

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.

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THE DAY-STAR

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TERMS OF THE PAPER.

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THE RESURRECTION.

AWAKE, ye saints, and raise your eyes,
And raise your voices high;
Awake, and praise that sovereign love
That shows salvation nigh.

On all the wings of time it flies;
Each moment brings it near;
Then welcome each declining day,
Welcome each closing year!

Not many months their round shall run,
Not many mornings rise,
Ere all its glories stand revealed
To our admiring eyes.

Letter to Brother Pickands.

Cleveland, O., Dec. 14, 1845.

MY DEAR BROTHER:—

It seems a strange thing at this day to sit down for the purpose of writing against a spiritual coming of the Lord, as being a fulfillment of the many and glorious prophecies, respecting the second Advent; yet it has become necessary and that too among those who have had and received the glorious light that has been shed upon this subject during the past 4 years; it is surely strange that any circumstances should arise that prove one should be required to maintain, that where it is said, "This same Jesus which is taken up from you into heaven shall so come in like manner," that it does not mean some other Jesus than was actually seen to ascend up into heaven, and to be received out of sight by a cloud, and that when the apostle says to the Thessalonians, "Ye have turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom HE RAISED UP FROM THE DEAD, even Jesus, which delivered us from the wrath to come," he does not really mean the body that was raised from the dead, no, nor any body at all indeed, but some subtle, spiritual manifestation in the bodies of the saints. It is passing strange that language so plain, so explicit, should be construed to mean just what it does not say. Does any one doubt for a moment, who and what body it was that was crucified, laid in the sepulchre, raised again the third day! Oh no; and yet you and others teach openly that we are not to expect "the Son of Mary," who it was that died and was buried, rose from the dead, according to the scriptures, to be manifested personally and visibly; but that Christ has already come, not in the body raised from the dead, but in the saints, who have never seen death, and in fulfillment too, of the prophecies respecting his second coming, and his promises before he went away. What arguments, what scriptures, what influences, can be brought to bear against such perversions of the plainest language. What is there then that can resist the magical influence of spiritualism? It is by this that the power, and coming, and majesty of our blessed Lord as exhibited upon the mount of transfiguration is dissipated into a vision, and dissolved into a shadowy representation, symbolizing something yet more unreal. It

is through this that the manifestation of our Lord to Saul of Tarsus, while on his way to Damascus, is regarded in the same light with the night visions of Daniel and John, even though the Lord himself said "I am Jesus, whom thou persecutest." And though Paul afterwards placed it upon the same footing with his appearance to Cephas, and to above 500 brethren at once, and to James, "and all the apostles," for he says, "and last of all he was SEEN of me ALSO, as one born out of due time." (1 Cor. 15: 8.) Even thus the promise to Mary is set at nought that she should "conceive in her womb, and bring forth a Son, and thou shalt call his name Jesus. He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of his father David," &c. You forget that if David is his father at all, it must be according to the flesh, hence the pains taken by Matthew and Luke to trace his genealogy back to David, and why, but to establish his claim as the rightful heir to the throne of his father.

You conclude that because it is said, He will come the second time without sin, or a sin offering, that therefore he must come without any body at all, but rather in his saints, distributed amongst them, so that LO! HERE is Christ, and LO! THERE is Christ. Now we do not read any where in the Bible of a plurality of Christs, except they be "false christs." Our Saviour said himself "Many shall come in my name, saying, I am Christ, and shall deceive many." The beloved apostle John says, "Who is a liar but he that denieth that Jesus is the Christ;" and now it is Christ that is to "come the second time without sin unto salvation" "to them that look for him," and Jesus the Son of Mary, is the Christ; and none other, but he that was born of Mary, "the Son of Man;" Jesus of Nazareth, is the Christ. Now how can you get away from the plain fact it is the literal body, that was born of Mary, crucified, laid in the grave, raised from the dead, that is to come AGAIN, and sit upon the Throne of his father David! It would be useless for me to take up the scriptures text by text, to show the error into which you have fallen, for the whole tenor of the Bible is in opposition to your views, provided the words used convey the mind of the Spirit, which I do not doubt. The combined faith, hopes, and expectations of prophets and apostles, in which they have lived and died, the teachings and promises of our Saviour himself, the testimony of his apostles, all, all stand directly across your path, and with your eyes shut, as it were, and your senses obliterated, you are driven to the necessity of overleaping this mass of evidence, into the faith that Christ has already come the second time, according to the Scriptures, that we are no longer "to look for him" to wait for him, and to be patient unto his coming, and moreover we should no longer observe the supper and other ordinances, we have no further occasion to show forth his death, for we have received the end of our faith, the salvation of our souls: Our life is no longer hid with him, because he who is our life has appeared, and we have appeared with him in glory. Now we who have been troubled, do rest with them, (Paul and the rest of the apostles and saints), because the Lord Jesus has been revealed, (not in his saints) but in flaming fire, &c. Oh, can it be that we are thus to anticipate our brethren that have slept in the dust, if so, what does Paul mean in his epistle to the Hebrews when he says, "and these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us, (and us without them) should not be made perfect." And can it be that we of this generation are to be so differently rewarded from Abraham, Isaac, and Jacob, for "these all died in the faith, not having received the promise;" "But now they desire a better country, a heavenly, wherefore God is not ashamed to be

