

THE DAY-STAR.

If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out with out mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10

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THE DAY-STAR

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E. JACOBS,—Editor & Publisher.

INVITATION TO ZION.

Come and welcome all ye people,
 } 4
 g a c d | c c |
 High and low, ye rich and poor,—
 c a a c | ag a g |
 Enter ye the Holy City,
 a c c | gag ed |
 While there is an open door.
 a a a c | ga c |
 Come ye lame, ye blind and naked;
 g a c* c* | dc* a g c |
 Ye who thirst and hunger too—
 g a c* c* | ag a g |
 Come, O come and be ye filled,
 c a a c | ag c |
 Now the offer is to you.
 g e ed | c c. | |

Lo, the call is to the needy,
 Those who in afflictions wade,
 Come and be ye now refreshed
 Lay aside your heavy load.
 Put away your heavy burdens
 Of affliction, grief and woe!
 Come ye up, O come to Zion,
 Where refreshing streams do flow.

Here the God of Heaven reigneth;
 Here the Saints and Angels meet;
 Saints on earth and Saints in Heaven,
 Here combine in music sweet.
 Here the holy bright Arch-angels
 Do unite in songs divine,
 With the children of Mount Zion,
 In sweet harmony sublime.

Come ye to the Holy City,
 To the New Jerusalem!
 For the Lamb and Bride of Heaven
 Have come down to reign with men!
 Here within Mount Zion's borders
 Do they make it their abode,
 Where their faithful sons and daughters,
 Sound forth praise with one accord.

Lo, the Savior hath appeared,
 With his Glory here on earth,
 And their faithful sons and daughters,
 Can rejoice in heavenly mirth.
 For behold the kind and faithful,
 And the just, upright and true,
 Can unite in songs of glory,
 Sounding praises ever new.

For complete and full salvation,
 Now is offer'd unto all;
 All who will may now be saved,
 And redeemed from the fall.
 O rejoice ye kings and nobles!
 O rejoice ye learned divines!

For behold, the way is opened
 To be washed from your sins.

Come, O come and bear your crosses,
 Come, confess your filthy lives,—
 Hold not back for land nor oxen,
 Nor for husbands, nor for wives.
 Give up all, the Savior sayeth,
 Houses, lands and kindred too,
 Father, mother, wife and children,
 And the carnal life subdue.

Thus did Christ set the example,
 And his Glory did the same,
 Thus does every true cross-bearer
 Who inhabit Zion's plains.
 Come ye then, all who are willing,
 Come, renounce all fleshly kin;
 Take your cross and follow Jesus,
 That you may his kingdom win.

Water-vliet N. Y.

Note.—The above music is set in three lines: The key note occupying the middle—the plain letters are Crotchets,—the italics quavers. The star indicates the octave above the key.

The Musicians here, recommend that we use the italic capitals for Semibreves,—the common capital for minims,—small capitals for crotchets,—common plain letter for quavers, and italic for semi-quavers—the figures 1 2 3 4 5 6, &c. singly to represent the speed, without regard to sub-measure sign.—If this will suit all round, we will adopt this plan, as we have no music type of our fashion—but we shall not settle it until we hear from some of our eastern musicians. Brother I. N. Y. or D. A. B. will be kind enough to say a word on the subject, by letter, and send some more of their best Hymns, or verses any time they think best, and say whether the music already published is understood or not. The musicians are all invited to use freedom on the subject.

H. L. E.

THE WORSHIP OF GOD.

Remarks on the Worship of God: the origin, practice and reasonableness of Dancing, as an act of Divine Worship.

(Concluded.)

God has created nothing in vain. The faculty of dancing, as well as that of singing, was undoubtedly created for the honor and glory of the Creator; and therefore it must be devoted to his service, in order to answer that purpose. God has created the tongue of man, and endowed it with the faculty of speech, by which he is enabled to manifest the desires and feelings of his mind. He has also created the hands and the feet, and enabled them to perform their functions in the service of the body. And shall these important faculties, or indeed any of the powers and faculties, of man, be active in his own service, or in the service of sin, and yet be idle in the service of God? Or shall the tongue alone be employed in the service of God, while all the other faculties of the body are idle, or otherwise employed? employed too, perhaps, in some evil, or at best, some useless purpose.

The parable of the unfaithful servant, who buried his talent in the earth, is well calculated to show that God requires of man the faithful improvement of his talents; and it must hence appear evident, that he who will not improve his talents, cannot be accepted of God, nor find an entrance into the Kingdom of Heaven. Man is made up of certain active powers and faculties which were created of God, and which must be employed in some active service, or remain idle. When these faculties are exercised in divine worship, God is honored and glorified by them; but when they are exercised in the service of sin and Satan, then God is dishonored thereby. If therefore the soul who suffers these talents to remain idle and unimproved, is to be excluded from the Kingdom of Heaven, what must be the portion of him who employs those talents in the service of the Devil, which were given him for the service of God.

