

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

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

C. CLARK,
Printer.

VOLUME 8.

CINCINNATI, SATURDAY, DECEMBER 13, 1845.

NUMBER 12.

THE DAY-STAR

Is a continuation of the "Western Midnight Cry", and is published every Saturday, by E. Jacobs, on 4th Street, between Main and Walnut, south side, in the building of the "Watchman of the Valley" office, on the 3d floor.

All communications for publication—on the business of the paper, or orders for books, should be addressed, POST PAID, to E. JACOBS, Cincinnati, Ohio.

TERMS OF THE PAPER.

Fifty cents per Vol. of 13 numbers, (in advance) to those who are able to pay, and gratis to those who are not able to pay.

TO THE LITTLE CHILDREN.

[AN OLD HYMN]

How happy, how loving, how joyful I feel!

I want to feel more love, yea, more love and zeal:
I want my love perfect, I want my love pure,
That all things with patience I well may endure.

I want to be little, more simple and mild,
More like my bless'd Master, and more like a child:
More watchful, more prayerful, more lowly in mind;
More humble, more gentle, more loving and kind.

I want to have wisdom that comes from above:
I want to be harmless, and more like a dove;
I want my light clear, that beholders may see
How faith and good works, in sweet union agree.

My union I want with the Father, and Son,
I want that perfect which now is begun:
That love and sweet union, which soothes every care,
And with my dear brethren, all burdens to bear.

My faith and my hope, my love and my zeal,
I want them recruited, and never to fail;
Remembering at all times what Jesus did say,
And set out anew and begin every day.

My treasure in heaven I want to lay up,
Where no moth nor rust can ever corrupt:
Where no thief or robber will venture or dare;
My heart and my treasure I want to be there.

O come, my dear brethren, both aged and youth,
And all who are willing to walk in the truth;
Let 's all join together, in union and love,
And on our blest journey we'll joyfully move.

When time is no more, and from earth we remove,
To dwell in the regions of pure light and love;
With Jesus our Savior, and all holy men,
We'll shout Hallelujah! forever, Amen.

Letter from Bro. Howell.

West Poland, Me., Nov. 23, 1845.

DEAR BRO. JACOBS:—

Having been favored with the privilege of reading the 'Day Star' occasionally, and finding "meat in due season" in the same, I wish to be favored with it regularly. I thank God that we have one paper in the land that bears "good tidings of good, that publisheth salvation, that cometh unto Zion, Thy God reigneth," and thereby comforts the scattered flock of God, while they are "cast down but not destroyed, persecuted, but not forsaken," and are obliged to endure the "fiery trials" of which Bro. Peter speaks, in the first and fourth chapters of his 1st Epistle. It has at times pained my heart when I have seen my brethren and sisters write such bitter things against themselves while being chastened of the Lord. And I also find myself too much disposed to do this at times. Ought this to be so? No; certainly not, for the chastening of the Lord, as Heb. 12, informs us are pledges of his love to us, and though they for the present seem not to be joyous, but grievous: nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them

which are exercised ("trained—Macknight") thereby." If then the chastenings of the Lord produce such desirable effects, ought we not, dear brethren and sisters, to count it all joy when we fall into divers temptations or trials; knowing this, that the trying of your faith worketh patience. But let patience have its perfect work, that ye may be perfect and entire, wanting nothing." And again, how can we possibly ascertain the strength and genuineness of our faith without its being tried? O thank God for trials; yea, more; temptations, notwithstanding you may sometimes be led to say, "No one has such temptations as I have." But has any temptation taken you, but such as is common to man? And O doubting soul hear the voice of inspiration; "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it." We are told in Zech. 13: 9, that God will bring a third part through the fire, and will try them as gold is tried." But hear the comforting promise, "They shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God." And did you know that once "the elders answered, saying unto me, (John) What are these which are arrayed in white robes, and whence came they?" And John "said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Read the succeeding verses of Rev. 6: and ye doubt, tried ones, receive the encouragement therein provided. Would you, beloved, be enabled "to stand against the wiles of the Devil," put on the panoply of God as described by Paul in Eph. 2: 19. Would you be borne up under your heaviest trial, meekly submit to God with your eye on your treasure, and your faith in the promise, "Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me." Be sure and obey your part of the promise, and you will find Him "faithful that has promised." O, ye tried ones, believe and obey, and the crown will be yours. A "little while," and the Israel of God will make their exit to a fairer clime. Come, lift up your heads, the prize is just before you—the race is nearly run; and in a little time from this, "nature dies, and God and angels come to lay her in her grave." And will you still doubt? O do not dishonor God any more. You credit and rely upon the words of a brother, sister, father, mother, and cannot you not upon the words of God in whom there "is no variableness or shadow of turning"? O, let not that which has been the damning sin from Adam until now, find any longer a place in your bosom. You may glorify God, honor Christ, and have an angel sent to your relief, for God's "little ones" have angels, as his words testify: "Take heed how ye despise one of these little ones; for I say unto you, their angels do always behold the face of my Father which is in heaven." O may God help you and me, with all his waiting Israel to be humble, holy, confiding, that we in a little time from this, may with all the host of God's elect, "return and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away."