called their God; for he hath prepared for them a City,"—are they to inherit substance, and we shadows? The apostle says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Now I believe it; we of this generation, either are not Christ's, or we have not got the inheritance, "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time," after the trial of our faith, "at the appearing of Jesus Christ" "the crown of righteousness, which the Lord, the righteous Judge shall give me at that day, and not to me only [at that day] but unto all them that love his appearing." Oh no, we shall not go before them that are asleep, "for the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. The Bible no where teaches that we are ever to enter upon our inheritance, before them. It seems to me unwise then and vain to talk about the Lord having "begun" to come. I can not find that the Bible recognises any such process, as that; if he has already come in his saints, or in any other way, enough to warrant them in giving up the "Lord's Supper" and the other ordinances, as you believe and teach. When he has come enough to fulfill the prophecies respecting the second coming; we are no longer to expect or look for him, in any sense. I believe truly that he will be glorified in all his saints, that he will and does manifest himself unto them, and not unto the world, and that we have entered upon a time and state of things that he will in a peculiar manner bless and dwell with his people, and with the Father, take up his abode with them, but I would not confound these blessings and privileges with his second Advent, no more than the birth, and early life of our Savior, before his "anointing" and "manifestation" "to Israel," previous to which, John preached repentance and baptism, with his first Advent as the "Messiah" "the Christ." These were events connected with and immediately preceding it, as I believe are those that are now transpiring, in relation to his several manifestations, but forming no part of that event itself. With good old Job I can say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself—mine eyes shall behold and not another." "Amen, even so, come Lord Jesus, and come quickly."

Your brother in the faith and hope of the gospel.

T. F. POMEROY,

Letter from Sister Wolcott.

Chagrin Falls, O., Dec. 13, 1845.

DEAR BRO. JACOBS:—

I have long been desirous of speaking a word so as to be heard in honor of my blessed Master, whose I am, and whom I serve. It is 3 years this winter since I was so highly favored as to hear the gospel of the Kingdom preached in Cleveland, from the mouth of our late lamented Bro. Fitch; and in so wretched a state did it find me (though I had enjoyed the love of Christ in my heart) that had not my mind been prepossessed in his favor, I should never, it appears to me, have taken the trouble to have examined the doctrine as I did, by the unerring rule, the scriptures of truth. But as I saw the sustaining nature of his faith in his arduous and almost incessant labors, not only to enlighten, but to serve men, and how greatly they were blessed, to their good, I was led to think that there was a meaning in it, and for one, I would examine the scriptures,

"whether these things were so." Accordingly I commenced the work not only of searching the scriptures, but of reading upon the subject the writings of Mr. Miller and others, and so I proceeded in the work of investigation and research that the darkness and ignorance of my mind upon the subject began to yield to the light of truth, and I saw it clearly, and prominently held forth as a motive, not to fit us to die, but to live forever, to be ready at any time for the appearing and Kingdom of our Saviour. From that time until the present, through much weakness, and many trials and discouragements I have been holding on. My experience has been such as to lead me to believe that it is through much tribulation we are to enter the Kingdom.

It is not my object in writing this to be formal, for I have many things to say, and hardly know where to begin, but there's one thing I want to speak of and will do it here, that is to comply with your request in Nos. 10 & 11, of the paper, it has been owing to my inability that I have not sent you any thing toward sustaining your paper. When I tell you I am alone in my belief it may serve to explain the reason why means which might be had and applied to this purpose are withheld. Since I began to write I have got this \$1, which Cesar felt he had no right to, this I send you and would gladly double it, but do not know as I can even pay the postage on this: if it ever reaches you please pay the postage out of it, and if God sees fit to give me any more money you shall have your pay, and rest assured of the fact that in one case your money is not thrown away. No, Bro., I feel that I could as well do without my daily (temporal) bread as the food my soul finds in the precious "Day Star;" and on this score I turn beggar rather than do without, for it does appear to me the Lord will not suffer it to go down now when it is needed more than ever: I shall continue to pray God that it may not, so long as it tells us the truth so fearless of the frown or favor of man.

Dear brother, it was my intention when I commenced writing, to say a few words to the scattered flock; but time fails, and I must close: Suffice it to say, I have identified my interests with them. I have said, Thy people shall be my people, and thy God my God. Yes, I have vowed and can not go back, and bless the Lord, I feel no desire to. Now brother, farewell, I would say more, but cannot.

Your sister in the Kingdom and patience of Jesus.

CLARISSA WOLCOTT.

Letter from Bro. Peavey.

Oswego, N. Y., Dec. 10, 1845.