God requires the faithful improvement of every created talent. "O clap your hands, all ye people; shout unto God with the voice of triumph.—Sing unto the Lord a new song; sing his praise in the congregation of the saints. Let the children of Zion be joyful in their King; let them praise his name in the dance." [Psa. xlvii. 1. and cxlix. 1, 2, 3.] These expressions of the inspired Psalmist are worthy of serious consideration. Do they not evidently imply that the Divine Spirit which dictated them, requires the devotion of all our faculties in the service of God! How then can any people, professing religion, expect to find acceptance with God by the service of the tongue only.

Since we are blessed with hands and feet, those active useful members of the body on which we mostly depend, in our own service, shall we not acknowledge our obligations to God who gave them, by exercising them in our devotions to him. Or shall we act the part of dishonest debtors, who deal in good words and fair speeches, instead of repaying what they justly owe! Words are but sounds uttered by the tongue; and if uttered in truth and sincerity, they may express the ideas and feelings of the heart; but the heart without the assistance of the tongue, is capable of expressing to God all that we can express by the tongue.

God indeed looks at the heart; and although some may plead the merit of devoting their hearts to God, and urge that he can be sufficiently worshipped by such a devotion, without the exercise of dancing, or any other exertion of the bodily faculties, not even excepting the tongue; yet the heart must be but feebly engaged in the worship of God, when all the active powers of the body are idle. There is too powerful a connection between the body and mind, and too strong an influence of the mind upon the body, to admit of much activity of mind in the service of God, without the co-operating exercises of the body. But where the heart is sincerely and fervently engaged in the service of God, it has a tendency to produce an active influence on the body.

"From the abundance of the heart the mouth speaketh." So also from the heart proceeds that fervency of spirit by which we worship God in the dance, and by which we show forth the acknowledgments of the soul to him who gave us life and activity. The devotion of the heart, which includes all the feelings and intentions of the mind, is indeed, absolutely necessary at all times and under all external exercises. For a thousand adorations of prayer and praise, pronounced by the tongue, would be but empty sounds, without the devotional feelings of the heart, which must finally test the sincerity of the worshipper, in the sight of God. So also, with regard to the exercise of dancing, or any exercise of the bodily powers, they must proceed from the heart, or they can never find acceptance before God.

As union is the distinguishing characteristic of the true followers of Christ; so it is an essential part of the worship of God. Where a body of christians are united in spirit, they cannot but feel a peculiar blessing when united in their religious devotions. To render this the more perfect, a uniformity of exercise is necessary. Indeed the true union of the spirit has a direct tendency to produce a harmonious order, in the exercises of divine worship. As Christ's followers are one with him, as he is one with the Father; so where all are united in one spirit, to worship God according to his own appointment, they will be engaged in a uniform exercise. Such is the harmony of the heavenly world, and such must be the harmony of the christian church.

It will doubtless be granted, that no one can worship God for another; that each one must exercise his own faculties in the service of God.

and not to depend on the exercise of another's faculties. And hence the necessity of a harmonious unity in divine worship, and each individual may participate in the united devotions of the whole body, and mutually contribute to the strength, and share in the harmony of all. Union is the strength of God's people, and the glory of divine worship. Thus united in Spirit, and inspired with divine love, a whole assembly can move in harmonious order, and devote the active powers of the soul and body to the Giver of all good, while they chant their songs of adoration to their Redeemer, and "praise his name in the dance." What, among all the religious devotions by which mankind attempt to worship the Eternal God, is more calculated to inspire the soul with heavenly sensations, and give us an idea of the worship of angels! How far from this harmonious worship, are the dull attempts of a congregation, wherein but a small portion of the people are engaged, while the greater part are entirely silent, inactive or unconcerned.

Who can behold an assembly of people thus united, and thus exercised in the worship of God, and not perceive that they are governed by one spirit! And is not this the one virgin body of Christ to whom the promise alluded. "Then shall the virgin rejoice in the dance, both young men and old together." Jer. 31, 13. Here both young and old, under the character of the virgin, are comforted from their sorrow and "rejoice in the dance." Here is the cleansed sanctuary; and here every vessel, or in other words, every talent which God ever gave his people, though defiled by the wicked, for many ages, is now purified and restored, in this living temple, the church of the latter day.

How clearly this was prefigured by the cleansing of the profaned vessels of the Jewish temple, and restoring them to the second temple. Here the second temple is manifested. In this temple is revealed the ark alluded to in John's vision, Rev. 11, 19, and we have found access to it. The dancing of David and all Israel before the ark, in that day, was typical of the true worship of God, under the gospel dispensation. Then how much greater cause have the true followers of Christ, in the present day, to devote all their active powers to the worship of God, before his spiritual ark which is the real substance.

