

# THE DAY-STAR.

E. JACOBS,  
Editor & Publisher.

"WE HAVE ALSO A BIBLE SWEET WORD OF PROMPTNESS: WHEREUNTO YE DO WILL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-DAWN ARISE IN YOUR HEARTS."—2 Pet. i. 19.

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## THE DAY-STAR

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TERMS OF THE PAPER.

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

## ANTICIPATION.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come in to mind. The wolf and the lamb shall feed together."—Isa. xlv. 17, 25.

### FIRST PART.

The daylight breaketh, brother,  
The twilight on the hill;  
Night's shadows fast dispensing  
From every vale and rill.  
How glorious beams the morning,  
Regenerating earth;  
Each flower and plant recalling  
As if to second birth.

The sun is up my, brother,  
Those burning wheels of day,  
That chariot winged with fire  
Fast speeding on its way.  
Who'd stay that fiery course,  
Or say thou Sun be still;  
GOD rules in lonely places,  
As well as on the hill.

The sun is up, my sister,  
And every isle and sea,  
With earth's remotest regions:  
Blessed nations see  
Th'at light that gleams from heaven,  
Their worship and their fear,  
As GOD himself revealing  
The circuit of his sphere.

The sun is high, my brother,  
Hark to the sounds of earth;  
They're coming up together,  
In innocence and mirth.  
Discord and hatred vanish'd  
Like shadows from the sun;  
Evil and sorrow banish'd,  
With Satan's fallen throne.  
How sweet this blushing morning—  
How fair looks earth to-day—  
To see whole nations coming  
Like brethren in the way.

### SECOND PART.

That day is here, my brother,  
That day so wished and long—  
That day when CHRIST our Saviour  
Hath claimed the world his own.  
In all this Holy Mountain,  
In all the Earth abroad,  
There's none to fear or hurt,  
While all acknowledge GOD.

That day is now, my sister,  
The Prince of Peace is here—  
JEHOVAH, GOD, REDEEMER—  
Nor may his people fear:  
On every hill 's an altar,  
In every heart 's a home,  
For Him, our Prince and Saviour,  
Kept garnished till he come.

Peace, all is peace, my brother,  
The lion bows his head;  
The wolf and lamb together,  
Lie nestling in one bed:  
No more the storm disturbs us—

The rolling of the sea—  
The lightning flashing wildly—  
With thundering on the lee;  
But one bright sheet of glory,  
Encircling all the land—  
Good will and peace the story,  
To every brother man.

## Letter from Bro. Cook.

Laporte, Ind., Aug. 18, 1845.

DEAR BRO. JACOBS:—

Your last paper contains a call upon me to examine one point in relation to the question, Who shall be gathered in "the dispensation of the fulness of times"? I now write just to say, that it may be well to wait and hear what may be said and then take an opportunity to answer at length; however it may also be well to say a word occasionally, to those who want a definite reply. To J. T. H., allow me to say, Read Job 14: 4; Who can bring a clean thing out of an unclean? Does a bitter fountain send forth sweet water? Is impurity the source of purity? Scripture and observation say, no. As to 1 Cor. 7: 14, it is seldom read with care. The word "unclean" is the same as that in Acts 10: 14, I have never eaten any thing common or "unclean," i. e. impure to a Jew. Then the word sanctified means to make holy. "The unbelieving husband is made holy" by the wife, and the unbelieving wife is made holy by the husband, "else were your children unclean, (or unlawful, because impure to a Jew,) but now are they holy." The holiness of the unbelieving husband or wife is just as really taught, and of the same nature with that of the child. If it is any thing more than a ceremonial cleanness, then it supercedes the necessity of conversion to the unbelieving husband and wife as really as the children. Your kind correspondent can not believe this surely!! This then does not, can not teach any thing which renders unnecessary "the sanctification of the Spirit and belief of the truth."

Thus every objection may be met; for God's word is not yea and nay. There is no immortal life to any of our mortal race but on the Gospel plan, by Jesus Christ. "No man cometh unto the Father, but by me," saith He. "Coming" is in one passage used as if it were "believing."

