

THE DAY-STAR.

JACOBS,
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH
IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. 1: 19.

C. CLARK
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THE DAY-STAR

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TERMS OF THE PAPER.

Fifty cents per vol. of 13 numbers, in advance to those that are able to pay; and gratis to those that are really unable to pay.

MY BIBLE AND ANCHOR.

Tho' sever'd from kindred and parted from friends,
Oft met by the errors distraction doth send;
Yet homeward I hasten though the chariot delay,
Nor will I my Bible—or hope cast away.

When forty-three ushered, my soul on the wing,
Then hop'd for the kingdom & look'd for the King;
Put though He did tarry, the vision did stay,
I cast not my Bible or anchor away.

And though on the tenth my soul did believe—
The Bridegroom would come his bride to receive;
Yet since to the marriage he went on that day,
I cast not my Bible, or anchor away.

Nor yet tho' the Passover with promise came on,
And I looked for my Saviour in glory anon;
Lo! Since o'er the nation himself has took sway,
I cast not my Bible or anchor away.

Nor yet can the errors on the table of time,
That spoke of *Judy* with promise Divine,
Shipwreck the incentive, to watch and to pray,
Or cause me to barter my Bible away.

No, still unrecalled that sweet promise I see, [be,]"
"As thy days may demand shall thy strength ever
That promise is a fortress—a bulwark of rock,
To all the tried Sheep and Lambs of the flock.

And oft as the sun shall roll upward his way,
I look for the close of this *fire-trying* day,
And e'er marching time pass this great Jubilee,
I hope in his beauty, the King I shall see.

JOHN HOBART.

Indianapolis, Aug. 6, '45.

Letter from Bro. Hamilton.

Rising Sun, Aug. 4, 1845.

DEAR BRO. JACOBS:—

We have received and read the "Day Star" and are cheered. I see you have come to the end of volume 6. The question is asked, "Shall the double number be published?" My hearty response is yes, *double by all means*—I know it will require double the amount of funds, but what if it does? There will be double the food—we may receive double the strength—and now is the time we need it.—Soon our work will be done—soon we will be fed at the table of the Lord. All we want to meet the additional expenses, is a firm confidence in the evidences given. That will open our purse strings and bring out the little sum that is wanted to effect the enlargement.

Confidence in the evidences given that the Lord our Redeemer has received the Kingdom, and will come to bring the children of the Kingdom home to glory soon—very soon—yes, in the third watch. We say evidences—emphatically in the plural. The evidences are so numerous, and so necessary to be kept before the mind, and imprinted upon the heart, that our confidence may not be shaken. That we need the double paper is most certain. Brethren, in the evening, and in the watch at midnight we had it double, and thought it too small even at that: Have we not as much evidence now as then? Have we not as much need

to exhort each other now as then? Has the enemy slackened his effort to lead us out of the way since then? Nay, verily, "he has come down in great wrath, knowing that his time is short." The day is approaching; we see it, and our duty is to exhort one another so much the more. Go even beyond, rather than contract—and our endeavors are ten-fold.—How then can we (and do the will of God) do less than *double* the present size of the "Day Star."