DEAR BRO. JACOBS:—

I have met with another sore disappointment in the passing of the 15th of the last moon, without witnessing the resurrection and the immortalising of the little remnant of outcasts. Well, although we have been disappointed, and much afflicted, we are not cast down, much less are we destroyed. I want that faith and confidence in God, and a sufficient amount of the Holy Ghost—the power of the resurrection, that will enable me to endure a disappointment once a month for ten years in succession if it be God's will thus to try my faith.

In reference to the past I have the most unshaken confidence. I know that God has led us. I lay no claims to infallibility: But I most firmly believe it to be the privilege of God's people to "know that he abideth in us, by the Spirit which he hath given us;" and 'having this unction from the Holy One ye know all things.' Dear brother, it is my privilege to have a salvation that I have not to resort to guess work, about being right or wrong.

Well now, although I have an unshaken confidence in the past, and in the fact that deliverance is immediately to take place: Still I feel a lack of the power of the Resurrection. Bro. Jacobs, can you tell us who has as much power, as existed in the old dried bones of Elisha? 2 Kings, 13: 20, 21; Or as much as Peter, whose shadow falling upon the sick was sufficient to restore them to

health? Or to lay an Ananias and Sapphira dead at his feet? I see and feel a lack of that faith which was once delivered to the saints, and am resolved to possess more of it. That faith, and that power is for us as well as them. For it we are earnestly to contend. And without it I see no way to enter the Kingdom.

If we ever obtain the Kingdom it will be by sacrificing every earthly consideration, & making it a business day and night to groan, and fast, and labor earnestly to be avenged of our adversaries. "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Now it is very obvious to my mind, that the faith which was once delivered to the saints, is to have an important agency in our change from mortal to immortality. If Enoch was translated by faith; we are evidently to be translated by the same instrumentality, or not at all. A man that is so much afraid of fanaticism—mesmerism, &c., as not to obtain a deep and thorough baptism of the Holy Ghost, and have it continually dwelling in him, vibrating through soul and body, will not have that power which is necessary to change him at the glorious appearing. Query.—I wonder how many there are now upon the earth who have power enough in them, and confidence enough in God to walk with him as long as Enoch did? I do not ask this question because I suppose we have got to remain here any length of time: but because I do suppose the power and faith which he possessed is absolutely necessary for us. We are 'all to come to the unity of the faith'—that faith which the saints once possessed. My mind has been forcibly struck with the case of Moses relative to fasting; (see Deut. 9). We find him spending forty days and nights in the mount receiving the law. At the close of those days the Lord says to him, 'Get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.'—'Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they. He leaves the mount and goes down to the people—breaks the tables when he comes to behold their idolatry, 'and fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger.' Here we have Moses fasting with little or no interruption eighty days and nights; the last half the time to prevent Israel from being destroyed, when at the same time he had the promise of being made a great nation of. Now can we sacrifice as much in praying for the dead to be raised, as Moses did to prevent the destruction of that stiff-necked people?

The question of fasting has rested with considerable weight upon my mind for some little time past, and by experience I have found to some extent its beneficial effects. The Bridegroom is now absent and these are the days for the children of the bride-chamber to fast: See Mark 2: 18-20; "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, 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: 14, 15; also 2: 15-17. The wise shall understand. Well what shall the wise understand? Ans. They shall understand what shall be the end of these things. The wise here are evidently the same as the wise virgins,—those who went in with the Bridegroom to the marriage. Those virgins had vessels filled with oil—the Holy Ghost. We have reached a point where we are to understand more by the teachings of the Spirit, than we have heretofore,—a point where none but those who are filled with the Holy Ghost, can understand, and like Elisha, we now want the measure doubled, and constantly increasing. As it increases our power, our faith will also increase. Well now we obtain the Spirit by obedience, see Acts 5: 7. Now the more perfect our obedience, the greater will be

the measure of the Spirit if that obedience is yielded on the right principle. That principle is the one that makes it a delight to keep every command in God's word. Nay, more, that will esteem it a *delight*—a privilege to suffer reproach and persecution for the cause of Jesus.

Some of us have got where we esteem it a privilege to wash the saint's feet, salute with an holy kiss, and a few can sell that which they have and give alms: however there are but few that *delight* to obey this command, or that can be induced to obey it upon any consideration whatever. Few indeed there are who can open their bowels of compassion when they see their brother have need; much less are they ready to lay down their lives for their brethren. Where, O where is the man that like Moses would prostrate themselves before God in the dust, and fast forty days and nights, and plead with God to blot them out of existence and redeem Israel! How many of our brethren will squirm when you touch some of their useless indulgences, such as the use of tobacco, tea, coffee, or some of their needless articles of apparel, which are worn chiefly for ornament, &c., these things ought not so to be: They must not so be. God will curse you if you continue to act upon such a principle as this. We have got to come to that position where we should delight to practice self-denial in these matters.

Dear brother, there is a small company in this place who are established in the faith that God has already commenced a work in reference to the resurrection, which we fully believe is speedily to be accomplished. A few days more and we expect to meet the flock of slaughter in the Kingdom. Amen.