I am not prepared to give account of the brethren here. They received us with open hearts. I am glad you have invited the Conference.

Adieu. Yours as ever in hope.

J. B. COOK.

## Letter from Bro. Gordon.

DEAR BRO. JACOBS:—

What a strange sad state the people are in. The Lord must not come yet for one thousand years any way. For they must have the carnal Jew back to Jerusalem. The nations must be converted. This splendid world can not be burnt.—Unjust for the Lord to destroy it when Science, Philosophy, and Grandeur are towering to the skies. But they have forgot the destruction of the old world by the flood; the destruction of old Babylon; Jerusalem with its glittering temple; Tyre the mistress of the seas; the Kingdom of Israel, God's chosen people, scattered by the curse of Almighty Jehovah. Still there is a fear in the hearts of this people that the Lord is fighting against them, as in the morning watch in the Red Sea. The cup of the Amorites of these last times appears to be receiving its last drops. I feel satisfied that God, by the scriptures, will flash light on the way while time lasts. The wise, the simple child-like wisdom that is willing to do whatever Jesus pointed out, will see and understand. The scriptures have been a beacon light and a lamp to our feet; all along it has been

light after light even until now, and God himself has promised that he would never leave nor forsake those that put their trust in him. B: O, let us beware of philosophy and human reasoning. Trust all in Jesus Christ, the Beloved of the Father, and the Spirit and the Word will lead into all truth.

I believe God's word is a never-ending spring that will always flow to those that trust in it, and that there is much in it that has not been yet observed. How much David found, to meditate therein by day and by night, and he had but five books. We ought always to remember that Jesus told his disciples, that he had foretold them all things, and that the Spirit would bring them to their remembrance.

O, for faith and patience to wait before the Lord and see his salvation.

Please continue the Day Star, and if there are any of the Northern papers that is "meat in due season" please send me it. But if the spirit of controversy reigns in them I want them not. Time is too short for opposing arguments.

Every thing appears to say that we are in the morning watch, and that the eternal day is just here. And may he that holds the stars in his right hand keep us prepared with oil in our vessels.

L. GORDON.

St. Louis, Aug. 16, 1845.

## Letter from Bro. Goldsmith.

Springfield, Ill. Aug. 10, '45.

DEAR BRO. JACOBS:—

I would hasten to communicate my hearty response to the sentiment that the Lord hath led us along, yea blessed be his name for evermore. Amen! He still will lead us. Amen! My path increases in brilliancy, and in perplexity. (strange talk.) I am always sorrowful, yet always rejoicing—bless God! Cast down, but not destroyed. Oh, rejoice with me ye children of my heavenly Father. We shall soon round the last head land. I can inhale the balmy air already—the sun light of Jesus. Glory has begun to chase away the fog of our perilous voyage through much weariness and watchings. I can discover the true bearings: (courage then.) Hold on! Quit ye like men. The sea monsters have sported around us in hellish derision. The shark and the leviathan have made us afraid, but still we sail with the gale. "Our Hope is anchored," "and our course is marked." But still we are buffeting breakers, and of the worst kind, only keep a good look out on every side. No time for idleness or supineness. At this time I am tried at all points. My cry is, "Lord come!" "Lord save or I perish!" I now fully understand Job 28: 7, 8. Blessed be God in the day of the east wind; he stays the rough wind. Isa. 27: 8. Lord Jesus our King, and thou the hope of our hearts, help us to hold fast the beginning of our confidence firm unto the end. Witness Lord our extreme desire to live in thy sight.

I am still striving to gather up all that nothing be lost." I am keeping alive a pure and unfeigned hatred to slavery, with all its hell-hatched schemes—its devilish opposition to the beastly and wicked "powers that be," the constitution of this country, which is pre-eminently and emphatically a "League with hell, and an agreement with death." I will oppose it until the King destroys it, which shall be shortly. (Amen!) and the nominal church with its bastard revivals, its counterfeit Christianity, its rotten hypocrisy.