As the predictions of the prophets, concerning these things, could only be in part fulfilled, in Christ's first appearing, therefore he renewed these predictions, and the promises contained in them. His parable of the prodigal son, alluded expressly to this subject. In this is represented, in a striking light, the state of fallen man. Having "wasted his substance in riotous living," having strayed from God, and abused that light and wasted those talents which his heavenly Father had given him, in doing his own will and seeking his own pleasures, he at length comes to his senses, feels his poverty and laments his folly. Having returned from feeding the swine, quitted the filthy companions of his wickedness, and the miserable gratifications of his carnal nature, he confesses his sins and begs his Father's forgiveness: And being stripped of his old garments of sin and uncleanness, and clad with a robe of righteousness and purity, there is "music and dancing."

But observe the conduct of the elder son: this music and dancing is highly offensive to him; and in his anger, he refuses to enter in and partake of the general joy of his father's house, exalts his own righteousness and goodness, condemns his prodigal brother, and accuses his father of injustice.

This character clearly points out the formal professor of religion, who readily acknowledges the manifestation of God in a former day, and strictly adheres to the forms and ordinances of a past dispensation, in which he places all his trust without regarding any present manifestation of divine light, except with feelings of jealousy and opposition. And though he may have been faithful for a season; yet being regardless of any increase of righteousness in his own soul, he loses the spirit of God, and settles down on a form of godliness without the power. Such are ever more ready to reject any increasing display of

God's work, than those who make no profession of religion.

Jesus Christ testified against the conduct of the high professors of religion in his day, who pretended great zeal in keeping the law given in a former dispensation; but at the same time, rejected his testimony: "Verily I say unto you; that the publicans and harlots go into the Kingdom of God before you." Mat. 21, 31. But had they been willing to receive his testimony, and enter into the increasing light of his Kingdom, they would not have been excluded: he even "entreated them to come in;" but they refused; as appears evident from his lamentation over Jerusalem: "How often would I have gathered you, even as a hen gathereth her chickens under her wings, and ye would not." Mat. 24, 36. And wherefore did the Jews reject Christ, while at the same time, they professed such zeal for the law of God. The apostle Paul says, "They being ignorant of God's righteousness, and going about to establish their own righteousness have not submitted themselves into the righteousness of God." Rom. 10, 3. How clearly this is exemplified in the elder son, who condemned his Father's righteousness and extolled his own.

As the elder son was angry at his father's proceedings, and would not come in, it appears evident that, whatever obedience he might formerly have yielded, he still possessed the carnal mind, which is "enmity against God." Therefore in applying this character to the formal professor, we may with propriety and justice remark, that whatever degree of confidence he may place in his former righteousness, he never can find his union with the Father, unless he is willing to unite with the increasing light of truth, wherever it is made manifest: and though the Father should offer him all his possessions, he could never enjoy them so long as he continued in disunion with the Giver.

The parable of the Pharisee and the Publican, who went up into the temple to pray, is designed to represent the same characters. As the Pharisee, like the elder son, justified himself in the observance of formal ceremonies; so the Publican like the prodigal, condemned himself, and begged for mercy: therefore, being the more honest, he was "justified rather than the other;" yet neither of them could be justified, as to their original characters.

From such self-justified Pharisees and professors of religion, arise the greatest opposition against any new manifestation of the light of God. The reason is obvious; they fix their sense upon the work of God in some past dispensation, instead of pressing forward to find the light of God before them. Thus the Scribes and Pharisees of that day, had their sense so firmly fixed to the law of Moses, as the foundation of their hope, and the ground of their justification, that they could not hearken to the voice of Jesus Christ, "who is the end of the law for righteousness to every one that believeth;" especially as they found that his righteousness required a greater cross against the fallen nature of man, than was required by the law. And even to this day, the Jews as a people, have never acknowledged Jesus Christ as the promised Messiah.

The same kind of conduct is observable, in a greater or less degree, among the formal professors of the various denominations of the present day. After having lost the spirit and power of their religion, by the indulgence of their corrupt propensities, they settle down into a lifeless form upon some fixed, external principles, established by their first founders, without ever looking forward for any further increase, unless it be that increasing indulgence to the flesh which tends to diminish the cross, and assimilate their religion with the principles and spirit of the world. And so strongly opposed are such professors to every thing that has any appearance of that light and power of God which requires a greater cross against the pride and lust of man, that we generally find the greatest opposition against dancing, as an act of divine worship, to proceed from professors of this description. Yet such characters will generally manifest great zeal for that ceremonious and formal worship which is performed by the tongue only.

Thus while they are offended at the increasing work of God, they still maintain the character of the elder son, who was unreconciled to the merciful displays of his father's kindness and charity. And yet the same call of the everlasting gospel is extended to them, as freely as to their more prodigal brethren, who if they are not less sinners, are less blinded by traditional forms of godliness, and therefore have no cloak for their sins. Therefore all are invited upon equal terms: "Come in and share the fatted calf: and be clad with robes of righteousness: Come in and rejoice with your repenting prodigal brother, and worship God in the dance."—*Millennial Church.*

Letter to Sister Hoag.