Dear Brother, the King will come in this third watch. Christ, in the 25th chapter of Matthew, brings to view a night in which a marriage would take place between Himself, the Bridegroom—and the New Jerusalem—the Bride. That night I believe is neither a literal night, (12 hours,) nor a prophetic one, (6 months,) but a state of darkness that would envelop the minds of the rejectors of God's truth, and which only would be dispelled by the glorious light of the King of Glory, at his coming. The evening of that night I believe commenced with the ending of the Jewish Year 1843, or April 21st '44, according to the Caraites' reckoning. Up to about that time the churches throughout the land were enjoying revivals of religion: The hearts of God's children up to about that time were cheered with the numerous reports that came from all quarters, of the return of the wandering prodigals again to their God. About that time their sun set in darkness, deep sleep took possession of them, and the "Day of the Lord," "Like a thief in the night," stole upon them and the world. Jesus Christ, according to Mark 13: 35, calls it the evening: He says, "Watch ye therefore, for ye know not when the Master of the house cometh; at even, (April 21, 1844,) or at midnight, (Oct. 21, 1844,) or at the cock-crowing, (April 21, 1845,) or in the morning. The evening is not counted a watch, but only referred to as a point of time when the Master of the house would come, or might be expected. Here in Mark the coming of the Lord is brought to view, as in the 24th of Matt., without making allusion particularly to the coming of the Bridegroom, or in other scripture language, of Christ's coming to the Ancient of Days and receiving a Kingdom, &c. But the 25th ch. of Mat. from 1st to 13th ver., speaks out in language that cannot be misunderstood, (if we are seeking for the knowledge of the truth): Showing that at midnight, (which in Luke 12: 28, is recognised to be the first watch) a cry would be made, "Behold the Bridegroom cometh!"—not the King—that cry was made, and although we expected the King, the cry was as Christ said it would be—"Behold the Bridegroom" &c. This is the first watch, although at midnight, and differs from the watches in the Jewish night, the first of which would have been at 9 o'clock—a point in this night when all were either slumbering or sleeping. In Luke 12: 35 39, is brought to view the coming of the King, or Lord—admitting that the Bridegroom has come at midnight and is married to the Bride—and that they that were ready went in with him to the marriage: and the door was shut. Matt. 25: 10.—Then exhorts those who are "shut" in, to let their loins be girded and their lights burning: So that when the Lord returned from the wedding and knocked they may open to him immediately, and says, if he shall come in the second watch, or come in the third watch, &c. (The Bridegroom having come in the first.) The 1st watch, (or coming of the Bridegroom,) was just 6 months from the evening, to which all in expectation was turned: The 2d watch, Luke 12: & cock-crowing of Mark 13th was just 6 months from the midnight cry to the ending of the Passover—we have then but one more watch, that is the third one—and in that watch the Lord will come. See Luke 12: 28; And if he come in the second, or in the third, &c. Clearly intimating that in one of these he would come. Well he came not in the second, and now we need not fear but that

he will come in the third watch—the only one remaining—the glorious morning watch. Mark says, IN the morning. Notice the phraseology of Mark 13: 35; "at" each of the other points, but IN the morning. We are not necessarily compelled to look to the end of this watch, but may look with confident expectation every moment for our Lord.

O bless the Lord! is it true that we are so near home—that we so soon may be permitted to sit at our elder Brother's table, and receive the cup from the hand of our Blessed and glorified Saviour and live in his Kingdom for ever—clothed in the purest white—freed from sin and Satan. O glory to God that we are not in darkness. Why is it that God has been so good to us, to bring us into the light and to give us this glorious hope? We will praise him for his goodness.

Pray for us: We are looking with anxious expectation

Yours in hope,

J. HAMILTON.

THE DAY-STAR.

CINCINNATI, MONDAY, AUGUST 18, 1845.

THE SABBATH.

[CONTINUED.]

Having proved that the seventh day Sabbath was a type or shadow, embraced in the Law which was to perform the part of a "Schoolmaster" till the seed should come to whom the promise was made; I wish now to show, 1st, What was shadowed forth by the seventh day, and 2d, that we have reached the substance or antitype of that shadow.

1st. "The day of the Lord" is the substance of the seventh day in the type. The six days in which God created the world, were days of labor; therefore it is said in the Law, "Six days shalt thou labor and do all thy work," "for in six days the Lord made the heavens and the earth," &c., "and rested on the seventh day—wherefore the Lord blessed (not the 7th day only, but) the Sabbath day and hallowed it." When the "Lord of the Sabbath" came, he permitted his disciples to "pluck the ears of corn," and uttered no condemnation for pulling the ox or ass out of the pit on the Sabbath day—things for which the letter of the Law would have killed.

Let it be here borne in mind that in the type of the "rest" that remaineth for the people of God, there was something done on the seventh day, by way of completing the work.

"And on the seventh day God ENDED his work which he had made; and he rested on the seventh day from all his work which he had made." Gen. 2: 2.

He both ended his work, and rested on the same day. "And God blessed the seventh day, and sanctified it; because that in it HE had rested from all his work, &c., (ver. 3.) It was a consecrated day—The day of the Lord—a type of the rest that remains.

"For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Heb. 4: 10.

The Sabbaths concerned the arrangements of the children of Israel in the land of promise, and began when they came out of Egypt, or were sep-

arated from the Egyptians. Ex. 12: 14, 15, 26.

Canaan, or the promised land, was also a type of the promised "rest"; but after it was entered a conquest must first be achieved over their enemies, before they could rest. As God "ended his work on the seventh day"—so He closed up the work of Israel's deliverance after they had crossed the borders of their inheritance. The work that the Lord performed on the seventh day, at the creation, appropriately symbolized this work of the Israelites in Canaan, as both of them point to the work of "gathering together in one, all things in Christ" after we have entered "the day of the Lord."

"And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed." Gen. 2: 8. This is the work of the seventh day, or it would have been mentioned before. The work of preparing the inheritance, and placing man in possession—giving him dominion, &c., was on the seventh day; and why should we deny that this part of the work will also have its antitype in the opening of the seventh thousand years? We are also told by the prophet Malachi 4: 4, in connexion with the burning day—or day of the Lord, "Remember ye the Law of Moses my servant which I commanded him in Horeb for all Israel, with the Statutes and Judgments." The judgments pronounced in the Law, in that day will fall upon all that are under the Law: But those that fear the name of him that turns the heart of the fathers to the children, and fulfills the Law, shall go forth—grow up, and tread down the wicked.

From Col. 2: 16, 17, it is clear that something is typified by the "Sabbath days." And from Rev. 20: 6; & 21: 5, it is also clear, that it is the New Creation in the opening of the 1,000 years, at the end of the 6,000 in which man has performed all his work except the "ending" it, and ceasing from his own works on the seventh day, "as God did from his."

Peter, stirs up the pure minds of his brethren that they may remember the words of the prophets, as well as the commandments of the apostles—and this in view of the *last days* when scoffers arise, and say, "Where is the promise of his coming," &c. He tells us they will be ignorant of the design of God at "the beginning of the creation"—not necessarily, for Paul had told them that "God spoke of the seventh day on this wise"—that it shadowed a "rest" yet future: Also that God, who had so faithfully kept his word with Noah, and at the appointed time, deluged the world with water,—was not now slack concerning his promise; but held the heavens and earth that now are, in reserve (to be destroyed by fire) against the day of judgment and perdition of ungodly men.

"But, beloved, be not ignorant of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day." 2 Pet. 3: 8.

How then will this day of the Lord come? Says one, it will begin with the perdition of all ungodly men, as Peter has told us in ver. 7. Does John then contradict Peter; for he says, "The rest of the dead lived not again till the thousand years were finished. Rev. 20: 5. What does mark the point of its commencement? Whatever it is, it comes with stillness and silence—despite of all that class of evidences calculated to make the thing manifest to the multitude; for, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away," &c. (ver. 10.) and in the which "ungodly men" will go to

perdition; for they are found (Rev. 6: 16,) crying to rocks and mountains,—themselves heralding the great day, which had previously come as a thief. However ignorant people may now profess to be about "the day of the Lord" coming in this silent manner, it was a matter that Paul and his brethren knew "perfectly,"—"yourselves know perfectly that the day of the Lord so cometh as a thief in the night." And Paul, and Peter's brethren, now know perfectly, that the day of the Lord has come—and that too in the precise manner in which the word has declared it should.

If testimony were needed to strengthen the positive declaration of Peter, that one day with the Lord is as a thousand years, or a thousand years long; it seems to me that the day of Judgment (which is his day) which begins "at the house of God" and ends with the "perdition of ungodly men" at the close of the 1,000 years, when whosever is not written in the book of life is "cast into the lake of fire" should be satisfactory on this point. If there be any equivocation about the expression, "as a thousand years," I would ask what more satisfactory explanation I could give if I were, in a figure of speech, to say that James K. Polk is to govern the United States two days—& by way of perfect satisfaction to the enquirer, I say, "be not ignorant of this one thing," that one of James K. Polk's days is as 4 years?

The Psalmist also says, "A thousand years in thy sight are but as yesterday [one day] when it is past." Psa. 90: 4. See also, Rev. 20: 4, 5, 14. In every instance in the Bible where the term "day of the Lord," or its equivalent is used, the events in its connexion, prove it to embrace the same length of time that Peter and John says it does. I will give a few out of the many instances.

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come," Joel 1: 15. It is to be preceded by "a fast"—"a solemn assembly," and the wailing of unfaithful Priests, and ministers of the altar.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: Let all the inhabitants of the land tremble: For the day of the Lord cometh, for it is nigh at hand." Joel 2: 1. It is not only a day of rest, but it opens, "a day of darkness and of gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains." (ver. 2.) At its dawn the Bridegroom goes forth of his chamber, and the bride out of her closet, (ver. 16,) then follows the reproachful inquiry, "where is now thy God?" (ver. 17,) then follows the corn, wine, and oil; and the taking away of the reproach of his people among the heathen, (ver. 19.) "And it shall come to pass in that day, that the mountains shall drop down sweet wine, and the hills shall flow with milk,"—"a fountain shall come forth of the house of the Lord," &c. Joel 3: 18.

It is *in the day* of the Lord's sacrifice that he is said to "punish the princes, and the king's children, and all such as are clothed with strange apparel," and "in the same day" that he punishes the deceivers, and the men "that say in their heart, The Lord will not do good [we shall have no millennium, and the Jews will not return,] neither will he do evil,"—these fires, storms, floods, and murders are nothing but what has been; the Lord will not in this way, plant his "garden eastward in Eden." See Zeph. 1: 7-12.

"Howl ye; for the day of the Lord is at hand, it shall come as a destruction from the Almighty. Behold the day of the Lord cometh, cruel both with wrath and fierce anger, [in the which] to lay the land desolate: And he shall destroy the sinners thereof out of it." Isa. 13: 6, 9.

Both the punishing of the world—making man more precious than fine gold," and the smiting the heavens, &c., is the work of that day, which is preceded by the same signs mentioned in Matt. 24: 29. See Isa. 13: 10-13.

"Behold the day of the Lord cometh, and the spoil shall be divided in the midst of thee," "and his feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east." Then follows the cleansing of the Land (Ezek. 39:) and "in that day living waters shall go out from Jerusalem," "and the Lord shall be King [not over the remnant of the converted Jews in Palestine only, but] over all the earth:—in that day shall there be one Lord and his name one." See Zech. 14: 1, 4, 9.

"For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isa. 34: 8. Here the day of the Lord covers, or includes within it "the year of recompenses," &c.

"For this is the day of the Lord God of Hosts—a day of vengeance that he may avenge him of his adversaries: And the sword shall devour, and shall be satiate and made drunk with their blood. For the Lord God of Hosts hath a sacrifice in the north country by the river Euphrates." Jer. 46: 10.

It is in the day of the Lord, when he avenges his elect of their adversaries, Luke 18: 3, 8. The charge brought against the false Prophets (Ezek. 13: 5, is that they have not gone up into the breaches, neither made up the hedge for the house of Israel to stand in the battle, IN the day of the Lord: It is a cloudy day—a day of the heathen. Ezek. 30: 3,—begins with Christ taking the heathen for his inheritance. It is a day in which the meek of the earth shall be hid; and preparatory to the approach of it men are exhorted to seek the Lord; but not after it shall have come. Zeph. 2: 1-3.

• In its opening it is a burning day—a day of triumph for the saints. Mal. 4: It is also synonymous with the day of Judgment.

"It shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment, than for that city," Matt. 10: 15; and can the inhabitants of Sodom come before God in Judgment till the "Second Resurrection"—when "the rest of the dead live" again? Rev. 20: 5, 12-14.

"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. 2: 9. It is against "the day of judgment and perdition of ungodly men" that the earth is reserved unto fire. 2 Pet. 3: 7.

Herein is our love made perfect that we may have boldness in the day of judgment; because as he is so are we in this world." 1 John 4: 17. And does John talk of the boldness of immortal saints? Or does he not talk of that perfection in love, in which God's people will be found at, or in the opening day of Judgment, and which fits them for immortality? There is a year in which God's people are to be delivered,—it is the year of release, and of course a Jubilee—the year of recompenses, &c., and that is the year when the announcement is made, "The Kingdoms of this world are become our Lords."