Millerism is a hard word, but Truth is harder yet, and more to be feared. Brethren and sisters these are your potent and sworn foes. But there is a deadlier foe than all these, because it is so invidious and subtle, serpent-like. They say you shall not understand; when it is "written" you shall. Then they will try to bewitch and fascinate your eyes with pretty colors, changeable co-

lors; sometimes blue and black interwoven. Loud protestations and excessive love they will profess as the case may suit. These are they who condemn feet washing, because by so doing they can hide the cloven or the black foot. They also condemn the holy salutation, for fear they will take fire and burn up. If this is the hindrance in me the sooner the Lord burns me up the better. I cannot bear this turning aside to first principles, always wanting to be sucking the breasts and living on the meagre diet of milk and water. I cannot bear one of them crying for *bread or meat*. I look abroad in vain for a man of true moral worth, of indomitable courage who will cry aloud and spare not, who will lift up his voice like a trumpet against the prevailing sins, the pride, and covetousness of professors even in the Advent ranks. If Adventism does not reform the whole man, it is not worth a groat. The reformed must be against little things as well as "big." If I hesitate to pay five cents because it is small and trifling, there is evidence of hypocrisy in me. You can not run the shaft of morals too deep. The gold must be pure as glass to correspond with the gold of heaven, for it is transparent as glass. New wine will not do for old bottles—all, all must be new. The heavens and the earth will be new, and so must you and I.

I love singularity for God and his commands, it produces heat and action. Ultraism in morals is not inertia. No, bless God, it sows in season and out of it. Brethren let us occupy till he comes. If we can read our titles to heaven through the 16th Psalm and the 6th of Luke, it is a pretty good title; and for fear of a flaw, take Job's looking-glass, 31st chapter, look it all over, scan it well; much depends on it: Every man, woman and child shall be weighed in an even balance; the Lord's ways are not unequal. He put Belshazzar in the scales, and he will put you and me in the same balance. Amen!

If these Adventists who deny that the door is shut, do not speedily retract their nonsense and come up to the knowledge of the truth, their candlesticks will be removed out of their place. May the Lord open their blind eyes quickly and show them their deep departure from Him.

This day I have separated myself from those who are crying Lord, Lord open unto us, and praying the old woman's cry, Convert my neighbors. My prayer shall be, Consume them out of the earth. Sweep them off as with the besom of destruction, and bring in thy everlasting Kingdom. And if these men and women are in the way, consume them too. Amen! So come my King, my Hope.

Yours, looking daily.

J. J. GOLDSMITH.

Letter from Bro. Leslie.

Carver, Mass., Aug. 19, 1845.

DEAR BRO. JACOBS:—

I have never been so sensible as of late, that the cause of God is in *his own hands*, and not in the hands of men; and that it will not go down, although its *professed* advocates may all leave their posts and return to the land they came from, like the host of Gideon's army. I believe, from recent developments of truth, that the number saved when the Saviour comes, will be very small, when compared with what we have heretofore supposed. But why will it be so? The answer is simple, plain: man does not want to be led by the Spirit of God; but by his own human reasoning and judgment. There are but few who are willing to lay aside all their own worldly wisdom, and venture out on the simple, plain, engrafted word of God. The mass want human reason and human arguments to guide them, instead of that Spirit which was promised to lead into ALL TRUTH, those who were true disciples of Christ. Bible truth has always been hard to believe, and the commands of Christ difficult for the heart of man to obey; and it is oftener the case that we reject the truth or fall short of it, than it is that we embrace it and go beyond it into error. Error, as a general thing, lies this side of truth. Were we one half as fearful of losing the truth or rejecting it as we are of being called *fanatical*, our pathway never would be lost sight of, nor our feet wander into darkness.

