and beast with seven heads and ten horns. For the Dragon gave the beast his seat, and power, and great authority. Rev. 13: 2. Still, however, it must be perfectly plain that they both represent the same thing, the same power; and succession of changes, and governments; differing only in some circumstances. For the Dragon had 7 heads and 10 horns, and so had the beast. And when John saw this beast in this 17th ch. he was told 'the 10 horns are 10 kings which had received no kingdom as yet.' The division of the Western Empire into 10 kingdoms did not begin until A. D. 356, and was completed in 483. Besides the government of the kings from 483 till the rise of Daniel's little horn with eyes and mouth in 533, must be the one which the angel said *was not yet come, and when he cometh must continue a short space.*" That the view I have taken is correct will be further established by another consideration. The beast here could not be the papal power, because the 10 horns rose before the Pope. Moreover the woman on this beast must represent corrupt ecclesiastical power, and not simply the city of Rome. That city can never answer to the description of this woman. Then the woman must symbolise either the ecclesiastical power of the Roman Church, or that of all the churches. In either view the beast cannot be ecclesiastical power, but must be civil. Then when he is here presented as ascending out of the bottomless pit, we see, 1st, he must previously have been put in it, for he could not come out unless he was in. And 2d, that it is the same power as the Dragon, that was to be bound and put in the pit. And here the conclusion is clear that his ascending out here must be after the expiration of the thousand

years. So I understand the expression in the 8th ver., "was, and is not, and shall ascend out of the bottomless pit, and go into perdition," to mean, he was in the form of Pagan Rome and civil governments, 'and is not,' in that or those forms, during a thousand years, which he is shut up in the 'bottomless pit,' the papal theory, 'and shall ascend out of the bottomless pit' at the termination of the thousand years, 'and go into perdition' at the termination of the little season, during which he is loosed.

We have now seen what the power is that is bound,—by what sort of agency he was bound—what was the place of imprisonment,—the time during which he was shut up in the bottomless pit, all answering to the prophecy; and how the view we have taken is confirmed by the only other passages where the bottomless pit is mentioned in the Bible. So far, all is plain enough. We shall.

IV. Attend to other confirmative evidence of the correctness of this view, and the consideration of objections against it.

After the 1000 years expire, he was to be loosed out of his prison for a little season, and to go out (of the pit) to deceive the nations which are in the four corners of the earth," &c., verses 3-7-8. The dragon deceived the whole world up to the time he was bound. Rev. 12: 9. "And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world." During the thousand years, in however great a degree the world was deceived, it was not deceived by the Dragon, or civil governments. But after that time, he has a little season to deceive the nations that are in the four quarters of the earth. Have the civil governments been deceiving the world since they broke off the chains of the Pope? Rather have they not! Political contests—internal improvements—extension of territory—danger of foreign powers—conquest of national foes—defence against foreign invasions—encouragement of science and genius—improvements in arts—and a thousand other considerations have been started and fostered by them, which all have been deceiving the world, by engrossing the attention, and diverting it from the love and study of God's truth. Thus, with a number as the sand of the sea, have they gone up upon the breadth of the earth, compassing the camp of the saints and the Beloved city—the covenant. But, when loosed the Devil was to "deceive the nations, Gog and Magog, by gathering them together to battle," verse 8. To what Battle? Rev. 16: 13-14. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty." Now is it not clear that the gathering to battle in these two passages is the same gathering, and to the same battle? The 20th chapter tells us the devil gathers. The 16th tells you how. By three unclean spirits of devils, that come out of the mouth of the Dragon, beast, & false prophet. But, it is said there is no mention in Rev. 20: of any battle fought, only of the destruction of the wicked. I answer neither, is there any mention in the 16th of any battle fought, only of the destruction of the wicked. But, does it therefore follow that no battle is fought? See Rev. 19: 11. "And I saw heaven opened, and behold a white horse, and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood, and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron, and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written KING OF KINGS AND LORD OF LORDS.



And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God: that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, and the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh." Here we have the battle. Compare Ezek. 39: 17-20. This battle is in the day of the Lord, and in the time of the Second Advent. In it the beast and false prophet are taken and cast into the lake of fire. Rev. 19: 20. Compare Rev. 20: 10; "And the Devil that deceived them was cast into the lake of fire." &c. Is not this the same lake?

We are told of this great number that went up upon the breadth of the earth to fight against God, that "fire came down from heaven and devoured them." Now compare this with 2d Thess. 1: 7-10; "To you who are troubled rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

Now the passage in Revelation tells us the fire that comes down from heaven devours them. This tells us Christ is revealed from heaven in flaming fire, punishing all the wicked with everlasting destruction. This says, at the revelation of the Saviour, the other is made to say a thousand years afterwards. Now Paul says the wicked will be punished with everlasting destruction when the Lord is revealed. Those Adventists who say the second resurrection is a thousand years beyond his revelation, contradict Paul, or else they must say that they will be punished with everlasting destruction twice, and that a thousand years is everlasting. Malachi says, "Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." This I suppose is the same burning of Rev. 20: 9; and Thess. 1: 7-9. And Malachi says it is in "The day" that cometh, clearly meaning the great day of God, so often spoken of. Many of our friends say that day, is that thousand years which they will have in the future. But if so, the burning of Rev. 20: 9, is not in "that day," but after it. For the Devil is not bound till the thousand years are gone—and then he has a little season to deceive the nations, and gather them together to battle, and this burning does not take place till all that is done. So of necessity it must be some time after the expiration of the 1000 years.

But, the theory reduces to the necessity of contradicting the scriptures: See Rev. 1: 7; "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him." Now the natural and obvious meaning of this passage is this, that when he cometh with clouds every eye will see him, even those who pierced him. But, the common theory of the thousand years says, when he cometh with clouds but few eyes will see him, and those who pierced him, and most of the human race, if they ever see him, will not see him until a thousand years after he has come with clouds.

Here is Gog and Magog, deceived, and destroyed. In Ezekiel 39th and 40th chapters they are

also brought to view. There, a candid examination must satisfy any one that they come up to the battle of the great day. For they fall and are given to the birds and beasts. Ezek. 39: 4. The same of Rev. 19: 18. But in Rev. 20: our friends will have them coming up a thousand years afterward to attempt a second battle. Thus they put that asunder which God hath joined together.