G. W. PEAVEY.

THE THOUSAND YEARS OF REVELATIONS 20:

[CONCLUDED.]

That the final resurrection must take place when the Lord comes, and not a thousand years afterward, I think is clear from this consideration. When the graves of those who rose with Jesus was opened it was by an earthquake: When he rose an earthquake took place. The Psalmist (46th Psalm) seems to contemplate something like an earthquake at the coming of the Lord and resurrection. Isaiah also, chap. 24: 19-20. Then from all the evidence I can gather from the scriptures, it appears to me that the moment that witnesses the resurrection will witness an earthquake. But can any man believe that the new earth will ever be shattered to pieces with earthquakes!

In Heb. 2: 14, 15, Paul writes thus: "Forasmuch then as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Does not this passage clearly present us with the idea of the destruction of the devil when the children are delivered! Will they not be delivered at the resurrection? Certainly. If then they are delivered at the resurrection when the Lord comes, and the devil is then destroyed, how is he to be shut up in prison and retained there to be let out a thousand years afterwards! Still living, loose, and out of prison, roaming abroad, and doing mischief a thousand years after he is destroyed. What a contradiction!

To me it does appear that the passages which have been examined, abundantly sustain the position that the devil, righteous and wicked, all rise at the coming of our blessed Lord, and that then we are to have a final and decisive adjustment of all the affairs relating to the history of men in this world and that to come. My soul would exult in the glorious prospect of soon realising all the glory of the New and Everlasting Dispensation.

II. According to promise, the next thing in order will be the examination of several scriptures supposed to teach the doctrine of two resurrections distinct in point of time, one of the righteous at the coming of the Lord, the other of the wicked 1000 years afterward. The first passage we notice is found in 1 Thes. 4: 16; "For the Lord

himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first." "There," says one, "that text overthrows at once your views. Well, I know that it has been thought *honestly* by many, that the expression,— "the dead in Christ shall rise first" furnished ample and insurmountable proof that the righteous dead would rise first—that is, before the wicked in order of time. But to my mind it is clear the passage never was intended to teach any such doctrine. To understand the apostle correctly it is necessary to quote several verses. Let us begin at verse 13 and read to 17; "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope: For if we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with him; For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent" (or as some with propriety render it, "go before") "them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." Whoever carefully reads this passage, cannot, it appears to me, but discern, that an idea had obtained among the Christians at Thessalonica, that the saints living upon earth at the coming of the Lord, would have an advantage over those in their graves, and some how or other, in some way, prevent, or go before them to glory and immortality. In this passage the Apostle sets out to refute this idea. Hence, he tells them he "would not have them to be ignorant concerning them which are asleep." As though he would have said, "those who live until that day will be no impediment in the way of those who die and return to dust before that day." "We which are alive and remain unto the coming of the Lord, shall not prevent (or go before) them which are asleep." This is the idea of the Apostle. This is the view he sets out to establish in the room of the erroneous one the church at Thessalonica had espoused and entertained. What then? Why, to show how the living saints shall not prevent (or go before) them that are asleep, Paul adds, "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God, and the dead in Christ shall rise first; then (after that) we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." "The dead in Christ shall rise first." First, or before, what? Why, clearly, first, or before the living saints are caught up. This is certainly the Apostle's view.

I am clearly satisfied that the above is Paul's idea, and that the passage has been perverted when it has been pressed into the service of the doctrine we have heretofore advocated.

But, there is yet another idea which I should think far more in accordance with the scriptures, and which I should rather think Paul intended to teach than that of two future resurrections, 1000 years apart. The original word "first" is from This word Donegan renders thus: "(superlat. of .)" First in place, rank, or eminence; the first; the most eminent; the most illustrious; the principal." According to Donegan, then, the primary idea of the word is not so clearly, first in order of time, but, first, in rank, or eminence. And it is common to speak of men and things, as being first, or among the first, when we mention them, without supposing they are before others in order of time. We hear it said of a man, "He is the first man, or one of the first men of the age." Does any body suppose he is before all others in order of time? No, verily; they know he may be much younger than many others with whom he is associated. They know it is his character that is intended. So the word was susceptible of being

* We have not got the Greek characters, here introduced.

rendered, "The dead in Christ shall rise most illustrious, most glorious. Then we which are alive shall be caught up with them. But, says one, if it were so rendered, then it would indicate that the dead in Christ will be rendered more illustrious and glorious at the coming of the Lord, than the living in Christ. I conceive not. It would only indicate that they instead of being outstripped and left behind by the living saints, would with them, and before their ascension attain to the highest glory. However, be that as it may, it is plain enough the passage was not intended to teach the idea of a first or second resurrection, i. e., of the resurrection of the righteous at one time, and that of the wicked at another. The fact is, the wicked are not mentioned at all in this passage. And if we had no more assurance of their resurrection in other passages than in this we should certainly be left to the conclusion they never would rise at all. Why, there will be wicked persons remain and live till the coming of the Lord. Does any doubt it? But, the apostle makes no mention of the wicked living or dead in the whole passage. Why is this? I conceive because his business was with the righteous living and dead at the coming of the Lord. They, and none others, were his subject in this passage. If, when he said, "The dead in Christ shall rise first," he meant before the dead out of Christ, and intended to show the distinction, at the Lord's coming, between the dead saints, and dead sinners, as is supposed, then while he told us what would become of the living saints, he should have told us, also, what would have become of the living sinners: He should have showed us, also, the distinction between them. But, has he done it? Not in this passage. Our conclusion, then, is, that this passage furnishes no support to the doctrine of two resurrections 1000 years apart. We exult in the firm belief the Lord will soon appear and put an end to sin and misery for ever.