Yours, in the faith of Jesus, expecting a speedy, final and glorious deliverance.

JOHN HOWELL.

Letter from Bro. Willard.

Oswego, Ind., Nov. 18, 1845.

DEAR BRO. JACOBS:—

As your little "STAR" seems to be the only Western light we have, and all the Eastern luminaries gone out or to us eclipsed, we are naturally obliged to look to you for what light we have, as emanating through yourself and the bre-

thren from the great source of the "WORD OF LIFE."

When I look back upon the host of Bible advocates, who announced the speedy coming of the Lord, and who in the Providence of God were made the instruments of delivering many glorious truths, and see where they now stand, and what some of them now advocate, I am struck with surprise. But I confess that I am the more confirmed in the truth, that those who have held on their way against the almost overwhelming tide of worldly opposition, may safely be denominated the "little flock," and if they continue to hold out a little longer their reward shall be given them, and in regard to the number who have deserted the ranks, & walk no more with us, it seems to me to comport with the Word. The truth in '43-'44 was sown with a broad-cast—Many received it anon with joy. But when persecutions, worldly cares, and numerous other evils arose, they were offended, the truth not having taken deep root in the heart. So the history of the last two years only convinces me that our anticipations will soon be realized in the coming of the King of kings, and Lord of lords, and the consummation of all things predicted in the last days or, great day.

There are a few in this part of the vineyard who feel to co-operate with such brethren who have been more gifted and spiritual in the discerning of truth, and are not offended because their preconceived opinions are assailed, but adopt every truth when tested by the word and found genuine. I confess I am the man ready to relinquish my former prejudices and notions, in as much as I see so many palpable and vital errors maintained by the churches. May the good Lord guide us, not into error, but into all truth.

We hope your efforts to feed the "little flock" will not be in vain, or unrewarded; for yet but a little while and He who shall come, will come and will not tarry.

Yours, looking for the blessed hope.

R. WILLARD.

THE 2D BOOK OF ESDRAS.

DEAR BRO. JACOBS:—

Permit me through the "Star" to notice the Book of Esdras. I verily believe there is not one of the outcasts, after searching the Book, but what will believe it is the word of the Lord. I fear some of this peculiar host still remain under the curse, not having ceased from man. Some reject it, not knowing what it contains, not even asking the Lord about it, but troubled with the opinions of men. Brethren, this ought not so to be. Let us search, for our Lord says, they are the scriptures, which testify of me. As I have before stated, the book is proved to be of God by the vision of the Eagle, as also Daniel's prophecy witnesseth. The brethren in fixing upon the tables—the vision made plain, they placed the symbols, the Lion, the Bear, and the Leopard in one column, and in another, the Ram and He-goat, and below the he-goat, the dreadful and terrible beast: That surely was not correct; it was doing violence to the truth—they should be placed in their order, as recorded in the vision. Daniel saw that beast in the evening vision. Then it should have been placed in the first column, and the little horn in the second column of the morning vision. Notwithstanding the vision made plain—the judgment so nigh—yet this bold perversion, the little horn of the morning vision, not even permitted a place upon the table. We now see where the difficulty was. Our brethren no doubt conscientiously done the best they could. They were not aware the true symbol was withheld from Daniel and given to Esdras, as the Highest declares, "the Eagle is the kingdom seen in the vision of thy brother Daniel, but not expounded unto him."

As we have now discovered our fault, shall we

not frankly acknowledge the truth. The *Eagle* is a living creature, as is the *Goat* and *Ram*, not so with the *Little Horn*; the *Eagle* affords a symbol for the several powers of the 4th kingdom, which are noted in the scriptures of truth. First, the 12 feathered wings, symbolize the Roman kingdom established by the 12 Caesars: Next, the 3 heads symbolize the 3 false religions, *Pagan*, *Papal*, and *Mahomedan*. Some have perverted the design of these 3 symbols by applying them to 3 of the Presidents. The 3d verse sets this matter at rest, which says, They grew afterwards. After the exposition of the 12 feathers and those which followed, He beheld, and they appeared no more. He now has the second view of the *Eagle*. And there was no more upon the *Eagle's* body, but 3 heads that rested and 6 little wings. Even at this period, the contrary feathers are not yet grown. In applying the 3 heads to the 3 false religions, we will again refer to *Daniel's* prophecy. In speaking of the little horn, he says, And behold, in this horn were eyes, like the eyes of a man, and a mouth speaking great things. Now if there were eyes and a mouth, none will dispute about there being a head: Mark, this was the little horn upon the Beast. Then in accordance with the prophecy of *Daniel*, there can be no question as to the correctness of the application. As Bro. Jacobs will doubtless publish my views that are in full, upon the *Eagle*, I will say no more at present upon this portion of the book; but will notice other portions. ver. 26; Behold, the time shall come that these tokens which I have told thee shall come to pass, and the *Bride* shall appear, and she coming forth, shall be seen, that now is withdrawn from the earth. And whosoever is delivered from the aforesaid evils shall see my wonders: For my Son *Jesus* shall be revealed with those that be with him.

Here the subject closes, consequently there should be a full stop. The language is plain, speaking of the 2d coming of the Lord from heaven, as the *Bride*, the *New Jerusalem*, coming forth, descending from heaven. The tokens, the aforesaid evils which was told him should come to pass, is the coming of the Lord in glory. We will notice them. (5.) Nevertheless, as concerning the tokens, behold the days shall come that they which dwell upon the earth shall be taken in a great number. And the way of truth shall be hidden, and the land shall be barren of faith. But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago. But if the Most High grant thee to live, thou shalt see after the third trumpet, that the sun shall suddenly shine again in the night, and the moon thrice in the day. And blood shall drop out of the wood, and the stone shall give his voice, and the people shall be troubled. And even he shall rule (with a rod of iron) whom they looked not for that dwell upon the earth. And the fowls shall take their flight away together. And salt water shall be found in the sweet, and all friends shall destroy one another. Then shall wit hide itself, and understanding withdraw itself into his secret chamber, and shall be sought of many, and yet not found. Then shall unrighteousness and incontinency be multiplied upon earth. One land also shall ask another, and say, is righteousness that maketh a man righteous gone through thee! and it shall say, No. At the same time shall men hope, and nothing obtain. They shall labor but their ways shall not prosper.

The trumpet here being called the third, affords ground for cavailing for those who have not faith. The 3 last trumpets of the 7, recorded in the Revelation, have a marked designation peculiar from the rest. A woe by each is pronounced against the inhabitants of the earth; and the 3 so designated closes the seven. And what impropriety is there in calling the last of the 3, the third trumpet? I see none. Again, 6; 11. O Lord, that barest rule, if I have found favor in thy sight, I beseech thee, shew thy servant the end of thy tokens, whereof thou shewest me part the last night. So he answered, and said unto me, Stand up upon thy feet, and hear a mighty sounding voice. And therefore when it speaketh be not afraid: for the word is of the end, and the foundation of the earth is understood. And it said, Behold, the days come that I will begin to draw nigh and to visit them that dwell upon the

earth, and will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of *Sion* shall be fulfilled; and when the world, that shall begin to vanish away, shall be finished, then will I shew these tokens: The books shall be opened before the firmament, and they shall see altogether. And the trumpet shall give a sound, which when any man heareth, they shall be suddenly afraid. At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in 3 hours they shall not run. Whosoever remaineth from all these that I have told thee, shall escape, and see my salvation, and the end of your world. And the men that are received shall see it, who have not tasted death from their birth: And the heart of the inhabitant shall be changed, and turned into another meaning. For evil shall be put out, and deceit shall be quenched: As for faith it shall flourish, corruption shall be overcome, and the truth which hath been so long without fruit shall be declared.

I would ask, is not this book of *Esdra's*, the very truth here alluded to? I answer, It is, verily. Brethren, it is now declared, and *Jesus* our Shepherd will soon appear. Hallelujah to the King of kings! for the Lord God Omnipotent reigneth, and we will praise him.

We understand, the language is plain, the tokens above noticed immediately precede the 2d coming of the Lord.

Esdra's is next informed near the time of the first Advent, which says: And they that remain shall rejoice within 400 years. After these years shall my Son *Christ* die, and all men that have life. They that remain (live) to the time of his Advent, shall within 400 years hence, rejoice. Here we understand is the office work of the Holy Ghost, by which certain individuals are informed that they shall not see death until they see the Lord's *Christ*. We have two witnesses recorded in *Luke*, 2d chapter, *Simeon* and *Anna*, who remained, that rejoiced within 400 years, which years ended 57 years before *Christ*. Therefore we understand it was not the whole Jewish nation that witnessed, but those whom the Holy Ghost had informed over 57 years before, that they should not die, e'er the appearing of the Holy One. After these (400) years shall my Son *Christ* die, not at the end of these years, as some would arbitrarily have it, but afterwards, and all men that have life. The time here is limited, only by the judgment. The time specified for the first Advent, was not for the benefit of *Esdra's*, but for those who should receive the book, for whose benefit it was revealed, that by this they should understand and know it was the word of the Lord. (15.) Behold, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord: And cause them to be written on paper: for they are faithful and true. Fear not the imaginations against thee: Let not the incredulity of them trouble thee, that speak against thee. For all the unfaithful shall die, in their unfaithfulness. Behold, saith the Lord, I will bring plagues upon the world; the sword, famine, death and destruction. For wickedness hath exceedingly polluted the whole earth, and their burlful works are fulfilled. Therefore saith the Lord, I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves: Behold, the innocent and righteous blood crieth unto me, and the souls of the just complain continually. And therefore saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them. Behold, my people are led as a flock to the slaughter: I will not suffer them now to dwell in the land of *Egypt*: But I will bring them with a mighty hand & a stretched out arm, and smite *Egypt* with plagues, as before, and will destroy all the land thereof.

Brethren, this is the word of the Lord, it speaks unto you, be not slow of heart to believe, receive it, search it diligently, and may the Lord bless you; yes, he surely will. Amen.

D. B. GIBBS.

West Becket, Mass., Nov. 23, 1845.

LETTER FROM BRO. MATTHIAS.

PAT-HOGUE, N. Y. Dec. 3, 1845.

DEAR BRO. JACOBS:—

I now reside in this place. There are a few here who believe our past experience was of God; and are looking for the glorious appearing of the great God and our Savior *Jesus Christ*; and are ready to do his will—waiting for marching orders, to go up and "take the Kingdom."

I like your article on the "Stone cut out of the mountain." It is appropriate truth, and meat in season; and will prevail among all those who love the appearing of our Lord and what is more; it is our last lesson till we come into the possession of all things. This truth will try adventists like fire, and we shall soon find that we are in the "VALLEY OF DECISION", and it will soon appear whether our brethren are REALLY concerned for the conversion of sinners, or UNWILLING to have the kingdom come. I must confess, I suspect their sincerity. There is something BEHIND this unseasonable, and unscriptural solicitude for sinners. It can not really exist in the heart that believes God has led us in our past experience; and that now loves and expects the immediate appearing of *Christ*. I send you 2.00, from brethren in this place, to help you publish your vigorous and healthy paper.

Yours, looking for the Kingdom, and anxious to take it.
BARNET MATTHIAS.

LETTER FROM BRO. HOWELLS.

HAMILTON, O, Dec. 6th 1845.

DEAR BROTHER:—

I hope your paper will be sustained. It contains some excellent articles; but I am sorry to say, that some of them do not seem to be dictated by the spirit of *Christ*. O, my dear brother! "what manner of persons ought we to be, in all holy conversation and godliness; looking for and hasting unto the coming of the day of God?" and "waiting for the appearing of our Lord *Jesus Christ*"? May the Lord deeply embue your spirit, and all those who may write for your paper, with the spirit of *Jesus*, so that there may be no hard feelings towards those who may honestly differ with you in some things, but yet are animated by the same precious hope, which has been your support and solace, in all your tribulations, which you have been called to endure. May the Lord guide you by his counsel, that when *Christ*, who is our life, shall appear, we may also appear with him in glory.

Yours, Respectfully.

JOSEPH HOWELLS.

THE DAY-STAR.

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

CINCINNATI, DECEMBER 13, 1845.

CONFERENCE.

I am requested to state that there will be a Second Advent Conference, (providence permitting) held in *Cleveland*, O, commencing Jan. 1, 1846, to continue over the following Lords day. The friends generally are invited to attend. I shall endeavor, by the help of the Lord, to be the e.

The article of Bro. Rutledge, on "the 1000 years" &c. is resumed; but of necessity, published only in part, as the whole would fill the single number.

For the want of funds, we have been obliged again, to re-ort to the single number; in consequence of which a number of valuable communications are crowded out. I am in hopes sufficient means will be received to publish the double number again next week.

THE SEVENTH TRUMPET.

There is no such expression in the Bible as "seventh trumpet." Let us be careful to make use of Bible terms in conveying our ideas, and we shall be less liable to fall into error. "The Seventh angel sounded." (Rev. 11: 15.) Bro. Whiting renders the term "angel" in this text, "messenger."

The idea, with this view, is perfectly clear, and

intelligible. A messenger, cannot be such, without a message. The seventh messenger then, has some message to deliver to the inhabitants of the earth. His work is not to dash in pieces the nations "like a potter's vessel," but to carry a message.

The events unfolded under the message of the seventh messenger, are seven in number, as follows:—

1. Great voices in heaven, saying, the kingdoms of this world are become the kingdom of our Lord, and his Christ, and he shall reign for ever and ever.

2. The four and twenty elders 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 reigned.

3. The nations were angry.

4. Thy wrath is come.

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

6. That thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great.

7. And shouldst destroy them which destroy the earth.

How plain, that immortality does not come until the 6th event, under the work of this messenger. Paul's "last trump" (1 Cor. 15: 52,) and "trump of God," (1 Thess. 4: 16,) which bring the resurrection of the dead, are entirely different from the message of the "seventh messenger"; but synchronise with the 6th event under that message. It is susceptible of clearer proof, that we have reached the 5th event under the message of the "seventh messenger," than that the "sixth angel" ceased his work in 1840, or 1844; though the evidence of that fact is conclusive, and has always formed the strongest link in the chain of evidence, that the Lord is near. To give up the evidence, that the "seventh messenger," has been sounding better than one year, we have no other alternative but to abandon the whole ground, if we would be "consistent." But the evidence of our glorious reward is too plain, for any true believer to yield to any such temptations.

THE SHUT DOOR.

Those who oppose the doctrine of the "shut door," seem to have no disposition to learn our real views of that matter. With them, it seems to be a matter of policy to remain "willingly ignorant," that they may thereby "deceive the hearts of the simple." Thus they point at us, and say to the enquirer, "they believe the Bridegroom has come—in effect, the Lord has come," &c.

To remove any difficulty that may exist upon the minds of honest enquirers, I will once more, briefly allude to the parable of the ten virgins, (Mat. 25: 1-11.)

What "Kingdom of Heaven," is here likened unto ten virgins? Opposers tell us, that the Kingdom of heaven here mentioned, embraces the King, with all his subjects; But this cannot be—neither has Brethren Miller, Himes, Litch, or any other Adventist presented us such a view. The "Kingdom of heaven" here likened, is the living subjects prior to the coming of the Lord. Such is Advent orthodoxy, and such, the harmony of the parable requires.

If the King was included in this Kingdom, the absurdity would be involved, of Jesus Christ also, taking his lamp, and going forth to meet himself.

All Adventists believe, or profess to, at least, that some part of this parable is fulfilled. Consequently they can not fault our idea of the Kingdom. All such believe that the subjects of the Kingdom have taken their lamps and gone forth to meet the Bridegroom. All agree that a "great and effectual door has been open, for spreading the intelligence contained in the expressions, "took their lamps and went forth" and "Behold the Bridegroom cometh, go ye out to meet him." So far there is no complaint—up to that point, consistent Adventists were as great fanatics, as they now esteem the "shut door" folks to be. Further than this, they all preached that we were in the "tarrying time," after 1843, ended: So Bro. Miller and Himes, preached in this city: And still further than this, they all helped sound the Midnight Cry in the fall of 1844. And not one soul of them has ever been able to prove other than that the parable was then fulfilled down to the 8th verse, nor have they dared to attempt it. Very well, say they, "but the Bridegroom did not come." Neither did my Lord say that the Bridegroom would come. What did he say? He said the Kingdom of heaven (the subjects only) should be likened to such a circumstance. How was it likened to such a circumstance? Plain enough; for they could go no further.

They had done all they could, to make the world hear, and believe, on this subject, and from that day (Oct. 1844,) to this, not one spark of interest or vitality has been added to the movement, and not one conversion since that time, to where there were one thousand, in the same length of time before that period, as they very well know. Therefore, if we believed any part of the parable fulfilled, we could not go back, and be either safe, or "consistent," and get forward we could not.

And for my part I have no disposition to have the thing otherwise than it is. The door is shut, to all intents and purposes, and our brethren of the "Herald" and "Voice of Truth," after kicking against it furiously for one year, ought now to be satisfied, and let it alone. If God wants it open, he will take his own way to open it.

"Patience" becomes us now; that "after having done the will of God, we may receive the promises."

But where is the consistency of those that fight against the shut door? They all admit that the 2d Advent movement is a subject of prophecy: Bro. Wetlee. (sometimes called President Wetlee—I mean no disrespect, but conscientiously object to human titles,) in his recent lectures in this city, admitted that the midnight cry had been sounding 27 years, if I am correctly informed. Consequently, the parable of the virgins, a part of it at least, has been in process of fulfilment for that length of time.

Every intelligent individual knows what the Advent movement has been, for it lies within the compass of our recollection. This cause has witnessed a continued wide spreading prosperity, without a parallel in the history of the church, up to the autumn of 1844. At, and a season prior to that time, a band of more loving hearts never made the hills and valleys ring with joyful notes of praise to God. Since that time, they have been rent into a thousand fragments. Numberless prayers, (that all who joined their voices in echoing the cry "Behold he cometh," might "be one.") have been unavailing. Tears have run down like water, but all in vain. The unaffected sorrow, upon seeing our dear friends "look back"

—face towards "Sodom and Egypt," has led us to exclaim, O, that they had died! If some body had shot them, or knocked their brains out, or burned them alive, then we would have rejoiced in glorious hope of seeing them in the Resurrection to eternal life.

Now let Bro. Wetlee, or any other brother answer, what prophecy has the distractions in the Advent ranks during the past year, fulfilled? Just admit that the 10th verse is fulfilled, or back out of the idea that any part of the Advent movement in the past, is a subject of prophecy in this parable, and thus prove your consistency.

FOREIGN NEWS.

The news by the Hibernia, that arrived at Boston on the 27th ult. furnishes evidence that the "Words of God" relative to the "time of trouble, such as never was since there was a nation", are about to be rapidly fulfilled.

The following items are from the "Liverpool Chronicle."

PROSPECT OF FAMINE IN ENGLAND.

"Famine—gaunt, horrible, destroying famine seems impending. Fears have seized the public mind. In Ireland matters look appalling—in England gloomy. The granaries of the continent are exhausted. The corn fields of the Vistula, the Danube, and the Elbe, are barely sufficient for the local wants of the inhabitants. The nation is in commotion; and the cry of "Open the ports and let in corn, duty free!" is heard on all sides, reverberated from every part of the Empire.

The "pressure from without" has made itself heard in Downing street. A third part of the potatoe crop in Ireland is destroyed. The Government has sent scientific professors to the scene of the mischief, and the awful truth is out that this large portion of the people's food—the esculent that Cobbett abhorred—is unfit for use. What is to be done in this terrible, this unlooked-for emergency? "Open the ports!" is the exclamation; and there stands the shivering Premier, like a reed in the wind, paralysed between affection for his sliding scale and the horrors of public famine. There he is, balancing the pros and cons. But necessity is superior to consistency, superior even to law. The ports must be opened. O'Connell, who assumes to be the tribune of the Irish people goes beyond this. He demands a grant of public money to the extent of a million and a half, to be expended in the purchase of food—he calls for a tax of fifty per cent upon the absentees, and a tax of ten per cent on the residents—he asks for the prohibition of corn and provisions leaving the island—and the prevention of distilleries consuming grain. Large demands these—will they be conceded? A day or two will solve the question; and in the meantime speculation will find a wide margin for the exercise of its ingenuity.

WARLIKE PREPARATIONS.

There is evidently a screw loose between us & some or other of the countries from which, according to royal speeches, we are everlastingly receiving assurances of love and amity. Preparations for sudden hostilities is going on in all directions. Signs of the *qui vive* are to be traced in every quarter. Old fortifications are being repaired, added to, and strengthened. New ones are being erected. There is an unusual bustle in the naval yards, as well as in the arsenals. Ships are being made ready up to that point from which they could at once be pushed into immediate service. Those in service are gradually increasing their crews to the war complement, while a large fleet, delicately called "an experimental squadron," as an army of observation, is sometimes designated a *cordon sanitaire*, is in high order, and fully manned, prepared for a dash to any part of the world, and against any enemy against whom it may be required. But what is it all for, what is it all about?"

The writer goes on to suggest that the probable cause of this manœuvre, is the recent marriage of the son of Louis Philippi, to a sister of the Queen

of Spain:—Others suggest that it is the Orregon question, &c. But no one suggests that it is a preparation for "the battle of the Great day".

THE THOUSAND YEARS OF REVELATIONS 20:

(CONTINUED.)

All will be raised 'at that time.' Will 'that time of trouble such as never was,' continue a thousand years? We should think it would continue no part of the 1000 years, if the devil to be bound is the only agency that deceives the world, when the Lord himself has personally come down from heaven, laid hold of him and shut him up in prison, and taken away his power to deceive for that time. We should think in such a case nothing but peace would be found on earth. But, if some rise to shame and everlasting contempt, at, and not till the end of 1000 years from the time the great trouble commences, then, either they do not rise "at that time" (and then the angel is contradicted,) or that trouble lasts 1000 years.

Matt. 12: 41; "The men of Nineveh shall rise in judgment with this generation and shall condemn it; because they repented at the preaching of Jonas; & behold a greater than Jonas is here." Against the evidence from this passage, in favor of the doctrine for which I contend, it has been said that this passage must not be understood as referring to the resurrection at all, because, forsooth, it speaks of rising in judgment. It being assumed that the resurrection and judgment were so perfectly distinct in point of time, that there is no necessary connection between them. Now, we are at a loss to tell how an individual who is dead and in his grave, and hence knows nothing at all, can rise up with another, in the same condition, and condemn him. Whatever decision, in the mind and counsels of God may have taken place before the resurrection, in reference to the characters and destinies of all men, it must be perfectly clear that the words, judged, and judgment, are used, in reference to the actual resurrection, and execution. Else neither Jews nor Ninevites would rise up in the judgment at all, but after it. And then, Christ must have been wrong, and told an untruth, when he said the one would rise up in the judgment with the other. Was He wrong? This saying they rise up, while dead and decomposed in their graves, and knowing nothing, is to me a species of spiritualising which I do not admire. An attempt to make the expression, "rise in judgment," mean any thing else than an actual resurrection, is to my mind, rather equivocal. Well then, in this passage Christ expressly declares that the condemned and condemners will rise up together. Those that repented, under less favorable circumstances, and those who repented not, under more favorable circumstances. The Ninevites repented. Then will they not be among those whose names are in the book of life, who "are blessed and holy," and on whom, the second death will have no power! The Jews did not repent, they will be condemned. Then will they not be among those who will be cast into the lake of fire, which is the second death? Then both rise at once, not at points of time 1000 years distinct.

Matt. 13: 24-30; "The Kingdom of heaven is likened unto a man which sowed good seed in his field, but, while men slept, his enemy came and sowed tares among the wheat, and went his way. But, when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up? But, he said Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest, I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn."

This parable is thus explained by the Lord. (ver. 36: 43;) When the disciples asked him in private, saying, "Declare unto us the parable of the tares of the field, he answered and said unto

them, He that sowed the good seed is the Son of Man; the field is the world; the good seed is the children of the Kingdom, but the tares are the children of the wicked one. The enemy that sowed them is the Devil: the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered & burned in the fire; so shall it be at the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his Kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father." Now, here we are told, that, the field is the world, the good seed are the children of the Kingdom (or of God): the tares are the children of the wicked: the reapers are the angels; and the harvest is the end of the world.—And that then, at the time of harvest, the reapers being sent forth, shall gather out of the field or world, all that offend, &c., and burn them. Now is the wheat gathered into the garner sooner than these are burned? Is not this burning the tares, the same as the burning up of all the proud and all that do wickedly, that it leaves them neither root nor branch? Mal. 4: 1. And the same as casting them into the lake of fire? (Rev. 20: 15.) So it seems to me. And is it not the same as the time when the Lord is revealed in flaming fire, taking vengeance on them that know not God and obey not the gospel, punishing them with everlasting destruction! 2 Thess. 1: 7-10. How then can the wicked remain buried in the earth 1000 years after it is cleansed and renewed, and 1000 years after the wheat, children of the Kingdom, is gathered into it? This passage does most clearly, to my mind, teach the resurrection of both righteous and wicked at the same time. The only way I can see to evade the force of the argument, is to say that the passage has no relation to any of the wicked but those living at the time of the Lord's coming. And then it would involve the conclusion that they must be burned up twice, or else have no resurrection at the end of the 1000 years. But, if it only relates to the living among the wicked, by what rule can it be made to relate to any more of the righteous than those living when the Lord comes! Certainly there is no better reason to suppose it includes all of the one class, than that it does of the other.

Matt. 25: 31-46; "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels. For I was an hungered, and ye gave me no meat; I was thirsty, & ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered; or athirst; or a stranger; or naked; or in prison; and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not unto me. And these shall go away into everlasting punishment, but the righteous into life eternal."

It appears to me that the doctrine of this passage is so obvious, that a man's mind must have a perfect bias, if he does not discover it. The righteous and the wicked are promiscuously interpersed among each other. The righteous and wicked dead lie promiscuously together in the grave. The time is here pointed to when the Lord will come and separate them. This time is when he comes in his glory and sits on the throne of his glory. It will be "all nations," and he shall separate them as a shepherd divideth his sheep from the goats. And, the obvious design of the whole passage is to show that the whole are before the Judge at the same time. "But," says one, "that don't prove that all rise at the same time." Well, I would ask a few questions. When do the dead rise? Is it, when the Lord comes? or before he comes? or after he comes? It can't be after he comes, if when he comes they are all gathered before him. Unless, indeed we take the absurd position, that some have, that the dead do stand before God, undergo an investigation, for charges—ask questions—hear sentences—and receive rewards—while dead in their graves—decayed and mouldered away to dust, without organization, identity, thought, knowledge, or any intelligent existence. None will say it is before his coming, (unless such as those whose faith and practice is not regulated by the Bible.) For Paul says, 1 Thess. 4: 16; "The Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God, and (not till then) the dead in Christ shall rise first." Then, any how, the saints rise at His coming. Now it will not do to say there will be a thousand years between the resurrection of the righteous and wicked, or any period of time, that will admit of the idea, that the righteous will have received their reward, and entered upon the inheritance before the resurrection of the wicked. For the passage shows clearly, that the saints do not receive their reward and enter upon the possession of their inheritance, until the wicked stand before the Judge.—They are present—they see the Judge (Rev. 1: 7;) and righteous, (Luke 13;) and receive, and hear, and understand their sentence at the same time. And then they go away into everlasting punishment. Now the theory of the two resurrections, one at, and the other 1000 years after Christ's coming, goes to say, the wicked will not rise, nor stand before the Son of man, nor see him, nor hear and receive their sentence, nor go into everlasting punishment, when he comes, at all. But, then it is said, "the passage relates only to the living wicked, at Christ's coming." Then be consistent, and say it relates only to the living righteous at Christ's coming. And that the living wicked, who then go into everlasting punishment, will not rise again at the end of the 1000 years.

[TO BE CONTINUED.]

LETTER FROM BRO. ASHTON.

Piqua, O., Dec. 10, 1845.

DEAR BRO. JACOBS:—

My health has been failing fast for some months—I am not able to be about much of the time. If it were not for the reviving hope of seeing the King of Zion in all his beauty and glory, I do not know but I should sink and die; but believing our redemption draws nigh, I am waiting patiently. I now stand alone in our town, and they seek my life to take it away. Bro. Clark lives a little above the town—he stands firm. My dear wife does not oppose me; nay, she believes the most of the Advent views, except definite time—she is not weaned off from the nominal churches.—I have so little confidence in their teaching that I have no desire to mingle with them. I find in these perilous times there is nothing like the sure word of prophecy. I am contending for the faith once delivered to the saints. The Episcopal Methodist have a protracted meeting—it has been going on towards two weeks; as yet I have heard of no excitement: I suppose they are anxious to get a revival, so as to prove the door is open: my mind is not fully decided on the shut door. I have been much edified and comforted by thy little sheet, and hope it may be continued until the Lord shall come. I have seen some things in the "Day Star" that I can not agree with, but I say, let us have all the light we can get in this cloudy and dark day.

I am so feeble I must close: with much love to thee and thine and all the brethren and sisters.

D. ASHTON.

RECEIPTS—R Patton; J T Hough; Joseph Howells, 1.00; From friends in Philadelphia, 4.00; N Bond, 1.00; Barnett Matthias, 2.00; Henry Emmons, 1.00; David W Miller; D Ashton 1.00, and 1.00 for W Clark; J. Hamilton, 1.00.