Now I wish to present an absurdity that is involved in the view Adventists hold of the 1000 years in the future. They say that the 1000 years commences when Christ comes. That the 1st resurrection then takes place—then follows the conflagration of the earth, the melting of the earth—and the passing away of the heavens with a great noise. After which comes the promised New Heavens, and New Earth, wherein dwelleth righteousness. Then the saints are raised out of the old corrupt earth.

Well, that will do well enough. So it will be. But, here is the absurdity. The earth is then to be purified. Purified with the wicked dead in it—Purified so as to be a fit residence for God himself. Of course all of it being thus purified, and the matter that did once, and must again compose the bodies of the wicked, being at the time of its purification, in it, and part of it, that matter, must also be purified. Then a thousand years after the new earth has appeared, and Christ has been reigning on his Throne, and the tabernacle of God has been with men, and he has dwelt with them on earth, the wicked dead will be raised out of the new earth, and their bodies be composed of its former matter, and they with the Devil at their head will go up upon its breadth and compass the camp of the saints, and the beloved city, designing battle, supposing they can dethrone God himself. What an absurdity!! But, to avoid this absurdity some conclude that we shall not have the new heaven and earth until after the second resurrection, or end of the 1000 years. This, I believe, is Bro. Storrs' opinion. Yet he says the 1000 years is the day of the Lord. Well, Peter says, (2 Pet. 3: 10); "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up." And Rev. 20: 11, shows that it is when the judgment takes place, "And I saw a great white throne, and him that sat on it, from whose face the heavens and earth fled away." This must all occur in the day of the Lord according to Peter, early after the beginning of it according to the view Adventists have adopted of that passage. But, if the 1000 years is in the future, and are the day of the Lord, they must be gone before this takes place; for the Devil is not loosed until they are past. Well, if the present earth and heaven pass away at the coming of the Lord, we must, immediately have the new, or none at all.

V. "But, the two resurrections, the one at the beginning, and the other at the end of the 1000 years," says one, "will overthrow the whole of your argument." Well, if it will, then let it be overthrown. But, however we will examine the objection from that quarter, before we take it for granted that it has the tremendous weight it is said to have. John says, ver. 4; "I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years."

It has been assumed, that when John says "I saw thrones and they sat upon them," he means the saints, after the coming of the Lord and the general resurrection of his people, will set upon thrones, in fulfillment of this prophecy. But is this so? 'I saw thrones and THEY sat upon them.'

Who? They I understand to be a personal pronoun. As such it must have reference to some other word which will define & fix the extent & nature of its meaning. What word can that be? It is said it is *souls* in the after part of the verse. But, is there any other reason for referring it to that word, than the fact, that a private interpretation can not be sustained without it? I think not. Is it the most natural reference? I think not. "I saw thrones, and they sat upon them." Who? Those nations mentioned before. The word nations in the preceding verse, being the noun to which the pronoun 'they' naturally refers. Then, if, at the commencement of 1000 years, the nations are sitting upon the thrones, it is clearly evident, the thrones must then be standing. But, will the thrones of the nations be standing, and they occupying them, at the resurrection, at which time our friends say the 1000 years commence? Let us see, Dan. 7: 9; "I beheld till the thrones were cast down, and the Ancient of days did sit." &c. Here is the thrones cast down at the sitting of the Ancient of days, after which the beast is destroyed, and the kingdom received by Christ & his people, which brings us to the resurrection. How can these two passages be reconciled upon the hypothesis that they refer to the same time? They cannot. But, if the view be correct which I maintain, then the thrones were standing and the nations sitting upon them when Justinian gave the saints into the Pope's hands. "And judgment was given to them;" and the "souls" or, "and I saw the souls, of them that were beheaded for the witness of Jesus, and the word of God, and which had not worshipped the beast." &c. Now I maintain, if there is any correctness in our translation, that it is impossible, upon any fair construction, to get any body into this resurrection but those beheaded. For the word "which," after "for the word of God," and before "had not worshipped the beast," is a relative pronoun, and must have an antecedent, and must agree with its antecedent in number and person. Now, there is no word to which this relative pronoun can refer as its antecedent, except the word "souls" of them that were beheaded," &c. Then "which" must have "souls" understood after it, and must mean the same souls, no more and no less of those specified before, as having been beheaded, &c. So then to undertake to include in this resurrection, at the beginning of the 1000 years, all the people of God, betrays a disposition to strain a point to support a favorite theory. To say that the latter part of the 4th ver., which reads, "and which had not worshiped the beast nor his image, neither had received his mark in their foreheads or in their hands," means all saints of all ages, or any more than those meant in the former part of the verse, by "I saw the souls of them which were beheaded for the word of God and for the witness of Jesus," is to say that we are not bound to pay any regard to the natural construction of sentences, and the necessary relation of words in our interpretation of them, but, that we are to be governed entirely by our own preconceived opinions. This would do for the Pope. This might do very well for the D. D.'s and Revd's of the day. But, it does not look so much like the thing with Adventists.

But, is it not said "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power"? Yes, it is so said. But it is not said none are blessed and holy but those. Neither is it said the second death shall have power on all others. That is inferred.—How naturally and how fairly is another question. The latter part of the chapter seems to show us pretty clearly that in the final judgment and resurrection, there will be some whose names will be written in the Lamb's book of life, and will not be cast 'into the lake of fire, which is the second death,' while others whose names are not in the book of life will be cast into the lake of fire.

Now I hold that the scriptures do clearly present us with the idea of the general and final resurrection of the dead, just and unjust, being together, at the coming of the Lord. And the evidence of that point is so clear, and so irreconcilable with the view Adventists have taken of Rev. 20: that whatever difficulty may seem to exist in our minds arising out of that chapter, it



can not overthrow such evidence, and ought to be set down as simply growing out of a want of more light. Let us examine this subject in the light of Revelation and candor. Do the scriptures teach the doctrine of two resurrections in point of time, the one to take place immediately at the coming of the Lord, and the other a thousand years afterwards? In answering this question, my present convictions of truth compel me to take the negative. I trust my entire object will be to ascertain and exhibit truth, in the fear of God. This I shall do in two ways.

I. By examining a number of passages which naturally present us with the idea of the righteous and wicked rising at the same time.