Let us a few moments, look more particularly to the events that mark the beginning of the day

of the Lord. The uses of the shadow *through* which to reach the substance are the 7th day Sabbath, Ex. 31: 13-17.—The 50th day Sabbath, Lev. 23: 15, 16.—The 7th week Sabbath Deut. 16: 9, 10.—The seventh month Sabbath, Lev. 23: 24, 35.—The seventh year Sabbath, Lev. 25: 3-5.—The 50th year Sabbath, Lev. 25: 8-13. Now the Lord said "keep my Sabbaths!" and has taught us that they are a shadow. Col. 2: 16, 17. He furthermore told his people that as long as their land lay desolate it should enjoy his Sabbaths, Lev. 26: 34, 35, and after that, she will yield her increase in the New Creation.

Take the whole of the Sabbaths above enumerated, and keep them according to the manner of reckoning time which God has given us and date as he has told us, from the time their land lay desolate, and they were in their enemies' land—or the carrying away into Babylon, B. C. 606, and the entire number of typical Sabbaths, including 40 Jubilees, or 2450 years would end in 1844. The first date is the point where God's people were made desolate by the first of the four Monarchies.

It is not the Resurrection that marks the beginning of the day of the Lord; for we have seen from the unanimous testimony of the prophets that that day encircles the time of trouble, out of which God's people are to be delivered. Jer. 30: 7; Dan. 12: 1. The day (not the resurrection) comes as a thief. 1 Thess. 5: 2; 2 Pet. 3: 8. Paul does not say, "Ye brethren are not in darkness" because ye are made immortal at the moment that day dawns; but "ye are all the children of light, and the children of the day."

The sounding of the Seventh Trumpet introduces the day of the Lord, as may be seen from a comparison of Rev. 10: 7; 11: 15-18, with Joel 2: 1, &c. The events to transpire "in the days of the voice" of this angel, are marked—not by chance, but in their regular order, as God is a God of order.

1st. "There were great voices in heaven saying, The kingdoms of this world are become our Lord's and his Christ's, and he shall reign for ever and ever." Of course the heathen are then given him for his inheritance, preparatory to ruling them with a rod of iron, and dashing them in pieces like a potter's vessel. Psa. 2: 8, 9.

2d. "The four and twenty elders [12 Patriarchs and 12 Apostles] which sat before God on their seats fell upon their faces and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come: Because thou hast taken to thee thy great power, and hast reigned."

The two dispensations of which they were the leaders, which bore their united testimonies to the reign of Christ: at the end of the Gentile's times, was now at an end,—Christ having taken his kingdom.

3d. "And the nations were angry, and thy wrath is come"—The commencement of the rule of the "rod of iron."

4th. "And the time of the acid that they should be judged."

5th. "And that thou shouldst give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great."

6th. "And that thou shalt destroy them that destroy [corrupt] the earth."

7th. "And the temple of God was opened in heaven, and there was SEEN in his temple the ark of his testament: and there were lightnings,

and voices, and thunders, and an earthquake, and Great Hail."

The corrupters of the earth, as we have seen from Rev. 20: are not cut off till the end of the thousand years; while the reign of Christ marks the beginning of the 1000 years, (Rev. 11: 15; 20: 4,) and the reward of his saints is subsequent to the beginning of that reign, yet an event closely connected with it. The saints are to reign with Christ a thousand years, yet are to end their work in that period, as God did his.

In Dan. 12: 1, when Michael stands up, or Christ takes the Kingdom, the same events are marked, and in the same order. The trouble first—the deliverance afterwards.

"For the day of the Lord shall be upon every one that is proud and lofty; and upon every one that is lifted up, and he shall be brought low." "The Lord alone shall be exalted in that day." Isa. 2: 11-22. Wicked devices have prospered under the corruptions of the mother of harlots and her daughters, but from the oldest to the youngest, they shall prosper no longer; for the Lord hath arisen up [and shut to the door] "to shake terribly the earth."

God's word has proved to us that the day of the Lord is 1000 years long,* and is introduced with the time of trouble when Christ commences his reign before he appears on earth, and before the saints are rewarded. Can you prove it to be a shorter period, or to begin under other circumstances! The same word also proves that day to be the substance of what was shadowed forth in the seventh day. Is it not then a holy day, since we heard the proclamation, "The kingdoms of this world are become our Lord's"! We did not then lay aside this world to keep a Sabbath for a day, and then resume this world again; but we laid it aside for ever! And since that time, not one desire has entered into our hearts to take up the world again, or do ought on this holy day, except what Christ permitted to be done on the seventh day. It is God's great Sabbath; and as he ended his work on the seventh day, so are we ending ours.

Were it my purpose in this article, it might be shown that the deliverance of God's people takes place in the first one of these 1000 years. The 1335 years of Dan. 12: end this year. It is "the year of recompenses for the controversy of Zion." The Gentiles have hitherto possessed the Kingdom, but Christ has taken it, and caused the proclamation to be made, The kingdoms of this world are become our Lord's &c. The kingdoms of earth will not yield to Him their right to reign, and the recompense is coming upon them heavily, under the IRON ROD. Strange indeed would it be, for all those events to take place in the sixth day, after what the prophets, and apostles, and the Lord himself has said relative to the events of that great day!

To those who charge us with turning aside from our appropriate work, I ask again, has not God made the change in our labors? Are we to sow for ever, and never reap? Remember that the Lord of the harvest has made no complaint for the want of sowers; but of the harvest he has said, "the laborers are few;" yet the work must be done. While our toils increase, you continue to scatter the seed broad cast, while you not only scoff at us, but at the idea of ever reaping. Truly the children of this world are in their generation, wiser than the children of light. These are some of the last stratagems

of Satan to deceive: But O ye chosen ones! Continue still to cry in the ears of the children of God's groaning Zion "Thy God reigneth."

*There is no exception to this—not even the six days of Creation.

TO CORRESPONDENTS.

A number of communications are on hand that were received too late for this number, without interfering with the long article on the Sabbath.

The communication of Elizabeth Winship, on the "teachings of the Spirit" is good, but so lengthy that if published at all, it must be in parts, for as it is, it would nearly fill the paper.

The article of Bro. C. B. Hotchkiss is also very lengthy, but his explanations could not well be given in a less space. Bro. H.— will bear in mind that I did not justify the severe remarks in Bro. Manning's letter, to which he alludes, but rather reproved them in an article in the same number. This letter is written in a good spirit and will be published so soon as the means are received to publish the double number, so that there will be room for remarks upon what I conceive to be errors in the doctrines it contains. These errors mainly grow out of confounding the character of "the man Christ Jesus," and God the Father, in the eternity of their being.

The articles of O. R. L. Crosier, H. M. Warren, Geo. W. Jones, and J. S., will appear in our next.

IS WASHING FEET AN ORDINANCE?

Such is the heading of an article in the "Jubilee Standard" of July 31st. In the remarks I have to make upon this article, let me say, I have no alienation of feeling from Dear Bro. Snow. He has "hitherto" stood the storm manfully, while it has beaten most piteously upon him. God help him to brave it out "to the end"! I hope he will receive admonition kindly, and freely circulate the bundle of papers containing this article, that all may have a chance freely to rebuke an erring brother, if I have erred in attempting to remove the barrier in the way of my Lord's command.

DEAR BRO. SNOW:—I want to say a few plain things to you—and I do it under a sense of duty. It is in relation to your remarks in the "Standard" of July 31st, under the head, "Is washing feet an ordinance?" To use your own words, if you are not "unteachable and unstable" I know you will be convinced that your remarks on this subject, if carried out, will have a tendency to counteract one of the plainest commandments of Christ.

You need not have told us of your ardent desires "to understand, and Love, and obey a truth"—we have hitherto had his evidence of this: Nor are our humble brethren that have washed "one another's feet" less conscientious and obedient.

In the first place, why do you hang the issue upon the word "ordinance"? Neither you or I can prove that "Baptism" or the Lord's supper" are "ordinances"; yet neither of us doubt that they are commandments, given for all God's children to obey.

The term is not applied to either of these commandments, while it is said, (Col. 2: 20,) "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?"

Eating and drinking, and "holy days,"—"new

moons" and "Sabbaths" formed no part of the wholesome, "practical" lessons, contained in the commandments that Christ left for our observance. It is not, then, an 'ordinance' according to a strict understanding of the letter; But it is a *commandment*, and you was afraid to say it was not: And is there less of majesty, or potency in the word "Commandment" than in the word "Ordinance"?

You conclude, because the "washing of feet" is a "sign" of nothing, or symbolizes nothing, that you are at full liberty to "break this least commandment, and teach men so"!! O my brother look at this again, and "pray over it" once more. To make the matter more plain, suppose Bro. Snow and Jesus is talking together about these commandments.

Bro. Snow. My dearest Lord; I have found a commandment of thine to break bread and drink wine; Shall I do it?

Jesus. This do in remembrance of me, (Luke 22: 19.)

Bro. Snow. The bread—broken and eaten represents thy body broken for thy people:—The wine represents thy blood shed for us. It is a "sensible sign." Though it is the only place thou hast commanded me to "do this," I see the propriety of it, and will obey. There is one thing more concerning of which I would enquire of thee—The institution of Baptism: was it given for our observance?

Jesus. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Bro. Snow. I see it is a "Divine appointment" not in itself necessary, and of no utility aside from its especial use as an ordinance." (Though I have nothing but inferential evidence of the fact) it seems to me that it is a "most perfect and striking symbol of the resurrection. The faith of God's little ones is assisted by the sacred use of *sensible signs*." I see its propriety, and will do it. There is another matter, while I am "diligently enquiring at the mouth of the Lord," that I wish to have settled for ever. When thou didst wash the feet of thy disciples, was it instituted as an ordinance?

Jesus. "Ye call me Master, and Lord: and ye say well; for so I am."

Bro. Snow. Thy word shall settle this matter about "washing one another's feet"; although there are some "who regard themselves as our brethren, but are *unteachable and unstable*, who will not" agree with me that we are not now to wash one another's feet—by such I cannot be led: But from thee I "will meekly receive doctrine, reproof, correction, and instruction in righteousness"; and I will also be instructed by thy "servant whom thou hast made ruler over the household," and who is commanded to "rebuke with all authority."

Jesus. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

Bro. Snow. Yes Lord! But — — — you know!! — — — was not this said to the "apostles—ordained ministers of the Gospel! Besides, I cannot see that it symbolizes any thing. Then these apostles were to proclaim the Gospel, and plant churches or congregations of saints, to whom they were to be examples; and as it was indispensably necessary, not only for their own sakes, but also for the sake of those to whom they should minister the word of life, that these apostles should possess and exhibit a spirit of "meekness and lowliness." Thou, I presume, didst "determine by

a most extraordinary "example" to teach them a lesson, and show them that, instead of striving who should be accounted the *greatest*, they must strive who should be least of all and *servant of all*." Surely you did not intend that they should do this, but simply that instead of *lording it over each other*, they should seek, by love and humility to serve one another." But let us come to the true answer to the question, *for what purpose was this done?*"

Jesus. "For I have given you an *example*, THAT YE SHOULD DO AS I HAVE DONE TO YOU."

Bro. Snow. That is — — — the apostles I suppose — besides — — — you know you never did, in reality, wash my feet.

Jesus. "Teaching them to observe ALL THINGS whatsoever I have commanded you: and lo, I am with you always even unto the end of the world."

Bro. Snow. I know they were commanded to teach the observance of all that was commanded them: But can this properly be said to be a commandment?

Jesus. "YE SHOULD DO AS I HAVE DONE TO YOU."

Bro. Snow. Why, — — — this is just the way my "unteachable and unstable" brethren talk "who will not receive correction." But what object is to be gained by washing the feet of my brethren, or suffering them to wash mine?

Jesus. "If ye know these things, happy are ye IF ye do them."

Bro. Snow. "HITHERTO the Lord hath helped us." But I could not see this thing as you do, so I did not do it, and influenced others not to do it: Though I see there is a striking parallel between thy requirements at my hands, and that of the apostles; as I "have been put in trust with the care of the flock, or household, as a steward of the mysteries of God, and required to be faithful."

Now my brother, you tell us, "In regard to the question that heads this article, we have diligently enquired at the mouth of the Lord." We are therefore bound to believe one of two things; viz., That the Lord now contradicts what he taught the apostles; or that you have been holding some such conversation with Him, as what is above recorded.

Again, think of the awkward predicament in which you have placed yourself, in representing our Lord as teaching by his *example*, a *practical lesson of humility*, which he never designed should be *practiced*. I know Christ taught a lesson of humility in this thing, and a practical one too!—not a practical one never to be *practiced*. And pray tell of what use is the theory of humility, without its practice? Are there not proofs enough already around you of the *practical tendency* of teaching similar to what you have adopted relative to this least commandment? Look at the costly edifices called churches—the splendid parsonages—the fashionable clergyman! Follow his steps to his splendid desk, and listen, while he draws tears from every eye, with the story of the seamless garment—the abode of Mary, Martha, and Lazarus—the cross—the vinegar and gall; and of washing the disciple's feet: O such lessons of humility causes the devil to smile, when they are taught in such a *practical way*, that the flock over which this clergyman claims to be overcorer, are made to feel that they are never to follow Christ by doing his com-

mandments—and thus be made partakers of Christ's sufferings.

You may say that you do not advocate this *saying and not doing*; and that you would have your brethren just as humble as Christ and his apostles were: But how are you to know when you have reached the necessary degree of humility, if you set up tests of your own, and reject those that Jesus has given?

But it was necessary—they wore sandals—the roads were dusty, &c., and we were not to do it when it is not necessary. You admit that our Lord speaks of "spiritual cleansing"—and at the same time deny that any thing was symbolized. You say that Peter was speaking of "literal washing" when he objected to our Lord washing his feet, and yet see "necessity" in the case, when you have Peter's astonishment, and Christ's words—"ye are clean" to prove that the *necessary washing*, as usual, had been done when they entered the dwelling of Simon.

Christ did not say, "If I have blacked your boots ye ought also to black one another's boots." Only one side of your law of necessity is held up to us—look at the other. Suppose you were living in Judea, and wanted an excuse for neglecting this command! At the same time learning of no instances of its being practiced only in this country.—Why, in this country they wear leather boots and shoes that do not admit the evaporation freely to escape, therefore it is *necessary* to health that *their feet* be often washed; but here, in Judea we wear sandals, and have a free circulation of air about our feet, therefore it is not necessary to wash them as often as in America.

With your license, I have talked right out on this subject—though I have not "rebuked with all authority," but have introduced to your notice the one, claimed as our mutual friend, who has. Now don't try to get away from this.

No backing out, for you and I are bound to be governed by the sure word. Therefore you must prove to me by better testimony than I have given you, that your brethren who wash one another's feet are wrong in so doing, or that you were wrong in opposing it.

In the last Standard, just received, I regret to see such arguments used in the letter of Bro. Baker. A child can see, that the same argument, if carried out, would annihilate every command of Jesus.

Will Bro. Cook inform us, without delay, when it will be convenient for him to attend the Conference?

Let our friends bear in mind that this is the 2d No. of Vol. 7, and that funds are needed. We are anxious to publish the *double number*, but the means as yet are barely sufficient to pay for the single one.

Letters and Receipts,

For the week ending, Aug. 16th.

John Hobart, \$1.00; James Monjar, .25; Rob't Thompson, 1.00; Lewis Hicklin; C. B. Hotchkiss; Elizabeth Winship; Thomas Jennens; J. Hamilton, 2.00; E. G. Hedge, 1.00, and .75 for Mary P. Swett, and .25 for Geo. Whiting; John Freeman 1.00; O. R. L. Crosier, for Wm. H. Simmons, 1.00; Harriet M. Warren, 1.00; John Sherwood, for Albert Anthony, 1.00, and .50 for Arnold H. Tourtellot; Geo. W. Jones, 1.00; Philana Neall; Isaac Turner, 1.00; Joseph Kimpton, 1.00; Jane Whitney; W. Thayer, .50, and .50 each for L. Ingalls, James Davis, A. Chamberlain, and 1.00 for Dr. Huntington.