Why have so many stopped and gone back since '43! and why are so many in the luke warm church at the present time? The answer is plain and simple: because they would not be led by the Spirit and Word of God. What folly to try to get into the kingdom of God by our own wisdom! and yet many are making the attempt. They forget that they must be at all times like a little child; willing to be taught by any one of Christ's little children. No, they know enough—"all about it"—"rich and increased in goods and have need of nothing." And where do they stand?—Not where they stopped; for go back there, and they are far beyond. So it is, we are going back or forward.

Some have stopped to parley with learned Professors and Doctors of Divinity; and are trying to convince this ungodly world that there will be a resurrection of the dead—no return of the Jews—a personal and literal reign of Christ;—questions long since settled in the mind of every true hearted Adventist. Thus we are courting the friendship of the fallen churches, and "have men's persons in admiration, because of advantage." Some are crying "*to-day, to-day*," and are still saying in their hearts, "My Lord delayeth his coming"—a great work yet to be done.

But I rejoice that there are some who "followed on to know the Lord"—from truth to truth; having meat, and giving it in due season. These, I believe, have done what is well-pleasing in the sight of their Master, and will share with him in his glory, when revealed.

Most of the brethren and sisters here have lately left the Laodicean church, and are willing to be any thing or do any thing which the Saviour has commanded, if they can only overcome and sit down with him on his throne. A few have stopped to look at their reputation, and we fear they will not lose sight of it again, if they ever did.

We never expected to see such a day as this, or such a church as we now behold, composed of *professed* Adventists. But we do see it, and by it we are assured that we are near the end—*almost*, *almost* there! What is now before us is awful, yet glorious!

Hasten on your heavenly circle,  
All ye shining orbs above;  
Haste! O bring the joyful moment,  
When the saints shall upward move!

Yours for a better land.

IRVILLE J. LESLIE.

## THE DAY-STAR.

CINCINNATI, SATURDAY, AUGUST 30, 1845.

### CONFERENCE! CONFERENCE!!

We purpose, The Lord willing, to hold our Conference at *the Tabernacle* in this City, commencing on Tuesday the TENTH OF SEPTEMBER, and continuing over the following Lord's day.

We hope Bro. Pickands, Bro. Cook, and Bro. Barry, will be here without fail. Let all the lecturers west of the mountains attend—as well as all others who feel interested in our glorious hope. Brethren and sisters from Hamilton, Dayton, Marysville, Granville, Akron, Cleveland, Lower Sandusky, Oswego, Indianapolis, Louisville, and other places, turn out to the Conference! The friends here will do the best they can for your accommodation.

☞ We have changed the day of publication from Monday to Saturday, so that our papers will leave this City by the Saturday morning mail. This arrangement will enable the most of our subscribers within the circle of 100 miles, to receive their papers on Saturday evening.

☞ The communications of Bro. Cook, and Bro. White, were too late for this number. Bro. Fassitt's letter will also be noticed.

☞ Our receipts this week, as will be seen from the list, are very small—not sufficient to meet the expenses.

### WHAT DOES HE MEAN?

The editor of the "Voice of Truth" upon the subject of "washing feet" says. "We have read with care, and we think impartially, all we have seen published on both sides of this question, and we must say in justice to truth and fair reasoning, that the strength of the argument, as we think, is all on one side of the question."

Very well, be it even so Bro. Marsh; the *commandment* is all on the other side. Let this Bro. take a word of warning from the multitude of apostacies around him, and from these *effects* search out the cause. Is it not in taking too large liberty with the word of God? Bear in mind a favorite principle of understanding scripture, among the second Advent believers; viz., First prove that a passage *can not* be understood literally, before you mystify it. It is true that a multitude of arguments have been urged against washing one another's feet, but my Lord's command and example in John 13: 13-17, remains still unaltered, and all these reasons and arguments, though on the *other side*, have failed to show us where our Lord, or the apostles gave the liberty to neglect it.

Bro. Marsh has sent us his old views on this subject for publication; but what will be gained by it! We should publish with it the commandment of Jesus, and that would be on the *other side*: Besides, Bro. Marsh has not yet shown any defects in the discourse of Bro. Cook, or my reply to the article in the "Standard" to which he refers. I am at a loss to know what Bro. Marsh means, in saying Bro. Hale's, Bro. Snow's, and his own remarks on this subject, all stand unanswered. What does he mean? What argument has he advanced that is not answered in the discourse referred to!