Union Village, O. Nov. 26, 1846.

MY DEAR SISTER:

I have felt much anxiety for thy welfare of late, and I cannot refrain from once more inviting thee to come and take up thy abode with us. Thou speakest of our worship as being very singular, and I acknowledge it is; but we have continually the most convincing proof that it is an acceptable offering to God; and I believe the time has fully come spoken of in the 21st chapter of Jeremiah, when the virgins shall go forth in the dance both old men and young together. Christ says, "why should the bridegroom and the bride chamber mourn when the bridegroom is with them?" If we live the life Christ lived and are daily baptized into his spirit we certainly have great cause of rejoicing. The church of Christ is to be judged by its fruits and not by its manner of worship, and I know of no society where love and chastity so greatly abound, as amongst the Shakers. They have remained in union and harmony without a schism since the commencement, a period of about sixty years, being built upon the rock, and bound together by gospel love, alone. Other societies are breaking up, and the whole world seems to be in commotion. Many are waking up to search for something that is satisfying to the soul, and some have come here weeping, saying the Lord had sent them. Many of the Second Adventists have embraced the faith, and the Quakers are beginning to gather in. Although it is hard to give up the world, yet what I ask, do we loose by it! Nothing but care, anxiety and disappointment, whereas we gain a hundred fold in the present time, and in the future eternal life. Salvation I find is no sudden miraculous change, but to travel by degrees out of a corrupt and fallen nature; and to keep a conscience void of offence toward God and man. We must get rid of our selfishness and learn to love others as ourselves, before we shall be prepared to enjoy heaven; and it is only in an association of this kind that this can be done; for in the world a man must be selfish, or else let his family starve. I believe that the reform movements that are going on in the world, are providential; for they have a tendency to excite a spirit of inquiry and I doubt not, that Fourierism, so called, and Millerism are among the many instrumentalities which are at work to bring people to the light of the Gospel. With the protection and assistance with which we are here surrounded, I find we can walk in the narrow way that leadeth to life, and Christ's yoke becomes easy and his burden light; for here we can live a life of purity and holiness, without which no man can see the Lord—and Christ says if we die in our sins, where he is we cannot come, and it is a glorious privilege, that we can be freed from them in time, that they may not follow after us: "For some men's sins are open before hand, going into judgment, and some men they follow after." 1 Tim. 5: 24.

Dear Sister, although I have been here only a short time, yet I can assure thee that I would not exchange my situation for all the world can bestow, and I earnestly desire thee to come without farther delay into the glorious liberty of the gospel. I am ever thy sister and friend.

PERSIS HOAG.

There always has been, and there still is a most formidable opposition arrayed by the world, against the true followers of Jesus Christ.

Letter from Brother Patton.

BELOVED BROTHER:

When the Lord knew the time had come that would severely try the faith of the Disciples, he says "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy Brethren." Poor Peter's case and mine have been something similar; for my feet had well nigh slipped. Like him I thought I was ready to go to prison or death, but the dear children prayed for me, and their prayers availed much. For my Eyes have been open to see, and my Heart has been warmed with Love; and I should love if I could, to strengthen the weak hands and confirm the feeble knees of my brethren.

There is not a plainer truth in the word of God, than that the natural man receiveth not, neither can know the things of the Spirit of God, because they are spiritually discerned. And that which is natural is first, AFTERWARD that which is spiritual.

But it is blessed to know that while the things of God are hid from the wise, the mighty, and the noble of the world, they are brought down to the capacity of LITTLE CHILDREN.

Now if we have been baptised at all by the Spirit we must be "baptised into the Body" (for there is but one) "one Lord, one Faith one Baptism," and if we have any spiritual discernment, we CANNOT fail to DISCERN the LORDS BODY. To discern any thing is to choose or select between one object and another, between good and bad, between the genuine and the counterfeit. I find that every place in the Bible where the word DISCERN is used, it is applied in this way. Malachi says "Then shall ye return and DISCERN between the Righteous and the Wicked." &c. Now Paul says, (Cor. 11:30) "For this cause many are weak and sickly among them and many sleep," because they "discern not the Lord's Body." It is in union alone there is strength and it is clear from the Apostle's Letter that their weakness was occasioned by their divisions; for he besought them earnestly in the name of our Lord Jesus Christ, that they should speak the same things, and that there should be no divisions among them, but that they should be perfectly joined together in the same mind, and in the same judgment. But Alas! such was not the case even then; for one would say "I am of Paul," another, "I am of Apollos," and another, "I am of Cephas," &c. consequently their weakness and sickness, or disease. For he tells them that while such a state of things existed, they were yet carnal and walked as men, or as the world. Now it seems to me that we need not be at a loss to discern the Lord's Body, if we knew Paul's view of it in Cor. 12: If we can find a Body with all the gifts of the Spirit, without any schism, where the members have the same care one of another, &c. then we may know it is the Body of Christ; "For by their fruits ye shall know them"—no guessing or thinking about it. A corrupt tree cannot bring forth good fruit; and there is not a professed nominal Church in the land that will lay claim to it by Paul's rule. The consequence is, they have the form but deny the power.

Again the Apostle says, "the bread which we break, is it not the Communion of the Body of Christ?" (How is it the communion of the Body of Christ!) "For we being many, are one Bread and one Body." But did not that say I am the Bread of Life—and, the Bread of God to be that came down from Heaven. Yes, he said even so; but it was not the flesh and bones which came down from heaven but it was the anointing of the Holy Ghost which constituted him the Christ at his baptism. He was then the light of the world; so is his body the Church now, if we have the same anointing; for it is very clear that the same power which the Father gave him, he delegated to the Church. In the 20th. of John he says, after his Resurrection, "Peace be unto you, as my Father hath sent me, even so send I you;" and when he had said this, he breathed on them and said "Receive ye the Holy Ghost: whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained unto them: this is strong meat for Protestants, but there it is: what can we do with it!

But while our bodies are defiled in any way by the flesh, how can they be the temples of the Holy Ghost! John says "he that saith he abideth in him, ought himself also so to walk even as he walked." This is the strait and narrow way that leads to life. This is the object I have in view, Life, Eternal Life! I see no cause of discouragement. If we look at the Jews in the Type—in rebuilding the walls of Jerusalem, their work and themselves seem to have been held in the utmost contempt. Their enemies said of them, "what do these feeble Jews! That which they build, if a fox go up, he shall even break down their stone wall! But the work was done; and so likewise will this be, for like it, it is the work of God and cannot be overthrown. Our work is as much superior to theirs as the substance is to the shadow. They labored for walls which would at best give but partial defence to them, and time would humble them to dust. But ours is salvation, and the Lord has said, "He hath placed salvation in Zion, for Israel my glory," and "the time to favor Zion, yea, the set time, is come. This is the day which the Lord has made; we will rejoice and be glad in it." Hallelujah! Amen.

ROBERT PATTON.

THE DAY-STAR.

UNION VILLAGE, DEC 5, 1846.

"Strait is the gate, and narrow the way which leadeth unto life, and few there be that find it."

LECTURES AT ENFIELD.

Continued.

THE KINGDOM OF GOD.

It is granted that when this Kingdom comes, the King must come with it. An important item then, is, to know who the King is, that he may not be rejected as he was by the Jews, because he came as the most humble and lowly of the human kind.—The danger now lies in the opposite extreme—of looking for him in mortal form, when his coming is in his "own glory, and in the glory of the Father, and of the Holy Angels."

The King of this Kingdom, is, "This same Jesus" who is to "come in like manner as ye have seen him go," &c. And who is he? "His name shall be called Jesus, for he shall save his people from their sins." In Isa, 43: 10, 11. God is spoken of as the 'Savior, and the only Savior:—There was none before him, and he declared there should be none after him. There is not, never was, nor never can be any principle or thing, that can save man from his sins but God. The power that saves, must be just as hidden from the natural vision, as the fountains of iniquity and corruption are to which that principle is applied. Natural eyes cannot see thoughts, meditations and determinations; we can only judge of them by the effects produced:—So of the Savior, or the power which saves. When the time had come for his manifestation at his first appearing, "He took on him the seed of Abraham." He (the Savior who existed before "he was made flesh,") took on him, what he had not on him before; that is, a body of flesh or a human form. "This same Jesus" is represented as the Alpha and Omega—the beginning and the ending—the first and the last, &c., Rev. 1: 8, 17. The flesh is but a narrow medium through which God, the Savior speaks.

Again, in Mat. 1: 23. 'This same Jesus' is 'called Immanuel, which being interpreted is God with us.' In John 1: 14, He is called the word, which was (not at the first, but afterwards) made flesh, or took on him a body for a special purpose which is stated by Paul, in Heb. 10: 10, 14, &c., to be an offering for sin, and not in which to manifest the second appearing. In him (this same Jesus) there was the fullness of the Godhead bodily, Col. 2: 9. While Paul justly condemns as the work of vile imaginers, those who changed the glory of the incorruptible God into an image made like to corruptible man.' Rom. 1: 23. 'God was in Christ reconciling the world unto himself. 2 Cor. 5: 19. 'It pleased the Father that in him should all fullness dwell, Col. 1: 19. And the same that was said of Christ, the true pattern, was in the prayers and anticipations of the Apostle when he prayed "that ye (his children) might be filled with all the fullness of God."

'This same Jesus' is the first born Son of God in the new Creation, Rev. 3: 14; not the first born son in the New

Creation when born of the flesh, nor till he had finished the work which was given him to perform in the flesh. The female race had borne thousands of sons, constituted of 'sinful flesh,' after the likeness of which Christ was brought forth in the manger, Rom. 8: 3; but that which constituted his birth as the first son in the New Creation, was that which took place at his resurrection. 'The first born from the dead,' Col. 1: 16. Acts 25: 23. 1 Cor. 15: 20, 23. Thus you see he is not the first fruits of the Great Conquest of death, till his resurrection, and this Resurrection was before he showed 'light to the people and to the Gentiles.' The natural man could easily discover that the death of Christ was when he expired upon a literal cross, and his final Resurrection when he gloriously came out of Joseph's tomb; but Paul tells the natural, as well as all other men Rom. 2: 10. 'In that he died, he died unto sin once: But in that he liveth, he liveth unto God:—Not, that his sacrificial death consisted in being literally crucified, for he testified that no man took his life from him:—Nor that his resurrection consisted merely in his coming out of the sepulcher, but in 'he liveth unto God.' He died unto sin when he had fulfilled all righteousness;—the Law (by which is the knowledge of sin) having no further claims upon him. At that time also 'a voice from heaven' testified to his birth, saying, 'This is my beloved son' &c. Mat. 3: 15, 17. He must be born before he could be pronounced a son, and that birth must be from the dead, before he could be first in the New Creation, and 'the head of the body, the Church.' The figure is appropriate to the work:—The head, of a body always being born first. Christ—the head, to whom, and in whom the 'Sain's of the most High'—the members of his body, of his flesh, and of his bones, are united when they 'take the Kingdom' at the sitting of the Judgment.

Christ is the Anointed—A manifestation of the Father, and is no less Christ when in the midst of two or three of his assembled disciples, than in the seed of David—the son of Mary, which 'he took on him.' He also 'is the light of the world;' and that light once 'shone in darkness, and the darkness comprehended it not,' and neither the experience of saints nor the testimony of revelation forbids it thus shining again. Indeed that the Second Coming of Christ would be on this wise, is plainly proved from John 14.

In addition to what has been said upon this chapter in past numbers, it may be remarked, that if Jesus Christ be not permitted to settle the manner of his Second Coming, human expositions will be endless. His going away, and coming again, are the themes of this chapter: ver. 4. "Whither I go ye know, and the way ye know." This starts Thomas, for had seen no literal place, fixed for his master's destiny, nor public highway leading to it: So like many others, he denies the statement of Jesus, because he was not furnished with a class of evidences suited to his natural understanding. 'We know not whither thou goest, and how can we know the way?' Now for the reply—'I am the way, and the Truth, and the Life.' He does not say, I am the flesh, and blood, and bones; but 'I am the way, and the Truth, and the Life.' It is plain, then from his own word that when he comes again it is the Way, and the Truth, and the Life, that is to come, while that which was born of flesh, and among the 'all flesh' which is like grass that whithereth—profiteth nothing, &c.

In ver. 7. he says, 'If ye had known me, ye should have known my Father, also.' Something must be implied in the expression. 'If ye had known me.' Can it be anything less than this,—that while they were looking at his personality, as a Teacher and Savior; he was setting forth the way, the Truth, and the Life; by actual example. A day of mortal warfare with every claim of fallen nature, and which would cost the sacrifice of all worldly pleasures and profit. 'No man cometh unto the Father' in any other way. And to reach the point of destination—the Father—the Glory of perfection; the body prepared or sacrificed, must be thus offered 'a living sacrifice, holy and acceptable to God,' as he offered his. We are to walk in the same way, practice the same truths, and live the same life he lived; for 'no man cometh unto the Father but by me.' They knew the Carpenter's son, but they did not know Him;—the Way, the Truth, and the Life, though they had known and seen the Way he walked, the Truths he held, and the life he lived. Thus the end of the first Appearing of Christ—or manifestation of God in the flesh, is to lead man back to God, from whom he has departed or fallen. See ver. 12, 'He that believeth on me, the works

that I do shall do also, and greater works than these shall he do because I go unto my Father.' The Second manifestation of Christ would be greater than the former, though the flesh used for that manifestation, would not be that which was presented as a sin offering at the first, but that in which the 'greater work' would be done.

This Way, Truth and Life, that was to come again, according to the 'Revelation of Jesus Christ, which God gave to him, would not be revealed till the Seventh Trumpet began to sound, at which time the fact would be known by Great voices proclaiming, 'Now is come Salvation, and the Kingdom of our God,' &c. These great voices are uttered by the Spirits unto the Churches; and are directed to those who have 'ears to hear'—plainly implying that some would not have ears to hear.

While brethren express such perfect astonishment that we should misapprehend 'this same Jesus'—the man who ate and drank with them, we ask if our looking at Jesus 'through the veil, that is to say his flesh,' is not much more safe, than to misapprehend him as Thomas did by looking at the veil 'so long a time and yet had not known Him?' 'The word' that was made flesh, talked with them through the flesh, yet they knew him not.

In John 17:4, 5, in his prayer to the Father at the close of his labors, he says 'I have finished the work which thou gavest me to do.' He did not speak of more work in that suffering body, at some future Advent—that being reserved for other flesh which should do 'greater works.' Again he prays, 'Glorify thou me with thine own self, with the glory which I had with thee before the world was.' That glory is never again to be hid aside. At his Second Appearing he comes in his own glory, and in the glory of his Father, and of the Holy Angels. 'O let us humbly seek the face of the great Jehovah; for the narrow minded fleshly idea, in which we have indulged relative to his glorious Appearing!

When he was about to go away, he promised to send them the Comforter—the Spirit of Truth, whom the world could neither see nor receive, because it knew him not. This Comforter was never to be taken away, but to remain with them after the gathering of the first fruits, down through the long reign of Anti-Christ, for 1260 years as predicted by the prophets. Then as a last promise, he tells them 'I will come to you.' And when he thus comes, the manifestation was to be just as unknown and invisible to the world as was that of the Comforter, 'Yet a little while and the world seeth ME no more; but YE see me; because I live ye shall live also.' His Second manifestation is on this wise. 'At that day YE shall know that I am in my Father, and Ye in me, and I in you.' It is a manifestation to, and in his people. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.' ver. 21. In ver. 22, Jesus promptly questions any kind of a manifestation as a Second Advent, but what should be made to them and to the world upon equal terms. To satisfy him Christ further explains, 'If any man love me he will keep my words; (not talk them only) and my Father will love him, and WE will come unto him, and make our abode with him.' It is the 'Glorious Appearing of the Great God' as well as our Savior Jesus Christ.

He has fully explained the 'like manner' in which he would come again. A little chosen few—on whom he breathed the Holy Ghost, were led out as far as Bethany, and he was separated from them—while all the world were locked in slumber, and not a wicked man at Jerusalem (only eight miles distant) or even in Bethany itself were apprised of his departure. 'In like manner' he has appeared to chosen witnesses, whom God has clothed with salvation—and their testimony with living power. They, too, like the early disciples, once gazed up into heaven, till the searching power of truth turned their eyes within. This is the day that 'burns like an oven'—the fire within 'burns like an oven,' and not like stubble, or a brush heap. 'The grass was cast into the oven,' Mat. 1:30. and kindled just as predicted.

'The natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned.' But upon the plan which has been framed for Christ to make his Second Appearing, the natural man can easily discern it all. It is 'to them that look for him' that 'He shall appear the Second time without sin unto salvation, or without a sin offering. I am told that the original text in Heb. 9:28, clearly conveys the following idea.—'To them that look for HIM shall he appear the Second time, without the body which was presented as a sin offering, for

their salvation.'

Look at the character given by Paul in Rom. 1:23, to those who 'changed the Glory of the incorruptible God (in which Christ is to come, Mark 3:39), into an image made like to corruptible man,' &c.

But the stereotyped objection to the idea of Christ's Second Appearing being invisible to the natural man, is, 'Behold he cometh with clouds and every eye shall see him.' Rev. 1:7. The quotation of this one text by every person who pleads for the natural, against the spiritual view, sounds like the quotation of the text 'Of that day and hour knoweth no man,' &c., while we were holding forth the evidences relating to the time of the Advent. To say the least, it is proof that the evidences of Christ's Appearing to the natural man are very scarce. Supposing there were no misconstruction of this text, how much evidence would it be of Christ being seen by natural man, upon the safe rule of understanding scripture? Where the mass of evidence preponderates, there lies the truth, is a rule which cannot be objected to. The only eyes the world have is an evil eye which leaves the whole body full of darkness, Mat. 6:23. And of the world Jesus said 'they shall see me no more.' There were a certain class who had ears to which the spirit could speak, and to such ears that Revelation is commanded. Rom. 3:22. Would it not be unfair then to presume that any other than the single eye, or the eye which can see spiritual things, is alluded to, after we have the hypothesis of the Revelation thus before us? But look at the testimony in the other side of the ballance. 'The world seeth me no more.' John 14:19. 'I have finished the work which thou gavest me to do.' John 17:4. 'Though we have known Christ after the flesh, yet now henceforth know we him no more.' 2 Cor. 5:15. 'The spirit quickeneth—the flesh profiteth nothing.' John 5:63. 'All flesh is grass, and all the goodness thereof is as the flower of the field— Surely the people is grass. The grass whithereth the flower fadeth; But the word of our God shall stand forever,' Isa. 40:7, 8. 1 Peter 1:23, 25. John 12:34. 'The first man Adam was made a living soul, the last Adam was made a quickening spirit. The first man is of the earth, earthy; the Second man is the Lord from heaven.' 1 Cor. 15:45, 47. Here you have eight or nine evidences against the carnal idea of the appearance of the flesh and bones of the son of Mary, which Christ took on him at his first Advent. So it must be an evil eye indeed, that can see the flesh and bones in Rev. 1:7, after weighing the whole testimony. By comparing Rev. 1:7, with Zech. 12:10, it will be seen that the former is a quotation from the latter; and that the 'every eye' which is to see him, is confined to the 'House of David and the inhabitants of Jerusalem,' or to those who have an eye to see, as well as they have 'an ear to hear.'

The Advent of the King of this kingdom, then, like all the rest of the work at its ushering in, is unknown to the mass of mankind. It is an Advent lying at the opposite of human hopes, human schemes and human calculations. It is aimed at the feet, and not at the head of the image. It lays the axe at the root of the tree, and no longer works among the branches. While the whole mass of Religious, Benevolent and Philanthropic operations of the present Generation have marshalled their troops, and levelled their mightiest engines against the rising floods of evil, the fountain has swollen, and the current has borne them down. The pulpit has, for the nurture of human ambition, a stepping stone to the pinnacle of fame, in the room of herald-

ing the Cross. The power, the central of restoration as set forth in the life and example of Jesus Christ.

The kingdom of God, set forth under the figure or symbol of a stone, cut from the mountain without hands, is a government separated from the mountain mass of human governments, and so small as to form no idea in any of the mountain elements, that it is even to become its conqueror. It is 'set up in the days of these kings,' and consequently exists in this apparent feeble form, at the same time with them. It is also set forth with corresponding figures, in the New Testament: For instance, as before alluded to. 'The kingdom of Heaven is like to a grain of mustard seed, which a man took and sowed in a field,—buried from natural sight:—Like unto leaven which a woman took and hid in three measures of meal' &c. 'Like

unto a treasure hid in a field which when a man hath found he hideth; and for joy thereof, goeth and selleth all he hath and buyeth that field.' How can these parables be harmonized with the idea of the kingdom of heaven coming with an awful conflagration visible to natural eyes? Again: 'Seek first the kingdom of God and his Righteousness.' The kingdom is to be sought, as well as God's Righteousness. Again: 'Whoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein.'

So far then from coming with a conflagration, 'the kingdom of God cometh not with observation.' Luke 19:30. So far from being easily seen, it is 'like a treasure hid in a field.' Mat. 13: So far from dashing upon the world in a sudden blaze of grandeur and glory, it is like a 'stone'—a 'grain of mustard seed'—'leaven,' &c. So far from being loved by every body, (as every body profess to love it) when invited to come and feast in it, 'they all with one consent begin to make excuse:—For the kingdom of heaven is like a certain king which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come.' Mat. 22: The kingdom of heaven is like this: So the structure of the kingdom, with some of the conditions of citizenship, may be understood by the character of the excuses which are presented in justification for disobeying the king's invitation by his servants. The one had bought a piece of ground—that was his, and of course a sufficient cause for him to stay away, as a condition of inheriting this kingdom is to sell all. Another had bought five yoke of oxen, and of necessity must go and prove them. They were his possession, bought for himself; and not bought as 'though he possessed them not.' 1 Cor. 7:30. Another had married a wife, and therefore he could not come; whereas obedience to the laws of this kingdom required that the office of a wife and all other natural relationships should be yielded, in exchange for a pure relationship resulting from obedience to the will of our Heavenly Father. Luke 14:26, -33. Mat. 12:50.

The kingdom of God on earth, is the government of God on earth, as set forth; all acknowledge nevertheless. And the government of God is a government of Love. 'He that dwelleth in love dwelleth in God, and God in him.' We know some endeavor to prove that the kingdom of Anti-Christ may be bound together by love, but it is a fruitless task. Satan may be transformed into an angel of love. He may set forth his counterfeit, smoothly covered and handsomely varnished, still it approximates no nearer to love, than light to darkness. It is nothing but lust, after all.

It is no surprising thing that all the wickedness of the earth should combine to bring God's government into contempt, and obscure the light of Zion that is now shining forth to the nations of the earth.

O, 'What base deception has been wrought,

By leaders of the blind!

How many false inventions sought—

To soothe the carnal mind.

Their own traditions are set up,

Instead of God's true word;

And with a false and groundless hope,

They call upon the Lord.

Great swelling words they will devise,

Their image to extol,

They place him far above the skies,

And on his name they call.

God however is blind and drunk,

He's deaf and cannot hear;

When they cry 'Thy Kingdom come,

The Kingdom don't appear.'

There may arise and cry, Lo here is Christ, and lo there, but this forms no part of my mission. 'Seek first the kingdom of God,' seek it to day. Never cease to search for this hidden treasure till it is yours—then it will prove to you a soul satisfying portion. The highest ambition the good man can have, is to see his fellow sufferers arising out of the ruins of the fall, and the corruptions of generation, and following Christ in the regeneration: Following the Lamb whithersoever he goeth. Standing with him on Mount Zion with the hundred and forty and four thousand that are virgins, not being defiled with women.

The confession is drawn from every one who is brought to see the work of God in this day, that nothing else exists upon earth which develops the christian principle in practice.

TO BE CONTINUED.