II. By examining other passages supposed to teach such an idea, and showing they cannot be made to support it except by a mere unfair inference.

1st. The first passage we quote is Dan. 12: 2; "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt." How have Adventists construed this passage? In something like this form, "Many of them that sleep in the dust of the earth shall awake, some (of this many) to everlasting life (when Michael stands up, or the Lord comes) and some (of this many) to shame and everlasting contempt," (a thousand years afterwards.) Now does not the connection of the passage, as well as the necessary meaning of the language show that it is all at the same time. Michael is to stand up, and there is to be a time of trouble such as never was, since there was a nation, even to that same time, and at that time (when Michael stands up, and this great trouble comes,) Daniel's people shall be delivered, every one found written in the book. And what else will be done at that time? Why, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame & everlasting contempt."

THE DAY-STAR.

CINCINNATI, NOVEMBER 22, 1845.

CORRESPONDENTS.

Bro. D. B. Gibbs, (letter on page 31) is of course, entitled to his views relative to the Sabbath—and no child of God will claim the right to oppose him while he regards the day "to the Lord". If he has any thing to present against the view taken of that subject, in Nos. 1 & 2, Vol. 7., it shall be published. He has passed by the arguments of Jesus, and Paul, touching the question. His article on the vision of the Eagle, was circulated in the "Standard", but I have another view of the matter, that would have been presented ere this, but for the want of room. I believe the 2d book of Esdras does "contain a portion of the words spoken to holy men of old, by the Great Jehovah"; and so does Ezek. 37:—39: How can Bro. G.—be silent about it?

THE 1000 YEARS OF REV. 20: This article, commencing on page 26, is from the pen of Bro. J. W. Rutledge, of Philadelphia. The argument is new to me, and of course I can not hastily decide upon its merits. When the remainder of the article shall have been received I shall be better prepared to examine it. One thing however, is plain—that is, the power that was to be bound, is the same in Ch. 20: as that mentioned in Ch. 12: But it does not therefore follow that all our past applications of Ch. 12: to Pagan Rome, may not have been altogether too limited.

I see nothing in the article that should startle, or offend any one. It is certainly a glorious thought, that it may be possible to prove, that a final and eternal end, is now, speedily, to be put to the reign and deceptions of the devil, without any possibility of his reviving again at the end of 1000 years, yet in the future. The writings of all second advent believers hitherto, have been very dark and cloudy about the work of this 1000 years. May the Lord give his children light on this subject! The true light, is what we want, having no disposition to manufacture new theories, or be chained up to the imperfections of old ones.

The receipts are insufficient to meet the expenses of the present number. Will the friends interested remember this?

THE FAITH ONCE DELIVERED TO THE SAINTS.

"What doth it profit, my brethren, though a man say he have faith, and have not works? Can faith save him?" James 2: 14.

Where shall we go to find what the works of faith are, but to the word of God? From ver. 19, we learn that a mere profession of faith, or a bare assent to the testimony of God, is peculiar to devils, as well as pharisees and hypocrites. The devils are fully persuaded that there is a God, and that they will be judged by Him. Mat. 8: 29. Such too is their faith in Divine testimony, that we nowhere find them in the fog about the time, in which they are to be tormented.

But there is another kind of faith, that apparently possesses more merit, yet is, in the end, worthless. "But he that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation, or persecution ariseth because of the word, by and by he is offended." Here is not only assent to revelation, but approbation of it, and joy in it—producing reformation, or an actual change. But still, some things are able to stumble them, which they could not do, were God and his truth, their only trust.

True faith in God accomplished the cure of the "lunatic." Mat. 17: 14—21. And because the disciples would not bring it into requisition—without a doubt, the trusting soul of Jesus cried out, "O faithless and perverse generation, How long shall I be with you? How long shall I suffer you?"

What Christian doubts the testimony in Mark 16: 16? "He that believeth and is baptized, shall be saved, but he that believeth not shall be damned." Now, how many professed Christians believe the language in the next verse? "And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Do you believe that? O! that day has gone by. Very well; then upon the same hypothesis, the day has gone by for men to believe, be baptized, and saved.

Faith, "the substance of things hoped for, and evidence of things not seen," brings before the mind a full persuasion of the things, concerning which God has testified. It makes God's promise infallible. Neither reason, nor human judgment can comprehend these things; but faith makes them realities: It is the principal means of salvation, Eph. 2: 8. It is not idle, but works, and that by love. Gal. 5: 6. It purifies the heart, Acts 15: 9. It is in some strong, and in others weak, Rom. 1: 7, Mat. 8: 10, 14: 31. It is not a grace to be boasted of, Eph. 2: 8, Phil. 1: 29. It is set down for truth, as no truth is good for any thing without it, Rom. 8: 3. It is a modest, as well as powerful exercise, Rom. 14: 22. When did ever an apostle, or disciple of Jesus, boast of their great faith? though they often complained of its weakness.

In Deut. 32: 20, Israel were called children in whom there was no faith, because they did not believe what God had said, neither performed what themselves had promised. Abraham is called the father of all them that believe (Rom. 4: 11) only because he set an example of faith for God's people; and without his faith, not one soul

can obtain the promise. Gal. 3: 26—29. This then, is the only channel through which immortality can come. At God's command Abraham went out, not knowing whither he went. Gen. 12: 1—4. Heb. 11: 8. God told him (not to "confess" but to) "get thee out from thy country, and from thy kindred, and from thy father's house." Of course he must give some proof that God had told him thus, before he could expect others to be benefited by his faith. And what proof could he give, but the testimony of God? Into Canaan he came—and what then? The first thing in the order of God was to try his faith—so he was immediately driven out of Canaan, down into Egypt by a famine, where he got into trouble about his wife.

Now look at the chances for cavalling at the mysterious course God led him to pursue; and how easy to see that God has led his people in these last days, by a path much more plain. God renewed to him his promise, but in the room of then receiving it, the battle of the kings followed—Lot was taken captive. Patiently he pursued his course—joyfully received the covenant of circumcision, and notwithstanding his repeated trials, such was his confidence in God, that he withheld not his only son. O, how like God!

The life of Christ on earth, was an illustration of the faith of Abraham. He raised the dead—cast out devils—calmed the waves—silenced the winds, and conquered death:—Then left as a precious legacy for every child of his, the imperative command—the hallowed privilege—"FOLLOW ME."

Now, ye children of God, see where you have been led! A half smothered voice rolls back its mighty tomes from the long forgotten prophetic page, "Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." "Come from the four winds, O breath, and breathe upon these slain, that they may live." O may it soon be said, "In my distress I called upon the Lord, and cried to my God: And he did hear my voice out of his temple, and my cry did enter into his ears. Then the earth shook and trembled: The foundations of the heaven moved and shook, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down; and the darkness was under his feet. And he rode upon a cherub, and did fly, and he was seen upon the wings of the wind. And he made darkness pavilions round about him, dark waters, and black clouds of the skies. Through the brightness before him, were coals of fire kindled. The Lord thundered from heaven, and the Most High uttered his voice." 2 Sam. 22: 7—14.

LINES.

(BY C. S. M.)

A relic of the last "Hope Within The Veil" which was printed on one side, and never finished, on account of its supposed error.

Father, Father, end this strife,  
Let me struggle into life:  
Manifest thy changing power,  
In this last deciding hour.  
Savior, Savior, let me come,  
Call my longing spirit home:  
Set me now forever free,  
That I may thy glory see.  
Spirit, Spirit, let me feel,  
All thy mission may reveal;  
Let the mortal raiment fall,  
And thy LOVE be all in all.  
Angels, Angels, wing your way,  
Bring me to the gates of day;  
Lay aside the flaming sword,  
Paradise is now restored.



## Letter from Sister Minor.

Philadelphia, Nov. 6, 1845.

## BELOVED BROTHER:—

It is some time since I have written, but it is not from any want of love to the escaping remnant, or increasing zeal in the closing strife for the Kingdom. The conflict truly thickens, but faith increases, and redemption is ours. My soul is full, but I have found it difficult of late, to express the Spirit's fire, amid the confusion of tongues around us. Since the Passover, the Lord has been doing a precious work in our little band, which is still increasing, and I am constrained with meekness and fear, to testify, that through His strength and leading, we are pressing on, from glory to glory. Truly, He has been humbling, purifying, and subduing us to himself. We have no theory, but wait upon the Lord to speak, and have felt well satisfied and blessed, to rest, and to move, with the cloudy pillar. We have been learning how to humble ourselves as little children, and how to love one another, and yield SELF, in its subtle forms, as clay to the moulding power of God. And while the world, the church, and the murmurers, DENY this power, we confess, and rejoice in it. "GOD IS LOVE, and every one that loveth, is born of God, and knoweth God, but he that loveth not, knoweth not God." The Lamb-like Spirit will alone prevail, over the evil spirits, with which we now wrestle, but praise God, he hath given us of his Spirit, and we shall OVERCOME. This LOVE, this LEAVEN of the Kingdom, cannot exist, with bitterness, impatience, or SELF. It must have the whole being, it must fill and subdue, until we are full of God. Else we shall stumble in this awful race, and be wounded and perish from the way. I understand that the Lord is preparing a peculiar people for himself, "a people that shall come, which not having heard of me, yet shall believe me, to whom I have shewed no signs, yet shall do that I commanded them, they have seen no prophets, yet they shall call their sons to remembrance and acknowledge them," "and tho' they have not seen me with bodily eyes, yet in Spirit they believe the things that I say." Esdras then adds, that the Old Testament prophets are their leaders, and that the Kingdom is already prepared for them, etc. Having this hope, dear brother, we feel no disposition to 'halt' in the narrowing path, but would "go forward" in the strength of Israel's God. Those who 'remain' in this warfare, are dear to me as life, and as beloved, as the purchase of my Saviour's blood. We rejoice that there are a few names in the West, who are not ashamed of the commands of Jesus, or the work of God, in their past experience. Since we received your last paper, (number 4,) we feel encouraged to hope that the Lord will preserve one sentinel, or witness for his truth. "Elias verily cometh first and restoreth all things," and we are glad to hear that the spirit of RESTORATION is moving in the 'Tabernacle,' and that you are striving for 'the faith of God' which was once delivered to the saints, and which must now be restored, to those who are humble enough to receive and heed it. Oh for that perfect meekness and humility which God CAN use, in his strange work of our preparation to receive the Kingdom.

Some weeks since, I visited New York, Boston, and Portland. My heart yearned with expectation and love toward the afflicted remnant. I found the traces of their entire scattering, and wept. Yes, dear brother, I wept, and suffered more at the sight of their afflictions in those two weeks, than in all my paths of trial and reproach for the past year. They seemed like a flock of sheep, in the tangled forest from whom the wolves had torn many, and wounded others. They seemed frightened, and almost desperate, and some were turning to stamp with their feet, and fight for themselves, instead of crying to the Good Shepherd. These wolves, I call not men, but the devices of the adversary, by which they have been overcome. By which they have lost their meekness, patience, and love, and through which a spirit of bitterness, denunciation, and fear has taken possession. I found some who have stood long and faithfully with us, beginning to faint and

grow weary of the onward conflict, some 'CONFESSING' that God had not led them out, and looking again towards Egypt. Some who mourned over these desolations, and others who like Caleb and Joshua had another spirit, who believe with us, that it is our Father's good pleasure to give us the Kingdom, and that through his Spirit we are well able to go up at once and possess the land. I met with brethren and sisters of different views, whom I could recognise as children of the same Spirit, and with whom severally, I enjoyed the communion of God. One class were looking mostly at the literal promises and manifestations of the Kingdom, and the other at the spiritual.

God has joined the body and Spirit, the literal and the Spiritual, together, and we suffer loss, when we attempt to separate them. In the economy of Nature and Grace, it takes both to make a complete whole. We may be perfect in love, while we are not perfect in the wisdom of God. Such are truly blessed and accepted of him, else who would not perish. Glory, Glory to God, my soul burns within me, while it is struggling to speak out, through this fettering ink and paper, to the 'little flock.' Oh how I LOVE them, my heart is running out, in that bliss, that union of heaven, which makes us ONE, in God. Oh for an angel's trumpet, and the pure language, that I might shew every hidden one, something of the glory which I feel, and which is now overshadowing us. I still hold fast, that whereunto I have attained in the blessed doctrine of the second Advent of Christ. The Holy Ghost has witnessed at every step, and I dare not now, give lightly up, any part of it; for Jesus says, hold that fast which thou hast." He has not so confirmed and owned us in vain in 'looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ,' in defiance of the church and world, who plead any thing, and any way, in argument against it, so we will only give that up. But my spirit leaps within me, and cries No, No, if I perish, let me perish, in the path in which the Lamb has thus far led me, with my last look towards Canaan. But no, beloved brother, God never began a work without finishing it gloriously. We know that this is his work, and that he hath kept us in it, and we will not fear the result. I would not exchange the path for ten thousand worlds. Well, I was going to say something about the Spiritual and the Literal views. Among those, who now believe that ALL the manifestation we shall ever see, of our Lord Jesus Christ, will be in his 'members' and in his 'brethren,' I met with some precious spirits, who had given up all for Jesus, and had submitted to one test after another until SELF was nearly consumed. After much prayer, humiliation, and submission to God, with regard to their position, His Spirit shone upon me in great power and opened my understanding to see in his word, the glory and mystery of this last test, in their case.

We read that "God did tempt Abraham," to sacrifice the child of promise, the type of Christ, to slay him, and CONSUME him upon the altar. He submitted his will, gave up the idolized body of his child, and was willing to "receive him in a figure" (Spiritually) to fulfill the promises of God. He obeyed; God was well pleased, but soon sent him a message, "It is enough," and restored Isaac. We know that all these things happened for our types, and we read of a temptation which is to try, and to prove, the children of Abraham, when they are 'purified and made white' in the end. These dear brethren are fulfilling this, and no wonder at the glory that fills their souls, in such perfect submission to God. In the person of Jesus, they have laid the promised "SEED" upon the altar, to be consumed, but they will soon rejoice at the message which God will send, and receive him to their eternal joy. At the first Advent also many rejoiced in his personal presence awhile, and then he was offered up and hidden from them in the grave, and their faith was TRIED. They loved him still, and watched at his sepulchre, and he was again restored, and said "handle me and see, for a Spirit hath not flesh and bones, as ye see me have."

What has thus far looked mostly at the lit-

eral interpretation, have been verily ignorant of much of the blessedness and power of a class of scriptures, that teach the glory that shall be revealed in us at the revelation of Jesus. Also respecting the church representing the body of Christ and being members of his body, of his flesh, and of his bones, while he is still, "Heaven over all things to the Church" and the 'head of the church.' Also where the word saith,—"we are the temple of the living God," "ye also as lively stones are built up a spiritual house," "whose house are we if we hold fast" etc. We perceive that our Lord is "the head stone of the corner" and that the head stone will soon be brought forth, "with shoutings, crying grace, grace unto it."

Yes, we shall soon hear a shout that will rend the heavens, the shout of FAITH, like that, that leveled the walls of Jericho, when our brethren receive Isaac, and we "all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Body and Spirit, literal and spiritual, a complete whole. Let us tread softly before God, when we approach this stone of offence, if we have any remaining will, or self, it will shew out here, impatience and bitterness will enter, and the dove-like Spirit will take its flight.

I understand that our Lord Jesus Christ, is "the first born among many brethren," "high priest over the house of God," and will soon reign "a priest upon his throne." "The times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of restitution of all things."

"The days come that I will BEGIN to DRAW NIGH, and to visit them that dwell upon the earth," and "judgment must begin at the house of God." I believe that we are 'the temple of the living God,' and that the Lord, by his Spirit, came suddenly to his temple, on the 10th day of the 7th month, 1844. That he then changed his office work, in drawing near, in his second manifestation to the world. That he has been sitting "as a refiner and purifier of silver, purifying the sons of Levi, (his peculiar people, who are soon to be "priests and kings unto God,") "his fan is in his hand and he will thoroughly purge his floor." He is now in a special work and sense, proving and preparing his people to reign with him. This sanctifying process, which is like fire consuming every thing within us, that is not like Jesus, I understand to be entirely out of the Lord's common, providential order, with his children in other days, and preparatory to our translation and his glory. The 3d ch. of Mal. contains the prophetic history of the last year. The murmuring, saying, "it is vain to serve God," the robbing of the altar, that which was consecrated at the 7th mo. Those that fear the Lord speaking "often to one another," (not to the world,) and the beginning to discern between the righteous and the wicked, as the burning "day cometh." Consider the scattering, sifting, tests and trials, of our LOVE, patience, and whole consecration, the past year.

Is the refiner not in his temple? This has not been in the churches, all has been peace and safety there, it has not been among Adventists who have returned to the form and deny the power, all has been outward order and tranquility there, but this searching, reproof power has been alone among those who are pressing forward, as witnesses for God. As this work draws near its consummation, we begin to feel the energy of eternal life stirring within us, a power, a glory, and that LOVE of GOD that casteth out all fear.

Our faith is increased and BEGINS to take hold of the promises of God. As soon as his elect are thoroughly proved, the Captain of the Lord's host will appear, "the Lord himself shall descend from heaven, with a shout, with the voice of the Arch-angel and the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

There is therefore no retreat for me, the work



of visitation, judgment, and restoration, has commenced, and will surely, and immediately bring the perfect manifestation of the sons of God.

Hallelujah to the Lamb, who hath washed and redeemed us to God. Oh the mystery of the LOVE of GOD, who has accounted us worthy to be numbered among his precious remnant. Excuse this long epistle. I little thought of talking so much when I commenced. Press forward, brother, and I will still strive to keep in sight, until we sit down together in the Kingdom of our Father and our God.

C. S. M.

#### Letter from Bro. Gibbs.

West Becket, Mass., Nov. 3, '45.

DEAR BRO. JACOBS:—

The last seventh day was the second sabbath that I have realized as such, and endeavored to observe in accordance with the Word. It says, (Gen. 26: 3—5, "For unto thee, (Isaac,) and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father: because that Abraham obeyed my voice, and kept my charge, and commandments, my statutes, and my laws." The particulars here embraced, which Abraham kept, are not specified. Instead of making a private interpretation, we will turn to Exodus 16: 24, 25. "And he (Moses) said unto them, this is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord. And Moses said, eat that to day, for to day is a sabbath unto the Lord." (Vr. 26.) "Six days ye shall gather it, but on the seventh day, which is the sabbath, on it there shall be none." (Vr. 27.) "And it came to pass, then went out of thy people, on the seventh day, to gather." (Vr. 28.) "And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" Are not the commandments and laws, here noticed, the same that Abraham kept? Who dare stand up and say, they are not?

We see here the seventh day is specified and called "the holy sabbath unto the Lord," according to the command of the Lord, made unto Moses. We see the command for the seventh day as a holy sabbath unto the Lord was obligatory upon the children of Israel before they came unto Horeb. When this command of the sabbath was made, or instituted, we are not informed. The Lord says to Moses, "How long refuse ye to keep my commandments and my laws?" And this was said because they had broken the sabbath—a law before made requiring its observance. We understand the covenant made with Abraham embraced the observance of the sabbath, and is obligatory upon the whole Israel of God. Again, Isaiah 56: "Thus saith the Lord, Keep ye judgment and do justice, for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil." It is said, this command to keep the sabbath is to those who are under the law. But stop, mark the expression—Blessed is the man—how broad! how full! irrespective of persons, Jew or Gentile, under what time or age they live, no matter.

The command and blessing being parallel, also unbounded, while probation lasts, until my righteousness should be revealed, which was nigh at hand. That man is to be pitied who will pervert to plain a portion of God's word. Does he not see the presumption and the magnitude of the sin? Can man abrogate a command of God with impunity? Beware, fellow worm, whosoever thou art. I will notice one more command and leave the subject.

Our Lord says, when ye shall see the abomination of desolation, spoken of by Daniel, the prophet, stand in the holy place, (whose readeth let him understand:) then let them which be in Judaea flee into the mountains: But pray ye that your flight be not in the winter, neither on the sabbath day. What does our Lord mean by the sabbath day? Did he not nail that to his cross? Why should he require his servants to pray about

the sabbath day five hundred years afterwards, as they were not then under the law? My servants, dost thou not know thy father Abraham kept my charge, my commandments, my statutes, and my laws? Because I included the observance of my holy sabbath in the covenant made with the children of Israel on Mount Sinai, do you think because that covenant was broken and done away, that the law of the holy sabbath should be void? which law had been kept by their fathers? Now thy servants plainly understand, those whom thou commandest thus to pray would live at the time when the man of sin should be revealed, who should change times and laws. The law of the sabbath would then be broken. Thou knewest thine elect then would so much revere thy Word, were their lives in jeopardy, and it was on the sabbath day they would sacrifice them rather than do violence to thy law. In this thou hast taught us to beware of the teachings and commandments of men and strictly to regard thy word, and that the law of the holy sabbath remained, and that not a jot or tittle of thy law should fail until all be fulfilled in the restitution of all things.

I sent you the Jubilee Standard, containing my views of the vision of the eagle, of the second book of Eedras. I have not since observed from your pen a single idea in relation to that book. How is it, ye bold and fearless watchman who have stood so strong in defence of the truth in this hour of peril? Does not that book contain a portion of the words spoken to holy men of old by the great Jehovah? Can you be guiltless, knowing the fact, and remain silent, while it remains debased and trampled under foot? If you have not searched to see whether these things be so, does not this momentous point of time, in which we are looking momentarily for the King of Kings, imperitively demand of you that you delay no longer that sacred duty? That in this case, also, you will manifest your regard of the tremendous responsibility resting upon you as a ruler set over the household of faith. Dear Bro. I pray the Lord you will see to it. The "Day Star," as has been observed, is the only medium through which the whole truth beams forth, that the flock of slaughter may have meat in due season. May it so continue until the righteousness of our Lord shall be revealed.

Your brother, waiting,

D. B. GIBBS.

#### Letter from Bro. Cook.

Warren, Oct. 6, 1845.

DEAR BRO. JACOBS:—

The last "Day Star" greatly rejoiced us. You have a glimpse of "present truth," which is very important. God's plan of judgment, as well as mercy, is administered by his saints. Our history is not to end here, but to continue directly on through the entire scenes of judgment, instead of being diverted to other worlds. Our agency will be as real, our faith as necessary, as was that of Moses and Israel in the judgment on Egypt; or, as was that of Joshua and "the Lord's hosts" in the taking of the kingdom, and possessing the kingdom of Canaan. If those were types, they must have their antitypes in the fulfillment of Dan. 2: 34, and 7. 18.

Amid the glorious achievements of the last "sealed" 144,000, we may witness the "faith once delivered to the saints." "The rod of his mouth," uplifted by some modern Moses, may achieve wonders never seen in the deliverance of ancient Israel, Isa. 11: 4. Why has not this scripture a reference to the "rod" of Moses? See also Obd. 15: 16.

Then another point of unspeakable moment seems to open clearly to many minds. It is new to me, if not to you—at least in its relations. Faith is made necessary to the obtaining of eternal life. In other words, we shall not be exempt from death by physical omnipotence but "by faith." Faith in Christ, including the promise of a resurrection, has been essential on the part of those "who sleep." They cannot share in the glories of the first resurrection but by this faith. Faith in Christ, including a promise that we shall not die, is as needful in us that we escape death.

John 11: 26, "Whosoever liveth and believeth in me SHALL NEVER DIE"—shall thus become immortal, Amen! Their experience will progress, undiverted by death, through the scenes of grandeur and glory which lie just before us. Hallelujah! We may live longer than Methuselah, to serve and glorify God. It is, to my conception, an inexpressible privilege to live and cooperate in the coming crisis. The burning glories, and the terrible splendor of the day of God, transcend all that Moses, or Joshua, or Elijah saw, save in holy vision.

I cannot now dwell on this theme. One thing is certain, a NEW CHAPTER OF PROPHECY AND PROVIDENCE is just opening to our view. Let us read and understand. Amen.

Bro. Pickands was in Cleveland on our arrival. My limits will not allow me to describe his state of mind nor mine. We talked over a multitude of topics. Since we left, several scriptures have opened up with sweetness, and glory, and power to my mind; so I thank God and take courage. "The meek he will guide in judgment."

You see that I have been delayed in my journey eastward by the sickness of friends. It was not convenient to be at the Rochester Conference.

Yours, in hope,

J. B. COOK,

#### Letter from Bro. Goldsmith.

Springfield, Oct. 12, 1845.

DEAR BROTHER:—

I would have written to you before now but for the fact that your paper is occupied with better material than I can afford. You all know more than I do: even the children can frame a better answer to the hope that is within them than I can, and I am happy that they can. I would rather that ye all were, and would continue to be, in advance of me in every good word and work, in all knowledge and holiness, in all patience and godliness, even until you reach Mount Zion.

I am now, more than ever, pressing my way into the kingdom. The more the difficulties increase the more my desire increases to obtain this glorious state. It is well worth the sacrifice of everything we can think or imagine, even another and another disappointment of His coming, as we have been disappointed heretofore. Should the like occur again, in the blasting of our most sanguine hopes, I shall still be, the Lord helping me, a greater fool for Christ's sake than ever.

I am bound to look and pray for the Lord until he comes. I have no other real friend but Him. Jesus is all my hope. He is my stay and my staff. I run to him every hour in the day; so that, whether sleeping or waking, I know I am the Lord's. I want no better friend than he is. He supplies all my wants. He smooths my bed and gives me sleep. I desire to see Him very much, to behold the beauty of his person, his comeliness and majesty, his tall and graceful mein, surrounded by the bright intelligences of heaven, all gazing with ineffable delight upon those who endured hardness as "good soldiers." Oh! I want to be among that happy band, to see the mild beaming lustre of his "Eye," to hear the sweet and silvery tone of commendation, "Come ye blessed," and then to be presented to the "Father" "faultless and pure." Oh, my beloved brothers and sisters, why should we dread reproach and scorn; let us pour contempt on all our pride, and seek to humble ourselves, like Carloman, king of the Franks and a great warrior, who, for the sake of eternal life, retired from his throne—forsaking it for the worship of God. He humbled himself more than you or I have ever done. He went to Mount Cassino, where he exercised every sort of self denial by undertaking the humble offices of keeping the sheep, weeding the garden, and serving in the kitchen; and in every way did the good man strive to humble himself before God. This was A. D. 724. Now, my dearly beloved, let us do likewise, by consenting to become of no "reputation" by becoming the filth and off-scouring of all things. Washing of each others feet is the great door to this valley of humiliation. "Heart's ease" grows here in rich abundance. The less we think of ourselves, the more we will



esteem the truth and those who advocate the truth; the more we humble ourselves, the keener becomes our relish for things exalted; the higher we would build, the deeper must we lay the foundation, (Luke 6. 48.) Flesh and blood can hardly bear this humiliation, but it is absolutely necessary; the Lord designs our entire subjection to him in thought, word, and deed. May the Lord help us to humble ourselves, that we may be exalted in due time! We should also confess our faults, one to another, for this promotes humility and contrition. I confess to you, my dear brothers and sisters, that I am not as poor in spirit as I should be, nor so merciful, kind, or courteous as I should be; I find some things irritate me and cause me to use hard words, (this is in my family,) and this produces retaliation on the part of my wife—so condemnation comes as the result. I am often possessed with wandering thoughts and vain imaginations, which annoy me very much. I am often caught parleying with unbelief, or holding a conversation with some diabolonian, so that I sometimes conclude it is no use for me to try for eternal life, I am so very faulty; but God sees and knows I would not willingly offend him, and he has said himself, while talking to Nicodemus, "That which is born of the flesh is flesh." I often loathe myself in deep loathing and abhorrence. These, brethren, are my faults, and these are not all—many are my delinquencies and backslidings of heart and practice, that, look at myself which way I will, I am faulty—yet I would not willingly or wilfully offend my Lord and Master. These are the thorns which trouble me. I have no inclination to sin, though sin may dwell in this mortal body and brings me often into bondage to sin and death. My constant desire and prayer is, Lord Jesus root out all these dire remains of sin and make me a temple of the Holy Ghost.

Sister Clemons, our beloved sister, and our Bro. Peason, have adopted quite a new confession to me; such a confession would never suit me; ignorant as I am. When I cast my eyes on it I thought on that expression of David, found in Ps. 137: 5, 6, "If I forget thee, O Jerusalem, let my right hand forget its cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem to my chief joy." Oh! how could that dear brother and sister, give up to such a temptation of the devil! I thought they were of the purest metal! I am astonished, I confess; but we must drink the bitter wine of astonishment, as Jeremiah did. If these dear people were never under a delusion before, they are now completely. They must now sit in the seat of the scorner, and become revilers of our blessed Hope. They must necessarily become scornful if they do not repent speedily. Their fall shall not deter me from pushing the battle to the gates, if it has to be over their dead carcasses, "the Lord being my helper." We are right, and the Lord has led us right, blessed be his Name for evermore. I want no better evidence than what I have, that God's pardoning sinners is finished, and their damnation being sealed in full. I want no better evidence than there is, that the poor foolish virgins are gone to buy oil, and at dear rates to boot. I ask no better proof than I have, that the line of demarcation is drawn fair and square between the foolish and wise, between the goats and the sheep. I ask no better proof for these facts, than now exists; others may require better evidence whose moral perceptions are more obtuse, but I do not; such procedure is perverting scripture by wholesale—it is saying to the righteous, it shall go ill with him.

I have just reasons for believing they were true and honest while they continued to look and haste to the coming of the Lord Jesus from heaven, as is set forth in the 25th of Matthew, but now I have good reasons to suspect them of dishonesty; they, poor mortals, cannot endure the privation of "sitting alone," as sparrows on the house-top—no, they cannot endure this—so they must compound and sacrifice the delights of Canaan for the melons of Egypt. I will let them go, for fear their deadly influence may paralyze my love for the truth. Brethren and sisters, keep close to Jesus; you see the force of Isaiah 2: 22.

If we are not right now, we never can be right; if the Lord has not led us in this campaign, we have never been led nor never will be.

If any poor pilgrim, on his way to Mount Zion, should pass through Springfield, Ill., he will find a disciple, by the name of Goldsmith, who would be glad, yea, very glad, to entertain him as long as he wishes to stay; and he will find one who will wash his feet and refresh his bowels. I wish some one would come along, but I wish for Jesus more, to end this painful war. Come, Lord, and avenge us of our adversaries. I love the "shut-door" pilgrims, they are bone of my bone and flesh of my flesh. I also love my enemies, as our Prince commands, and shall, till the fearful iron rod is put in my hand. I should like to aid you, my dear brother, if I could, but I am altogether unable, even to pay the postage; but I trust I shall own, before long, more gold and silver than you ever saw. Continue on, Bro., hold fast.