I must content myself with arraying the words of Jesus against the words of men, remembering my doom if I break one of these least commandments, and teach men so.

### ★ THE TWO COVENANTS.

"And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant; to be a God unto thee and thy seed after thee." Gen. 17: 7.

As the covenant, here begun with Abraham, was to be "everlasting," and perpetuated in his seed; it becomes us to enquire and "search diligently what, or what manner of time the Spirit of Christ" "did signify when it testified beforehand" of this glory that should follow. In this covenant, we shall find Abraham a lively type of God's people at the time of their being gathered together in one, in the dispensation of the fullness of times. Eph. 1: 10.

The nations embraced in the covenant were, at the time the seal of that covenant was given, all in the body of Abraham. "And I will make thee exceeding fruitful, and I will make nations of thee, and Kings shall come out of thee." [ver. 6.]

The Seed, coming under this covenant are clearly pointed out in the N. Testament. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of

one, and to thy seed which is Christ." "Know ye therefore, that they which are of faith, the same are the children of Abraham." "For ye are all the children of God by faith in Christ Jesus." "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 7, 16, 29. The Jews, it is true, claimed Abraham for their Father; but Christ replied, "If ye were Abraham's children, ye would do the works of Abraham." John 9: 39. "For the promise that he should be the heir of the world, was not to Abraham or his seed, through the Law, but through the righteousness of faith." Rom. 4: 13. "The Law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith that it might be by grace; to the end the promise might be sure to all the seed: Not to that only which is of the Law, but to that also which is of the faith of Abraham who is the Father of us all." [ver. 15, 16] "For they are not all Israel which are of Israel: Neither because they are the seed [natural descendants] of Abraham are they all children: but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of promise are counted for the seed." Rom. 9: 6, 8.

We certainly cannot complain for the want of a detailed account in the Bible, as to who the seed are, on whom the blessings of the Abrahamic covenant rest.

The explanations relative to the inheritance of that seed, are equally clear. The language of this part of the covenant is, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. 17: 8. Though he went into that land by God's direction [Gen. 12: 1,] yet he only dwelt in the land promised in the covenant by faith. [Heb. 11: 8.] He as fully realised as we do, that the real inheritance promised in that covenant, was a more glorious land than literal Canaan, for "he sojourned in the land of promise as in a strange country" and "looked for a city which hath foundations, whose builder and Maker is God." [ver. 9, 10.] To Paul also the fact was known, that the inheritance in that covenant embraced not only the city that was to descend from heaven, [Rev. 21: 2, 10,] but the whole world. [Rom. 4: 13.] The field of operations for gathering together the promised seed under the blessings of this covenant, is stated to be the world. See Matt. 13: 38, 43, 49, and further explained to be the New or renovated earth, 2 Pet. 3: 7, 13. The seed, and their inheritance, as embraced in that covenant, are thus made certain.

The covenant, being everlasting, was renewed to David [2d Sam. 7: 12,] & confirmed in Christ, [Luke 1: 32: 33,] and the facts in the case rehearsed by Peter, [Acts 3: 19 21,] and by Stephen, [Acts 7,] These hints are thrown out for the purpose of opening to the Bible reader one of the most glorious themes in the word of God,—a subject that will so enrapture the mind of the true child that he will be unable to transmit his impressions to paper.

This covenant was made with Abraham when he was "ninety years old and nine" and was ratified by the seal of circumcision which it contained, and which was the part, by him and his seed to be kept. The covenant also contained the promise, that at that set time in the next year, Sarah should have a son, or the one in whom the

seed was to be called, should appear at the set time in the next year, reckoning from the day when Abraham and his whole household were circumcised. See Gen. 17: 1, 10, 11, 19, 21, 24-27. Now from Gen. 21: 1-5, you will obtain the proof that the promise was fulfilled to the letter, and that Isaac was born just one year from the day that Abraham's household was circumcised. One year before Isaac (the promised seed) appeared, the name of Abram (exalted father) was changed to Abraham, (Father of nations,) and the name of Sarai (Princess) to Sarah, (Princess of the multitude). Gen. 17: 15.

The explanation of this chapter, particularly of the two sons of Abraham (Ishmael, the son of the bond-woman, who was 13 years old at the time the promise was made, and Isaac, the son of the free-woman, born at the end of one year from the promise—the seal of circumcision, and the change of names) is given by Paul in Gal. 4: 22;—"For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free woman. But he who was of the bond-woman, was born after the flesh; [such are not the children of God;] but he of the free woman was by promise. Which things are an allegory: ["A figure of speech in which a meaning is conveyed, not contained in the language of the figure."] for these are the TWO COVENANTS; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and is in the same rank [margin] with Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."

The first covenant, then, concerns the old Jerusalem as long as she is desolated, and in bondage with her children. "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21: 24.

It may be true that the second covenant had its beginning when Christ, the promised seed made his appearance at his first Advent; but it cannot receive its closing seal—the antitype of the circumcision of the whole household of Abraham, till the times of refreshing, (Acts 3: 21,) and the binding up the testimony, and sealing the Law among his disciples. "And ye are complete in him, which is the head of all Principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body [the sins of the whole body to be gathered] of the sins of the flesh by the circumcision of Christ." Col. 2: 10, 11. But have not the benefits of Christ's circumcision accrued to all the saints that have died for the past 1800 years? Grant that it is even so,—all admit that the work done for each individual child of God before he dies, must, at some time, be done for the whole "body" that are "alive and remain unto the coming of the Lord." And if this work were not done just one year to a day, before the promised seed comes, what would become of the "allegory"?

"Now we brethren, as Isaac was, are the children of promise," Gal. 4: 28, We shall then be Christ's at his coming, 1 Cor. 15: 23,—born from the dead in one year after having received the circumcision made without hands. With this also, agrees that item in the Law concerning marriage, which, among other jots and tittles, Christ will fulfill. "When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at

homo one year, and shall cheer up his wife which he hath taken." Deut. 24: 5; Compare, Rev. 19: 7; 21: 9, 10; Matt. 25: 10, &c.

That the seed to be brought forth by the New Jerusalem at the end of the year is one, (Christ) and not many, is clear from Gal. 3: 16; & 4: 26, 27.

We have the united testimony of all professed Advent believers that the Gospel of the Everlasting Kingdom has been proclaiming for years past, and what is better, incontrovertible facts in the history of God's people, answering the predictions, prove it true. Immediately following this—about the 22d of Oct. 1844, an important season of the year in which the types of the Law were given, we were visited with one of the most singular and mighty works of God, ever recorded in the history of his church. That was a time of refreshing from the presence of God. If it was not the antitype of the circumcision of the whole household, of the whole body, what possible means have we of knowing the fulfillment of any prophecy whatever?

But, says one, this cannot be true, that the sins of the body of God's people were then put away, for many of them since that time have departed from that faith. So it was in the covenant; Ishmael, the son of the bond-woman, acted worse after he was circumcised than he ever did before,—when the child of promise came, he was found "mocking," upon which the free woman (New Jerusalem) demanded that he and his mother (old Jerusalem and her children) should be cast out. Gen. 21: 9, 10; Jude 18.

#### THE NEW NAME.

As the name of Abram, and Sarai, were changed when the seal of circumcision was given—one year before the child of promise appeared, so it is written, "For Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name. Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate: But thou shalt be called Hephzibah, [my delight is in her,] and thy land Beulah: [married,] for the Lord delighteth in thee and thy land shall be married." Isa. 62: 1-7. Read also Isa. 54: 1-10. "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: And I will write upon him my new name." Rev. 3: 12.

This is the last promise made to the Philadelphia church which was so sweetly bound together in the bonds of "Brotherly Love" up to the 10th day of the 7th month. The writing of the new name, then, agrees with the new name of Abraham and Sarah when the covenant was made with them one year before the birth of Isaac.

As the people of God under the old covenant were in one body, so in the times of refreshing they are baptised into one body by the one Spirit.

Rejoicing with fear and trembling, the band in this place, almost unanimously, are looking to behold the King in his beauty on the 10th day of the 7th month, *this present year.*

[TO BE CONTINUED.]

☞ The "Jubilee Standard" has not been received at this office for the last two weeks.

## Letter from Bro. Gregory.

Peekskill Aug. 14th, 1845.

DEAR BROTHER:—

Having seen in your paper of July 22d, a discourse from Brother Cook, containing, as I think, views concerning infants, that do not accord with Scripture doctrine; I here subjoin a few remarks, hoping that you may thereby be stirred up to write upon the subject.

Bro. Cook says, God has ordained that all who shall enjoy immortality shall be like himself; and man was so made—from that he fell, and into the Divine he must be restored or perish.

I find that Christ so far restored what Adam lost, that no being will be lost for Adams transgression; for every man is to be judged according to that he hath done. Children not knowing good from evil, do not sin; therefore, there is for them no condemnation—they will all be saved.

We read in 1 Corinthians 15: 22, "for as in Adam all die, even so in Christ shall all be made alive." Paul said he was alive without the Law once, but when the commandment came, sin revived and he died. When could he have been alive without the Law, except when a child—incapable of discerning between good and evil? It seems plain that when he was a child he was alive through what Christ had done for him; that is, he was fit for the kingdom. But when he came to years of understanding, with the commandment before him, he saw that he was walking contrary to it, and then he died or fell from the childhood purity he once had:—Then he became of that class to whom the apostles were sent to preach—"He that believeth and is baptised shall be saved" &c. There is no evidence that the apostles were ever directed to teach infants, for the plain reason that they were safe—not having sinned, they needed no redemption nor baptism, therefore the command does not reach them. As further proof of their being favorites of Christ, He often made reference to infants as samples of purity and fitness for the kingdom. See Mat. 18: 2, 3, Mark 9: 36, 10: 14, 15, Luke 18: 16, John 13: 38, Isa. 11: 6, Psa. 8: 28, Jer. 31: 15—17, Mat. 19: 14, together with other similar texts, makes the matter plain to my mind, the certainty of all children being gathered into the kingdom. Therefore I cannot at present believe Bro. Cook's views, neither will I unchristianise a man because he honestly differs from me.

A few words on the subject of "feet washing" being an ordinance or a commandment for us to follow literally according as the words stand; but we are to follow their meaning, or what they were intended to teach. Take, for instance, the command in Mat. 5: 29, 30, "If thy right eye offend thee pluck it out," or "if thy right hand offend thee cut it off." Now we must believe these commands mean something, but not to be obeyed literally. One other thing seems to be particularly against it, that is, I believe there is not found in the Bible, another example of its being done, except this once by our Lord. If the apostles understood it to be enjoined, would they not have done it, and left it on record? Therefore, should I do this now, it would not be in faith, and consequently I should not be profited.

Let us not condemn or judge one another, but strive to please God in obeying all his commandments.

Our number here is very small, but we have strong faith that the Lord is very near, and will soon appear to our sight. We are on the side of the small flock or remnant, but are determined to hold on to the end.

Yours &amp;c.

STEPHEN GREGORY.

## REMARKS.

The part of the above letter containing strictures on Bro. Cook's discourse, I leave for him to attend to—although it will be readily seen that the whole argument hangs upon an assumed point—the immortality of the soul without a resurrection.

Relative to "feet washing" I would ask Bro. G. if he is willing that others should take the same liberty with the command, "Do this in remember-

ance of me,"—"Go teach all nations baptising them" &c., that he has with, "I have given you an example that ye should do as I have done to you?" Neither can we give or take any authority to disobey the command in Mat. 5: 29, 30.—Obey it, just as literally as you can. That is the safest way. