K. JACOBS, Editor & Publisher.

"WE HAVE ALSO A BORE SURE WORD OF PERCENTEY; WHEREUNTO YE BO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHIPPERS IN A BARE PLACE, UNTIL THEE DAY DAWN, AND THE BAY-STAR ARISE IN YOUR HEARTS "-2 Pet. 1, 19.

C. CLARE,

Volume 8.

CINCINNATI, SATURDAY, NOVEMBER 8, 1845.

NEMBER 5.

THE DAY-STAR

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

All commercations 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 Val. of 13 numbers, (in advance) to sees who are able to pay, and gratis to those who are

FOR THE "DAY-STAR"

LIXES.

(BY P. TIFFARY.)

A pilgrim in this lonely band, Among the poor and not the gread, Of earth's afficted ones: O. this is not the home for me. Its pleasures all are vanity, To Zione grosning sons.

But there's a land-a better land: For those that in that day shall stand-A land for all the bles't;---'T was purchased by the Son of God, For we who bore the chastening rod, To gain an endless rest.

T is for this land we grown and sigh, And our redemption sure is nigh-We soon the King sha'l see:-Yer, soon the struggle will be o'er, And we shall gain bright Edens shore-Redeemed from minery.

Letter from Bro. Peavey.

Orwego, N. Y., Oct. 23, 1845.

DEAR BRO. JACOBS :-

I embrace the first opportunity that I have had since reading your request, (which was more than a week ago,) to send you a few lines. It would indeed be gratifying to me to visit the little company of outcasts in Cincinnati, and other places at the West, could I see it duty so to do. But when I look over the wide field there is en this side of the mountains, and lakes, and take a view of the scattered, destitute condition of the sheep, with but here and there a shepherd to give them meat in due season: I see that it would not be right for me to leave it, for the sake of gratifying my own feelings in visiting a field that is already much better supplied by the faithful le already much better supplied by the faithful la-bors of my dear brethren Jacobs, Cook, and Pickands: In addition to this, you are better sup-plied with papers. With the exception of here and there a copy of the "Day Star," we have no papers here that have not proved resease to the trust reposed in them. The "Hope of Israel," and the "Hope Within the Veil" have coased to be what their titles indicate, and have-run off into the "Gulf-Stream" of uncertainty with the ald" and "Voice of Truth"; femishing ined of feeding the household.

wely we can say that we are now in the wil-

Howel, from Maine, was with us. He came filled with the blessings of the Gospel of Christ: And in these days of famine for hearing the word of the Lord, I assure you it was a rich feast. The plain, searching, eternal, burning truth of God relative to the closed door, the termination of the 2300 days, and consequent cleansing of the Sanctuary; the washing of one another's feet according to the example, and commandment of Jesus, the holy salutation, and the gathering of all God's Israel to the marriage supper of the Lamb on the 15th of the approaching moon, were brought to bear upon our naked hearts, and we were made to realize what it is to be John's little children of the last time, keeping the commandments of God that we may have a right to the tree of life and enter in through the gates into the city.

We closed on first day evening, (or rather Monday morning, for it was past midnight) by observing the supper, and washing the saint's feet, and l assure you it was a time that will not soon be forgotten. We proved the saying of Jesus to be true to a demonstration,—"If ye know these things, happy are ye if ye do them." Bro. Howel has returned to the East. I expect to remain in this part of the flaste about a feature of the flast a feature of the flas this part of the State about a fortnight, and then go to Boston, where we expect to hold a Conference of the faithful, to commence 7th day morning, Nov. 28th, and continue till the saints are gathered to the supper. O glory to God for the prespect of meeting all the faithful so soon in the

everlasting Kingdom.

Having referred to the cleansing of the Sanctuary, I will say a few words upon it; as there seems to be many who understand that the 2000 cleansed. First, What is the Sanctuary ! When I was preaching in '43 the question occasionally occurred to me, why did not Daniel ask Gabriel what that Sanctuary was, and how it was cleansed! Within a few months that difficulty has been removed, and I have become perfectly satisfied why that question was not proposed. It is simply this: Daniel was perfectly acquainted with that Sanctuary, and the manner of its cleansing; therefore he needed no instruction upon it. This being the case the question then arises why did he not record his understanding of it for our benefit? The answer is this, the vision was to tarry, and then it was to speak and not lie. But how was it to speak! Answer. In the midnight cry; which was composed of the types based on the termination of the 2300 days and other periods last autumn: and in thus speaking God designed to bring before our minds these evidences relating to this subject with which Daniel was so familiar and thus lead us to view it in the same light that he did. This being the case you will at once perceive that in case Daniel had a correct view of the matter, we shall also obtain a correct view of it.

Now then, what view had Daniel of this question! By turning to ch. 9: 16, 17, you will find him praying God to turn his fury away from Jerusalem, and cause his face to shine upon his Sanctuary which was desolate, &c. Just observe, he speaks of it as a matter with which he is fa-Surely we can say that we are now in the wilderdersess of the people, where God is pleading with
the face to face, and purging out all the rebels;
like as he pleaded with our fathers in the wilderdersess of the land of Egypt, and purged the rebels from them. God grane that we may learn the
lesses-that he designed we should learn from these
lesses-that he designed we should learn from these
lesses that he code of the world are come. I
am only account for the multitude of rebels, and
which were written for our admentition,
upon when the code of the world are come. I
am only account for the multitude of rebels, and
which were written for our admentition,
upon which are falling on every hand, by
considering well the types and committee which
field has given these to admentic many pages.
We have just closed an interesting and pages.

We have just confirmed. Now turn to Heb. 9: 1-5, and you will find it to be the tempton on the time of the given country in the duties and privileges of the duties and privi millar. We all observe that it was a Sanctuary

for the tabernacle: this temple lay desolate at the time Daniel offered his prayer, but was afterwards rebuilt under the edict of Cyrus: but again destroyed by Titus, and was to be trodden down to the end of the 2300 days. Here we have the type, and the antitype: The Levitical priest-hood the ministers of the one, and Christ the minister of the other.

Now compare Lev. 16: with Heb. 9:, and you will observe that that Sanctuary was cleaned on the 10th day of every 7th month. This cleansing was a type of what Christ was eventually to perform. But when is this to be done? Answer. Unto 2300 days, then shall the Sanctuary be cleansed. This work was performed last autumn in the antitype by our great high priest. Now we can see that Daniel was perfectly acquainted with these types, and could also see that Christ was the antitype of theirs, hence the reason for not well. making the enquiries before referred to. Well now the speaking of the vision through these types last autumn, when it spoke and did not lie, brought us to view it in the same light that Daniel did, which to my mind is the correct view be-yond all question. Now we can understand that what God declared should take place at the close of those days, has had its accomplishment. The passing of the time then beyond our expectation, has simply shown that our mistake was in the inferential connexion that we made of the coming of Christ in power and great glory, and the termination of those days. There, began the Jubilee, and this autumn it terminates, and on the fifteenth of the seventh month God's Israel will be gathered to the Marriage Supper of the days terminated last autumn, who do not see Lamb. Now ye way-worn pilgrims, lift up your clearly what the Sanctuary is, or how it was heads and rejoice, the year of redemption has come. Amen.

G. W. PEAVEY.

P. S .- Since writing most of the foregoing (for I have had to write it at intervals, between the meetings,) we have had another precious heart-searching time in Volney: Our meeting closed yesterday morning about two o'clock. I am now in Oswego, where we have a meeting to-day: There are a few precious souls here who love the plain simple truth. They have been famishing for months under the labors of evil servants. Well, glory to God, for deliverance is at hand. Yours, is at hand.

G. W. P.

THE DAY-STAR.

CINCINNATI, NOVEMBER 8, 1845.

THE STONE.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Dan. 2: 34.

While the personal coming of the Lord Jesus Christ to sit upon the Throne of His Father David, and reign over the house of Jacob forever,

greations here presented differ widely from brought into the presence of God where there is Median" these of the stille fleeli, who have been rendered fulness of joy? And must the declaration of Paul This, I believe to be true of all the other kingvery dear, in that they have boldly faced this that the wicked are to "be punished with ever- doms; and the language has proved nothing opderk-dark storm of increasing opesition till this lasting destruction from the presence of God, and posing the idea that the subjects of the Fifth hear-I shall have this consolation:-I shall not the glory of his power, when He shall COME, Kingdom, are the prominent actors in breaking be abandoned by a single honest hearted follower of the meek and lowly Jesus, without an effort at least, on their part, to show me where I have if I go and prepare a place for you, I will come erred. Those that have followed the Lamb whithersoever he goeth, have seen too clearly the he comes, it is not for them to help Him prepare a are what is to befall them in the last days. See falacy of trusting in man, to be greatly moved by place; but to take them to a prepared place. any mere human scheme. I believe God's people ought to be, if they are not now, capable of discovering whether a testimony bears the Divine impress; and why should they not! since the Spirit is promised to lead them into all truth. In what I have to say, I appeal to the words which were given to judge men in the last day :- Those words will show whether these things are truth, or the mere idle speculations of an ambitious mind.

What is the Stone that smites the image spoken of in the text quoted? The Lord is able to answer this question-let us listen to Him.

"And in the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed: And the Kingdom shall not be left to other people, but IT shall break in pieces and consume all these kingdoms, and IT shall stand for ever. Forasmuch as thou sawest that the Stone was cut out of the mountain without hands, and that # break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the in-terpretation thereof, SURE." ver. 44, 45.

The Stone then, is the Kingdom, not composed of, but set up by, the God of heaven, and that too in, and not after, the days of certain kings that are to be consumed by the Stone.

We have been wont to suppose that this Stone, in its work of smiting the image, was the appearing of Christ in person, with all his saints in their immortal, or changed state; and thus have contended that the Kingdom must at that point, be found in its perfected form: But there are objections in my mind to this view. A perfect Kingdom requires a King, Territory, Laws, and Subjects. And a territory cannot smite-Laws, in the abstract, cannot break in pieces and destroy, and a King does not go to war alone-not even the King of Heaven: for he is always anoken of in the work of overthrowing his enemies, as accompanied with his army. Again, the plain language forbids the idea of the Kingdom being in its perfected form, at the time it breaks the image. It was "cut out without hands." Where shall I go to prove that Christ in person, is cut out of a mountain! (or government). The Kingdone to be set up on the earth, is God's; and Christ is plessed King over that Kingdom. Since it is God's Kingdom, wherein can it be said of Thirlet, that 'lie to cut out, or separated from God's Kingdom! But this is true of the subjects of God's Kingdom. They are recognised as bethe separated from the Kingdoms of this worldcalled to come out of Babyim lest they be parta-Ners of her plagues. Their separation from all darthly governments, whether Civil, or Ecclesitetic, has not been the result of human plans, nor the work of human hands; but a crucifying work -a work of God. Again, it BECOMES a great fidentiate (or governable) and fills the whole worth. "Can Christ becally greated the folial wurft, "Can Chrifte becelle greiter than is is! "Sin the ballete improve the Ringston God, or God, or THE LOUIS CHART OWN THE

to be glorified in his saints," fall to the ground ! the others, before the glory of that Kingdom is Christ says, I go to prepare a place for you : and consummated.

four beasts, he says, (ver. 13;)

before Him. And there was given him dominnot pass away, and his Kingdom that which shall glory is like the firetling of his bullock, and his dominion is an everlasting dominion, which shall not be destroyed.'

If we are as anxious as Daniel was, to know remain in darkness. That answer is plain, for seh." Daniel says, "He told me, and made me know the interpretation of the things."

shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever."

en to Daniel, by "one of them that stood by."

proves that when "the time came that the saints possessed the Kingdom," it was not till after "judgment was given to the saints of the Most High." I know of no Advent believer that has ever attempted to prove that the saints did not, in some form, possess the Kingdom, the moment they were made immortal. Those who claim that the gathering of the saints to Palestine, to compose the Kingdom with Christ in person, before it smites the image, will here find themselves in another difficulta

What Advent believer in the land, can make Paul, Situs, and others were engaged. out a case of heresy, in making the saints the actors in breaking and taking the Kingdom, in as plain a connexion as this, without conde himself! It has been a work in which every one of as have been engaged, in proclaiming that "The Kingdom of Heaven shall be likened unto ten virgins" dec.,-thus admitting that there is a form, in which the Kingdost of Heaven exists, without the personal presents of the Many. The per mete vor w combjete comprised gradi efermania. It was not 3 ofter they die Moder, that even the Manganer out and applicable the fife the Charles Historia course.

before his coronation. Dam. 5: 31.

Jacob, in pronouncing his blessing on his sons. again, and receive you unto myself," &c. When tells them that the things of which he speaks. Gen. 49: 1. Shiloh was to come out of the That the subjects of this Kingdom are the estimate of Judah, and eventually to "wash his garpecial actors, or agents, in this work of breaking ments in wine, and his clothes in the blood of in pieces the image, asems to me to be further sub- grapes." Rev. 14: 18-20; Heb. 7: 14; Rev. 5: 5. stantiated in Dan. 7: After giving a descrip. But from the tribe of Joseph was to arise "the tion of the four kingdoms, under the symbol of Shepherd, the Stone of Israel." To him he says. "The blessings of thy Father have prevailed above "I saw in the night visions, and behold, one the blessings of my progenitors, unto the utmeet like the Son of Man came with the clouds of Hea- bounds of the overlasting hills; they shall be on ven, and came (not to the earth, for that is the the head of Joseph, and on the crown of the head empire of darkness, and trodden down; but) to of him that was separate from his brethren." And in Deut. 33: 13-17, after enumerating the same ion, and glory, and a Kingdom, that all people, blessings upon Joseph, and those who, like him, nations, and languages, should serve him: His were separated from their brethren, he says, "His horns [power] are like the horns of Unicorns: With them he shall push the people together to "the truth of all this," and if we can content the ends of the earth : And they are the ten thouourselves with God's own answer, we shall not sands of Ephraim, and the thousands of Manas-

Here we have as plain a statement as can be made, as to what is to take place in the LAST "These great Beasts, which are four, are four days. The horns—the Stone of Israel, that is to kings [or kingdoms, ver. 23;] which shall arise "push the people to the ends of the earth," are out of the earth. But the saints of the Most High the steen thousands of Enhancement and the thousands. the "ten thousands of Ephraim, and the thousands of Manasseh," and if being in Christ makes This is what Daniel was made to know about us "the seed of Abraham, and heirs according to the "night vision." And is it possible that so the promise," the same thing will make us the important an event as the personal coming of seed of Joseph, if we have been "separated from Christ to the earth, when his feet shall stand our brethren" for similar reasons to those which on mount Olives-when "every eye shall see separated him from his brethren. There! says him," is to take place at the point where "the one, I expected Jacobs would run into some such saints of the Most High" take the Kingdom, and wild scheme! He has gone off into the notion not one word said about it in the connexion! that the saints are to fight, and kill off the wick-Can it be denied that we have been wont to ed: But hold! my dear brother. Did you ever dwell upon the night vision, with our own explantemember that if you fall, and lose your soul, it nation apended, more than the interpretation giv. will be because you stumble over some plain truth written in this book? And remember a-An impartial reading of the 22d verse, also gain, that God has a few souls on earth, that can not be frowned down, nor frightened away from their investigations of the searching truth of God. And remember suce more, that one of the so-called, Standard Works, in the Second Advent Library, written by Bro. J. Litch, teaches the same work for the saints, only he holds that when this fighting, and burying of the dead takes place, it is when the saints are immortal; but he proved no such thing. Do not be too hasty! I believe in no other fighting than such battles of faith, as these in which Daniel, the Hebrew children,

I, at present, believe that the scriptures will harmonise upon the idea that the faith of the saints will achieve such glerious victories ever Golf's enemies, as will fully madifest them before the world, as being taught of God; and that the personal appearing of our Lord, will erown those vistories. If I am wrong, I think nothing more will be necessary than to show it from the plain word, to induce me to yield such view. And this work aftriumph I view so mear, that since this artithe has been assessed, I have been helts ques-tion whether all the little field will receive it be-

Read Obadiah 15-18; Pas. 149: 6-9; Isa. 28: shall be taken from yes, and given to a nation bringing forth the fruits thereof. And whosever 15: Rev. 2: 25-28, &c. Mark particularly, the last quotation.

"But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power be broken to shivers : Even as I received of my Father.

Some, are not only to hold fast what they have. but are so far to overcome their unbelief, as to do the works of Christ, as he declared to his disciples in John 14: 12, "He that believeth on me. the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Such are to have power over the nations, to rule them, and dash them to piecesand as the nations are all symbolised in the image, the "Stone" was to do nothing more.

Look at some of the descriptions that are given of the final desolation of the wicked .- Job 18: 11-21: here he is to be "driven from light into darkness, and chased out of the world." Prov. 2: 21. 22; They are not only to be cut off from the earth, but "rooted out of it." Psa. 25: 4-6; In this place, it is not the "Lord himself," but the angel, or messenger of the Lord, that chases them. Psa. 49: 14; Here, the upright (a term not commonly applied to a state of immortality) have dominion over them. Mal. 4: 3; Here they are trodden down, by the righteous.

I fail to find the proof of the saints being made immortal, till all the woes connected with the commencement of the 1000 years of Rev. 20:. are ended. The binding of Satan, by the angel that comes down from heaven, must close the battle of the great day; and it is at the close of that work, or in the act of binding, that salvation comes to the saints, as is proved in Rev. 12: 7-10: "And there was war in heaven: Michael and his angels fought against the Dragon; and the Dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great Dragon was cast out, [when the angel comes down to bind him, at the close of the battle.] that old Serpent, called the Devil, and Satan, which deceiveth the whole world: And he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in beaven NOW is come saleation. and strength, and THE KINGDOM OF OUR GOD, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God both day and night." It is all plain-the war in heaven will be ended, and the Kingdom come, when Christ comes. The Kingdom at that time can not "become" greater, as the only obstacle in the way of its perfection, is the "normer of the brothren." And the kingme are certainly to be broken in pieces by the Stone, before they are consumed, and driven away as cheff

Again, the stone referred to in Psa. 118: 22, clearly embraces the subjects of the Kingdom,

"Open to me the subjects of the mingroun,
"Open to me the gates of righteenesses: I will
go into them, and I, will praise the Lord. This
gits of the Lord, into which the righteens shall
unter. I will praise the: For thou bust heard
me, and become my salvalion. The Stone which
the builders refined, is become the head-stone of
the summer. This is the Lord's colony, it is mary
maken in one ones." la ess eges." State out

7.7 **Šeto**ly addo,

shall fall upon this Stone shall be broken: But on whosoever it shall fall it will grind him to pow-

The Kingdoms symbolised in the image, have over the nations: And he shall rule them with a fallen upon the subjects of God's Kingdom-trodred of iron; as the vessels of a petter shall they den them down, and dispersed them to the four winds: And it is the Stone, which Christ, as well as Daniel, says, is the Kingdom, that is to break the feet and toes in pieces—grind the whole image (or nations of the earth) to powder, or cause them to become "as the chaff of the summer threshing floor."

> In Zech. 3: 8-10, the conquoring Stone is the 'Seven Churches," or people of God, as may be seen from a careful comparison of that text with Zech. 4: 6, 10, 14; Rev. 5: 6; 4: 5; 1: 20.

I do not deny that Christ in person, is referred to under the symbol of a chief corner-stone, (1 Pet. 2: 6-8;)-as the "head-stone;" (Zech. 4: 7;) and as a "Rock;" (Matt. 16: 18; 1 Cor. 10: 4;) but my object is to show the evidence there is, of his people constituting the Stone that is to break the image before "every eye shall see him:" And it will be much regretted, if any of us have become so warped by a theory that we can not prayerfully examine this subject—though in the closing part of our pilgrimage.

All admit that the earth is the territory of the Kingdom, and that the saints are to "take the Kingdom." If God has shown us the method of taking the Kingdom, and that method differs with long cherished views of our own, to be honest, we ought to give up those views, and adopt those that God has given us-inasmuch as we are incapable of ariving to such a degree of knowledge in this mortal state, but what God can learn us something more, if we are only teachable.

The Kingdom is to be taken from the wicked nations of the earth, in the name, and by the authority of the God of Heaven; for it is written (Zech. 12: 3;) "In that day I will make (not myself constitute) Jerusalem a burdensome Stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Read from the let to the 9th ver., and the thing will appear more plain.

I will here apend a few remarks relative to the 'salvation" that is to come at the close of the battle mentioned in Rev. 12: 7-9, when the "place" of the angels, or messengers of the Dragon is found "no more in heaven." Paul to the Phillipians, 1: 28-30, after exhorting the brethren to "stand fast in one spirit, with one mind, striving (not with one another, but) together for the faith of the Gospel, says, "And in nothing terified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God." What, is the token of perdition to the wicked, and salvation to God's people, but the kind of faith that he here speaks of? And how can it be a token of perdition to the wicked, unless it stands forth in all its majesty, -just like "the faith of the Gospel" with power to "heal the sick, raise the dead, and cast out devile"-"subdue kingdome," &cc.,-a faith that can hardly be found on the earth-not in sine, as large as a "mustard seed." To those who think this view of the matter, will be delaying the coming of the Land, I would say, the scriptures are clear that Gai's people are to knew more than they have

ed to know, what time has proved we did not know by the exercise of any faith we have yet possessed. Chronology, has not proved an "evident token" of salvation—with the knowledge to precede it, but "the faith of the Gospel," when strove for in one mind, and in one Spirit, is pledged for the accomplishment of this work. It is "at the name of Jesus" that every knee shall bow, and every tongue confess, while at his personal appearing, the tcheavens and the earth flee away." Phil. 2: 9-12; Rev. 20: 11.

We are exhorted to "work out our salvation" (not set down and wait for somebody else to work it out for us); and the way in which it is to be done, is clearly laid down.

"Ye are all the children of the light, and the children of the day; We are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober, * putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to OBTAIN salvation by our Lord Jesus Christ." 1 Thess. 5:

Now brethren, if this armor has been put on, as an honest enquirer, I have a right to demand, Where are the conquests that have been won! Do they match the pattern laid down on the inspired page! While God hath "chosen you to salvation, through sanctification of the Spirit, and belief of the truth," he hath also "called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thess. 2: 13, 14; 2 Tim. 2: 10-15. Is it any less important for us to know, not only Christ, but the "power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death," than it was for Paul? It was for the means of attaining unto the resurrection from among the dead, that he suffered the loss of all things. Is it not possible that we have been too anxious for God to fulfill His part of the Covenant, before we have fulfilled ours? Thus the very thing we have deploredthe long tarrying of our Lord-after all, may prove to be the greatest mercy; and show that he has only "waited that he may be gracious."

If it be true, that, "both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren," (Heb. 2: 10, 11,) then the necessity exists for us to copy after the pattern—at least so far as he has directed. Had we been taken into the presence of the King without such conformity, would he not have been ashamed to call us brethren ! Here then is the pattern-"the Captain of our salvation" who expects his soldiers to follow him; and with this view of conformity, it is not hard to discover how he can say to them, "Well done. good and faithful"! Not only well believed, but "well done." "Though he (Christ) were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation to all them that obey him." Heb. 5: 8, 9. And he becomes that author to those who work out their salvation according to pattern. Read, 1 Pet. 1: 5-9, and see what the test of faith is before salvation comes. You here see that this salvation lies right at the "end of your faith"-Not only at the point where faith is lost in sight, but where it has embraced within its gram the last glorious promise on the record of God. Your salvation comes at the same time with those, "which came out of man tribulation"-(Rev. 7: they I may unto you, the Kingdom of God yet known, before Christ comes. We have chim: 14,) out of the "time of thoule." (Dep. 12: 1, 2,)

There can be no doubt of this, for "it is even the and to praise, the Lord set ambushments against who promises, performs the thing promised, he of u." Jer. 80: 7.

I am wall aware of the unpleasant relation I shall find myself sustaining to those who are fond of "smooth thinge," and fine reports of prosperity in the land so visibly marked with Jehovah's curse, while presenting truths like the above. There are many in the land, whose motto is "I have waited for thy salvation, O. Lord!" Yet. like the seed of Dan, for whom it was inscribed, they lie as "an adder in the path, that biteth the horse's heels, so that his rider shall fall backwards." Gen. 49: 17, 18.

From such, nothing but expressions of horror can be expected; for they will not "work out their own salvation," and find themselves in an unpleasant frame when disturbed in their casy method of "waiting" for it.

THE WARFARE.

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when once your obedience is fulfilled." 2 Cor. 10: 4, 5.

What can the expression, "having in a readiiness to revenge all disobedience," in this connexion, mean? There are a class of persons called the "elect" who cry unto God day and night, that God has promised "speedily" to avenge; (Luke 18: 8.) and that at a time when the existence of faith on the earth is questionable. I ask if these texts are not in perfect keeping with Dan. 7: 12, where judgment is given to the mints of the Most High! See also Matt. 13: 30: Rev. 14: 18. Again, what warfare is there for the saints, in which their faith is not concerned! Let the reader place his finger on such text. "And this is the victory that overcometh the world, even your faith," 1 John 5: 4.

It has been charged upon some, that they are propagating the doctrine of literally exterminating the wicked with the sword. However true this may be against Mormons, or eastern Adventists, I know not, but I do know that no such doctrines have been advanced by Adventists in this section: But I have no hesitation in saying, were it a duty enjoined upon us in the Bible, it would have been fearlessly advanced, for there are some who no leager seek to save their lives. The testimony of Joses on this point is very plain;" "ALL they that take the sword, shall perish with the sword." Matt. 26: 52.

I believe none question that the battle of the great day is referred to in Zoch. 14: 1-3, when "the Lord shall go forth, and fight against those nations, as when he fought in the day of battle." And how did the Lord fight in the day of battle? If we can find out this, we shall find out how he will fight in "the day of the Lord." Read Joshua 16: 6-14; this, I believe, is the first place where we reed that "the Lord freght." "And there was no day like that before it or offer it, that the Lord hearkened mate the velce of a men : for the Lord fought for Lorus," and the menues in which Lord finglet, with to "neath loving great stones from boaren upon them," and they like. Again, in Judges & M., it is sail, "they like in their copy and length against Maint." In Politics. 20125-20, je an appears of deliffications, "Flate "the Lord Sugar." "And when the big

time of Jacob's trouble, but he shall be saved out the children of Ammon, Moab, and Mount Seir. which were come against Judah; and they were smitten.' It was at the close of the battle, that 'they came to Jerasalem with pealtries, and harps, and trumpets, unto the house of the Lord. And the fear of the Lord was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him reet round about." This is the way he fought, and so, says the prophet, will he fight in "the day of the Lord." And who can objectthough his personal presence was not there. We shall find it much the safest in the end, to submit to all God's plans, and rejoice in them. But is it not said that "His feet shall stand in that day, upon the mount of Olives, which is before Jerusalem"! O, yes; "in that day," but it is not said that he will fight after that :-his people then, in the room of pursuing their enemies, are to "flee to the valley of the mountains." "In that day" (which I believe has begun) God will most assuredly fulfill his promise, and thus put an end to the battle. Psa. 18: 6-17; 77; 11-20; Isa. 30: 18-33: 29: 6, 7: Rev. 16: 15.

The vision (Hab. 2: 1-3;) that was to tarry, and at the end "speak and not lie" was to speak by the Lord's aghting as in the day of battle. Hab. 3: 5, 12-19.

"With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the red of his mouth, and with the breath of his lips shall he slay the wicked." Isa. 11: 4. The account following is, that "they shall not hurt nor destroy in all my holy mountain." It is "in that day" that "there shall be a root of Jesse, which shall stand for an ensign of the people;" and his rest shall be glerious. If God's people do not enter into rest when they enter into immertality, or rather "put on immortality" at what point do they find that rest? We have been in the habit of holding up to the public, one of the inconsistencies of the 1600 years millennium theory-based upon the declaration "neither shall they learn war any more," while these same Millenarians found themselves compelled (from Rev. 29: 7, 8,) to teach a contradiction of their theory, by admitting that they would learn war again at the end of the 1000 years; or at least that something should hard and destroy in the holy mountain : and at the same time we have crowded this work of judgment, in the hands of the saints, on to the other side of immortality-disturbing the repose of beeven with the soise of war, when the Lord had not apoken.

Some of no have however, found it convenient when already questioned as to Daniel's "time of teable," and the battle of "Armagedden," being the other side of the first resurrection, to waive the subject by introducing semething aims. It is militiest to say that the Bible dose not contain the proord of a heatle whose the Lord Aghte for his people, without their fith being concerned in it. On this point, I will add nothing Souther in this place -- boxing that the closing seepes of this great battle will more the proceeding of any further makesant to it; but will add a few remarks upon

Too Partir dots many him for the Bandus.

Patch, is a Beta disputable of the virtality of backler—with or arbitration of Mings bispel the, on to blag, the evidence of things not laten."

keeps the faith inviolate on his part. The faith of God is grounded upon the revelation, or testimony of God; and concerning the action on our part, in order to participate in all the promises, it is clearly set forth. Different kinds of faith are particularly described, by which we may know the true kind. A faithful description of the bad bills of an institution, are only laid down in the detector-the uses of the good ones are only dwelt upon. True faith is not a theory given to be taught by man-God teaches it by laying before us its benefits. It "cometh by hearing, and hearing by the word of God." The righteousness of faith "speaketh on this wise," "ray not in thine heart, who shall ascend into heaven' (that is to bring Christ down from above:) Or who shall descend into the deep? (that is to bring up Christ again from the dead:) But what saith The word is nigh thee, even in thy mouth. and in thy heart: that is, the word of faith, which we preach." Rom. 10: 6-8. "Without faith it is impossible to please God," from which many take it for granted that it is impossible for them to be destitute of it—seeing it is a point assumed that they do "please God." If the true bill is known by the description of the bad ones, look at some of the evidences which concern the absence of the true faith. Matt. 21: 21, 22. In the room of cautioning his disciples against presumption, in aspiring to the power of blasting a barren figtree. Christ immediately added to this privilege. that of removing mountains. Mat. 23: 23. of the Pharisees was not that they lacked in externals, but faith, with judgment and mercy, was Mark 4: 38-41. Here our Lord rebakes his disciples, because they did not extend the power of faith, to silence the storm of wind, and troubled waves. A mere profession of faith in God, is no more pecultar to professors of religion, than it is to devils; for while the former believe there is one God, the latter believe the same, and tremble, as the former will, when they are made to see that true faith has hardly existed on the earth for a long time. The age of God's power in answer to the prayer of faith, has never passed away by any decree of his; but the age of faith, has long since passed. The first church under the Gospel dispensation left their first love, and were exhorted to "repent and do the first works," or suffer the penalty of having their can-Slestick removed out of his place: And has God me mere lemient! Is the sin of unbelief less

The King of glory must seen come, and the Kingdom must be awarded to those who bring forth, not its talk only, but its fruits.

[TO ME COURTED.]

At The letters of Geo. Rushush, D.C. Tourtellet, P. Tiffany, C. K. Farneworth, O. R. L. Crosier, and E. L. H. Chamberlain, will be published in the next number,

Bro. Cook, was last heard from at Huron, on his way to the Bast.

(2) By espectations of going to the East bave been again thwasted. I have no anxiety on the subject, only to be found in the way of duty, engaged in the work of my Lord.

LETTERS AND RECEIPTS.

For the west ending Nov. Cts.

J. V. Bessett, 1.60; G. W. Peavey; George Ruebach, 200; Cyrus R. Paruswerth, .50, and .50, for John Stowell; P. Tiffany, .50, and .50. for Marcus Austin; S. M. Walnevright, .50, and .25, each for A. Piavel, and R. H. Jackson, and 1.60, for Release Earl; Daniel C. Tourtellet, 2,00; Wm. Cullon, 30; Thomas Kimpton, 1.00; A friend 30, Inates mightly L. D. Ehrich, H. Camphell, M., Charles mightly L. D. Bhrish; H. Chambellais, P. M., F. Beneret, P. M.-R. L. H. Chambellais, 1.40, and 30, each for G. P. Persons, and Wm. When one Mitchell; O. R. L. Jrosier,