Your brother in the Lord,  
JOHN J. GOLDSMITH.

Letter from Bro. Burlingham.

DEAR BRO. JACOBS:—

I sit down this evening, I believe in my soul, to do the will of my Heavenly Father. I have delayed writing, for the reason that I believed ere this, I should have met the whole Israel of God in the Holy City. While I write the fire burns, though I must touch upon a subject that I would pass by if I could do it safely. There has been a stumbling block thrown in the way of God's people, and for one I feel that I should not be free to neglect my duty in this case. I shall be as plain as I possibly can.

First, I will say that Sister Clemons, and Bro. C. H. Pearsons, got along very well till last spring. True, our sister was in a furnace, but this was all right. God puts his children in a furnace, and when he sees his image in them, he will come and take them home. That furnace has proved good for my poor soul. This is all right; but the cause of so sudden a change in these brethren and sisters was, last spring the children had got so far from the world, nominal church and Adventists, and the enemy, that they began to be burdened with visions; the result of which was, the children began to trust in them, in the room of going to Israel's God to learn the way of duty. The devil began his work in this way, about the time that we got further light on the parable of the "ten virgins." He has accomplished one thing—that is, he made out to get their eye off from the Bible for a short time, but there is the end to the devil's chain. His object in this, was to destroy their influence; more particularly that of Bro. Turner, and Bro. Howell, and other of the lecturers. But, dear children, you who are thinking that there is a shaking in this direction, HOLD ON! It is not so. God's Israel were never stronger in the faith than at this day. We had a good deal of feeling on the 10th day, but not that perfect faith that we have now. I am glad that Bro. Cook has found out that God is not a mere God of circumstance, but a God that will raise his children from sickness in answer to prayer, when the gospel rule is applied. Have we a God in Heaven! Just so sure then, will He answer the prayer of faith. I will give one instance. One of God's servants in this section, visited a sister who was confined to her bed by sickness, and said to her, "I do not believe God wants you to lie here," so down upon his knees he fell, and called upon God in her behalf, and she "was made whole from that very hour," and even the wicked said that a "notable miracle had been wrought," and one of them wanted the brother to go and pray for his wife, who was also afflicted.

I do not know of an individual that has been moved from their Bible position, by the course that has been taken by the "Hope within the Veil." The reason is, they all have an experience that agrees with the word of God. Our trust has not been in sister Clemons, or Bro. Pierson, although we loved them as our own lives, while they stood in the council of God; but when they took a back track, I tell you God Almighty

was not in it, and I know it. O, how my soul burns within me while I undertake to review the past. It is as much as I can do to sit still to write. It has become a history. What has become a history! The vision has been made plain upon tables, up to 1843, 44, and never will be SO MADE again—no, NEVER, NEVER. What then? "If the vision tarry, wait for it: Because it will surely come, it will not tarry." Matt. 25: 5, "While the Bridegroom tarried, they all slumbered and slept." Has this portion of Holy writ been fulfilled? Answer, Yes: Then set your hearts at rest, for it never will be done again. "And at midnight there was a cry made." Why did not Jesus say, "there is a cry to be made!" The reason is plain:—Jesus saw that his children would not be of the great and noble of this world, but of the poor. The religion that is without an experience is good for nothing; hence, our blessed Jesus wrote his law upon our hearts, in that mighty movement—the midnight cry, and we all can see the force of the parable of the ten virgins, and other Scriptures connected with it. We were not to understand this parable till we reached the 13th verse—hence we see the force of the language, "there was a cry made."

When was it made! One year ago; so those that are still waiting to hear it ended, may have to wait till the Second Resurrection. It would be well for every one to look to this point; for the cry has been made, and ended, and will never be made again, and God's children know it. Bro. John recorded our experience in Rev. 19: 6-8. The testimony of these (ver. 3,) was just the cry that was made last spring, when to our astonishment, we found that the marriage had taken place since the 10th of the seventh month. "And he saith unto me, write Blessed are they that are called to the marriage supper of the Lamb: and he saith unto me, these are the true sayings of God." This verse has been calling the children to the supper, which I believe will be at the feast of Tabernacles.

I am glad that the master has established the midnight watch, with that of the midnight cry, for in the first half of this night there was scripture fulfilled, which will not be fulfilled again. Rev. 14: 12, 13, Luke 17: 26-37. I will not remark upon these texts, but I pray God to give you the force of their meaning:

I do know that the spirit will lead to truth; and I know that Jesus is coming. Faith without works is dead, being alone; and it seems to me now, that our work is of such a nature as to make our faith perfect, and when it is perfected, deliverance will come. I can not see any difference in the faith required of us, and that which was exercised by Elijah. He had the knowledge of the truth, and, bless God, so have his children here. There is no guess work about it. It causes us to act just as though we knew we were going home to-morrow. Such faith, and such only, will be honored at the appearing of Jesus. Bless his holy name! O, how I want to see the gathering time come!

Yours, in the patient waiting for Jesus from Heaven.  
CHARLES BURLINGHAM.

A brother returns his paper from Ill., with the margin written over with severe epithets; and one reason for this, is because Bro. Cook's discourse on the "dispensation of the fulness of times" did not suit him.

Suppose all others should pursue the same course. Why, then we should have a community of Popes, who, each one in his turn, would thunder vengeance upon the other, because his own creed is not adopted. Some, however, know how to prize a medium of communication where they can be heard on the subject of the Advent, though their views differ.

#### LETTERS AND RECEIPTS,

For the week ending Nov. 20th.

H. Riouffe; J. V. Himes; James L. Boyd; T. Finkbine, 1.00; a friend, .50; J. Hamilton, 1.00; Lewis Martin, 1.00; Dr. A. Doolittle, .50, and .50, each for B. G. St. John, Theodore Hanford, Mark E. Green, Wm. Hutchinson, Hiram Willbur, and 1.00 for Dr. J. Burdell; S. C. Scott, 1.00; Geo. Wise, 1.00; Dr. M. Helm, 2.30.