The Lord willing, hereafter, the subject will be pursued, in the examination of 1 Cor. 15: and other scriptures and objections. At present we close, praying the blessing of the Lord to attend our feeble efforts to dissipate error and propagate truth, and that we are willing to be in subjection to His will, may we be led into all truth, and kept by the power of God unto salvation, ready to be revealed.

THE DAY-STAR.

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

CINCINNATI, DECEMBER 27, 1845.

CONFERENCE.

A Conference of the brethren will be held, providence permitting, at Cleveland, O., commencing Jan. 1st, 1846, to continue over the following Lords day.

CORRESPONDENTS.

There are a number of Communications on hand that I have not been able to attend to, in consequence of sickness in my family. For some days we have despaired of the life of our youngest child, but God has graciously answered prayer, and it is now recovering, by his blessing. Bro. Pickard's long letter has been delayed on this account, that it might be published with the review. Had I begun it, it could only be published in part, in the single number.

LETTERS AND RECEIPTS.

For the week ending Dec. 25th

J. B. Cook, for Miss D. Metzger, Mrs E. W. Spayd, and John Walbron, each 50; Wm. A. M. Allen, 1.00; Wm. Hobbs, 2.00; (the other was received;) Tho's P. Hedrick, 1.00; Ja's Violet, 1.00; John Linville, 1.00; Sion Fortner, 50; Christa Wolcott, 1.00; Isham A. Morgan, 1.00; M.T. W., 5.00; Geo. Ruebush, Erastus S. Bussell, 1.00; Isaac Paxton, 1.00; A. Penfield, Wm. M. Ingham, J. Coan, 2.00; Wm. C. Neff, G. W. Cherry; (it will hardly be possible for me to visit Marysville, as I can not be absent over one Lord's day); Stephen V. R. Stewart, 50; and 50, each for Wm. Nicholass, P. Carter, R. R. Chapin, Charles Mulford, Harriet M. Warren, and 25, for Charles Worden; R. Walker, 3.00; (it will be published.) James Proctor, 1.00; O. R. L. Crosier, 50, each, for H. Edson, F. B. Hahn, Geo. Maberry, & L. Johnson; J. B. Cook; (the 5.00, not enclosed.)

THE RESURRECTION.

We have in our minds, associated with the resurrection, the idea that the earth will be shaken—the heavens take fire—cities be thrown down, and the whole unconverted world be thrown into the most awful state of consternation at the moment the sleeping saints are coming out of their graves. Whether such ideas have grown out of the pretended inspirations of Milton, or Young, I will not pretend to say; one thing is sure, they are not the result of Bible inspiration.

From 1 Cor. 15: we have a very full and instructive lesson upon the subject. It is at the "last trump" that the resurrection is to take place, but no evidence that that trump makes the commotion in the physical world that we have been wont to suppose. Why should it, when the resurrection of Christ is presented in ver. 20, as the "first fruits" of that glorious work? We have no where else to go, for the manner, and circumstances, under which the saints will be raised, but to the manner and circumstances under which the "first fruits" were gathered.

When Christ was raised, not a soul of the whole multitude at Jerusalem were apprised of the fact at the time. See Luke 24: T: e it is said in Mat. 28: 2, that "there was a great Earthquake, and the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it;" but who knew this! The women that came early to the Sepulchre with spices, did not know it. None of the disciples knew it, for the testimony of the women as to what they had heard about it, "seemed to them as idle tales." (Luke 24: 11.) The two disciples that went to Emmaus "that same day" did not know it, nor did they know Jesus—nor was there any thing so extraordinary about this "first fruits" in appearance, but what they took him for "a stranger in Jerusalem." Furthermore, this first fruits of the resurrection, taught the disciples out of Moses and the prophets—then the wise could understand—their eyes were opened. This "first fruits" was seen of Cephas—the twelve, and afterward of about 500 brethren at once, (1 Cor. 15: 5, 6,) but no where read that he was seen of any of the wicked, or that there was any particular consternation among them. After remaining about 40 days, he led his disciples out as far as Bethany, where he was "caught up."

These being the circumstances under which the "first fruits" were gathered, who will find fault if the rest are gathered in the same way? The idea of the resurrected dead being among us, appearing like "strangers"—teaching the wise to understand, out of Moses and the prophets, will be counted a "fanciful interpretation" no doubt; and some church members may hire the wicked that are a little credulous, to lie about it, for them, as the Jews did the Romans. But still, the idea is more strongly fortified by scripture than any other. "The dead in Christ shall rise first," and if God leaves them here for 40 days before "we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air," I for one hope to be enlightened, and made to understand, by their instructions.

The following article is copied from the "Advent Herald and Morning Watch" of Dec. 10, with the editorial remarks appended.

NEW WATER WHEEL.

"The subscriber has obtained a patent for his invention of a water-wheel, on a new and improved principle, which meets the approval of men of science, who have examined it and seen its operation. By this wheel a greater power can be obtained at a less expense than by any other wheel extant. I am ready to contract for building said wheels, or to give agencies for their construction in towns, counties, and states. For further information, please call on me at Chicopee Falls, or on Prof. A. Walker, at E. Brookfield, Mass., who has one in operation in his factory, or on Bro. Bliss, at the office of the "Herald."

HIRAM MUNGER.

Chicopee Falls, (Mass.) Dec. 3, 1845.

We have examined the wheel of Bro. Munger, and are satisfied that it is constructed upon scientific principles.—He is anxious to introduce it to the public, and takes this method to bring it before our Advent friends, many of whom are interested in various business, which require the use of water power. While we are in this state, he deems it his duty, as well as that of his brethren, to occupy till the Lord shall come. It is worthy the examination of those interested; and any brother will confer a favor on Bro. M. by bringing it to the notice of those in their vicinity who are interested in business requiring water power. Bro. M.'s object is not to amass wealth, but to acquire what he can by his skill and industry to aid the cause of God.

Herald and Watch.

Here, brethren, are some of the fruits of abandoning the past dealings of God with his people. These brethren

proved from Gods naked truth, in 1843, and in the autumn of 1844. that it was that truth that cut them loose from the world. If they had held fast that whereunto they had attained, that truth would still held them loose from the world. But now see what kind of a state of mind, the remarks upon Bro. Munger's advertisement, by the editor of the Herald, develops. The Herald professes to be looking for the Lord every day; but when the project of a "patent water wheel" comes along, the thought strikes him that it may be a profitable concern, but will it be consistent with our profession of looking for the Lord every day, to recommend the water wheel? O yes, because "Bro. M.'s object is not to amass wealth, but to acquire what he can by his skill and industry, to aid the cause of God." So he brings it "before our Advent friends, many of whom are interested in various business which require the use of water power." All of course for the purpose of making something to "aid the cause of God," as no Advent believer wants to lay up money. All such have obeyed the commands of Jesus, "Sell that ye have and give alms," "Lay not up for yourselves treasures upon the earth," "Take no thought for the morrow" &c. But how long will it be before the Advent friends will be able to aid the cause of God with the avails of the patent water wheel? Such an article of course, must cost some hundreds of dollars, and then it will take some time to set it to work, and then again it must be a very good "water wheel" to earn enough to pay back the money that it cost in a year or two, so that Bro. Himes's "doubtful chronology" would all run out, before the water wheel could begin to earn something "to aid the cause of God." Bro. Bliss, do you expect to make God or good men, believe you are sincere in your professions of "looking for the Lord every day," while you are advertising patent water wheels? If your brethren really wish to aid the cause of God, let them take the money that a water wheel would cost, and apply it at once; and if Bro. Munger can not find employment among Advent friends in selling patent rights, and chooses not to identify himself again with Cæsars household, let him saw wood, or labor with his own hands for his "daily bread" like all other true Advent believers.

But again, the Herald professes a strong sympathy for sinners. They did give them up in the fall of 1840, like other Advent believers. It was truly solemn then, to read the Herald's last notes of warning to the sinner; but the Lord did not then come, though they professed that the evidences to them, were very clear that he would come within the "circle of a few years of doubtful chronology". They now claim that God requires new and more vigorous efforts than ever to get sinners awakened and converted; but in the room of pleading with the sinner through their columns every week, they publish ten columns against those who continue to believe what they once believed, where they publish one column of solemn warning to the sinner. And now, while heavens thunderbolts are stayed, and God's awful wrath is ready to fall upon the heads of the impenitent, in the room of pleading with God, like Moses, that their very names might be blotted out, so that sinners should be saved—with imploring hands stretched toward the Great Throne, expected "every day" to descend—crying in the ears of the sinner, "Escape for thy life," they send forth a recommendation to all the Advent friends interested, to buy Bro. Munger's water wheel "to aid the cause of God."

Now my brethren, is it not much better to bear in silence their weekly reproaches of "feet washers" "no mercy brethren" &c, than to be found in their awful—"perpetual backsliding," and like them, know it not?

LETTER FROM BRO. GORDON.

Mobile, Alabama, Dec. 1, 1835.

DEAR BRO. JACOBS:—

I send you a mite for the "Day Star." I have read in the Book of Books, that in the time when there was seven thousand that had not bent the knee to Baal and as many mouths that had not kissed him, that then the Lord's servant was fed by Ravens. When I look at the receipts of the "Day Star," a fear strikes me that the Star may cease shining for want of support. But when I think of whose cause it supports, that it sustains the cause of him who caused the fish to bring silver to Peter for him to pay tax money for his Lord and himself, I feel confident that though all the Christians and Heathens may neglect holding up the "Day Star" with their mite, the Lord will keep it up in his own way whilst it gives naked truths. But when the white cloud will burst on our vision, and will be near our earth, and every eye will see him, and Gabriels Trumpet will be waxing louder and louder, what a soul killing noise the jingle of our dollars will be in that hour; money that should be paid in support of God's cause. How horrid

the jingle of that money will cord with Gabriels loud Trumpet. James tells us the rust of riches will be a testimony against, and that it will eat the flesh as if it was fire. Thank the Lord, money will not be worshiped long, and thank the Lord too, that Second Advent people have not much of it, and I hope they will have less when that hour comes.

O how sad it is to see people looking for the Lord and opposing the Lord's command in feet washing, and say it was intended for cases of necessity. Well, as far as my own experience goes in matters of necessity in feet washing, I have lived north, east, west, and many years at the south, and saw many cases where it was a necessity to wash feet and I remember of never seeing an instance of even the veriest servant of the devil refuse to wash their fellow neighbor's feet when it was a necessity.

And why would the Savior command and promise a blessing to his followers for doing what he knew the wickedest of the wicked would do without a command at all.—No, Brother Jacobs, it is something that breaks in upon the pride of the heart, and brings down on the devoted head, the fashionable language of enthusiasts, fanatic, simple fool, insane Milerite, &c. Well who could stand all these names; not those that love the riches of this world nor its honors, nor their own character how it stands with the world, nor fears what man can say or do.

You would think it strange if you was to see a man come into your meeting with ten thousand dollars a year, with D. D. before his name, lay down his cloak and gird himself with a towel and commence and wash the poor fisherman's feet. Would you think he loved his ten thousand dollars, or his D. D., or his silk cloak. O no, you would answer, he loves none of these, he loves Jesus.

Jesus directed his disciples to meet him in Galilee, to Galilee they went, and in Galilee they met him.

I hope you will pray for the peeled, torn and scattered sheep that has not the privilege of meeting together as you have in Cincinnati, and proving the Lord in his condition of feet washing.

Your Brother, looking hourly for redemption from a sin cursed world.

LEWIS GORDON.

LETTER FROM BRO. COOK.

Philadelphia, Dec. 13, 1845.

DEAR BRO. JACOBS:—

I have the pleasure of sending you a few names as subscribers for the "Day Star" * * * * * We were detained ten days in Middletown, by the extreme sickness of our child. She had the scarlet sore throat and fever. We found comfort in prayer, and can say with the Psalmist, "Because thou hast heard the voice of our supplications, therefore we will call upon him as long as we live." Our nearness to God, and faith in him was greatly increased. Blessed be his name!

The disease was taken probably in a tavern where we put up the week previous. She is so recovered that she took no cold, but was benefited by the journey to this city. After prayer, I felt, though appearances were against my faith, that I could smile at death and all its shafts. The confidence in God's promise was sweeter than it ever seemed before. It seems easier to believe now than ever. O I want the faith that was once delivered to the saints. My deficiency in this respect makes me seem more vile than ever. Surely I ought to believe "without doubt or wavering," every promise of our Lord. Amen.

Much might be said on this subject, but not now. We are with our dearly beloved sister Minor. Thank the Lord for what we have enjoyed in our intercourse. Surely "the Son of Peace" is here, therefore his peace shall come on the household. Amen!

We are not surprised that you felt deeply on reading Bro. Pickand's letter. Bro. P. says truly that I considered the subject candidly and prayerfully. I can not tell you how I was brought up to this fall, having no light beyond, such were the circumstances that I felt like being silent before God. With my brethren, "swift to hear and slow to speak," light was granted me, in mercy, the day before I preached last in Cleveland; yet more needs be said, and more will be, Lord willing, in due time. My care was to give the brethren the enlargement of view, which the Lord had given me, but not to go beyond the word of the Lord. Let me add two ideas. It is "the seed of the woman" which is to bruise the serpent's head. That is the mother text—from which all others emanated. It is true. Then again, no one can say that the prophetic description of the second Advent is exhausted or fulfilled. There is a difference between the events connected with the second Advent having begun, and being past. Think of this Bro. P. I did think several points could be made plain to all honest minds; but though conceptions are distinct, I have no room in this sheet. I propose to give them in full, Lord willing, soon.

Adieu, yours as ever,

J. B. COOK.

P. S. Sister Minor says to you, "Rev. 3: 11, Hold that fast which thou hast, that so man take thy crown." This is in reference to your interesting paper of Dec. 6.

J. B. C.

LETTER FROM BRO. ALLEN.

Harrisburgh, N. Y., Dec. 7, 1845.

DEAR BRO. JACOBS:—

Although strangers in the flesh, yet I feel a relation to God's dear children, that is stronger than nature ties; for I feel that the children of God do love one another, even as he also loved us, that they would lay down their lives for the brethren, if the glory of God demanded. I believe in laboring to glorify God, although it may cost us every thing, friends, reputation, influence and all, let God be glorified in me, by me, and through me according to his own wisdom, even so, Amen.

There are a few despised ones here that are willing to follow the Lamb whithersoever he goeth; if he pleads for his enemies, they are willing to, if he goes to ask for the kingdom they are willing to ask for it too, although this exposes us to as bitter opposition from our Advent brethren as the preaching of '43 did from our former brethren, but the Lord is on our side and he will lead us into all truth, thank his holy name.

Now dear brother, I have no doubt that the seventh angel has sounded, and the mystery of God is finished. Gal. 1: 11, 12, But I certify you, brethren, that the gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Eph. 3: 3, 9, How that by revelation he made known unto me the mystery; as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ. What mystery? ver. 6. That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel &c. I believe that the days of the voice of the seventh angel was from 1840, after the second week had ended until 1841, to the 10th of the 7th month, when, I believe he finished sounding by the proclamation, behold the Bridegroom cometh on the 10th day of the 7th month. All of the preaching of the doctrine of the Advent previous to 1840, I believe was the time of his preparation; for John says that the seven angels prepared themselves to sound.

I believe that the kingdoms of this world are given to Christ, and that he has been ruling them with a rod of iron since that time, i. e. they have been receiving judgments without the offer of mercy.

The question in my mind is, how long will he rule the nations with a rod of iron before he shall dash them in pieces as a potters vessel? I did fondly hope and believe that the Lord would come at the time of the feast; but although I was disappointed in not seeing our King, yet I have full confidence in his word, and I feel that the time is not far distant, when I shall see him together with all his dear saints. O my brother, while I am writing the fire burns in my bosom, my prayer is Come Lord Jesus, Come quickly. Amen.

My heart is full, I long to meet with kindred spirits, those of like precious faith. It does cheer my heart, increase my strength—but the will of the Lord be done. I have been pained to read the misrepresentations of the dear brethren Peavey, Crosier, and Rhoads, the last named I have seen, and I love him as my own soul, but the Lord will take care of his own.

Dear brother, search for truth, and fearlessly proclaim it. I am seeking after truth and I send you one dollar of the Lords money, and wish you to send me one copy of your paper.

Your brother in Christ,

WM. A. M. ALLEN.

LETTER FROM BRO. WAINWRIGHT.

Newark, N. J. Dec. 10, 1845.

DEAR BRO. JACOBS:—

I am one of those whose watchword is onward, onward! and not disposed to murmur against the past leadings of my heavenly Father. The little band of Adventist here were disappointed in not seeing the King this fall as we expected, but we are strong in faith, giving glory to God, that our anchor does not drag, for it has a firm hold to that within the veil. There are some here who thought were the strongest on time and past experience, since the passing of the November moon, are crying our lamps are going out and we are all afloat; but bless the Lord, dear brother, there is a few here who get most excellent light from the lamp yet, and whilst the church and the world are calling us fools for starting with this Lamp, and fools for holding on to it, we are determined to be such kind of fools until we see the King. O how clear does the Lamp shine forth the glorious truth that Jesus is King, the door shut, gospel age ended, and that in the dispensation of the fullness of times, (Eph. 1: 9, 10,) the gathering in Christ shall take place. I am right glad that you do not have to borrow Bro. Miller, Himes, Litch, or Storr's glasses to search the blessed word with. There are many Adventists who are leaning on these men as much as the nominal churches are on their ministers. I rejoice to know that it is written in the Book, if any man lack wisdom, &c. O how precious is the Bible at this trying time. I think the evidence is strong, that the Father will make known the time by his speaking on the 24th of this moon. The shaking time, I believe will take place before the raising of the saints, Job 14: 12. The release of the ancient captives took place at the end of the year, Deut. 15: 1. And now I plainly see that the end of the year, as we counted time in '45, could not take place in the 7th month. I will here relate a dream that one of our brethren had about the first of this month; he was passing a large room, and was attracted by a crowd of people gazing in at the window, he also stopped and saw at the further end of the room quite a number of beautiful astral lamps, with their lights just flickering, and above these a few more burning quite brightly—soon the lower lamps went entirely out and left the others burning, and beneath these he saw a quarter moon with the word time, in plain black letters, and awoke. There is here a band of the Albany confederacy, but most of them are planting and building, and some talking of going to Oregon, but the Advent band here understand from this that it is the fruit of saying in the heart, my Lord delayeth his coming. We are counted fanciful interpreters by them for holding on to the past. In Daniel 12: 7, we read, and when he shall have accomplished to scatter the power of the holy people, &c. Now those who have eyes can see, who are trying to gather power, and who are looking for a complete fulfilment of this passage. Praise the Lord, Zions captivity will soon be turned.

Yours in hope,
S. H. WAINWRIGHT.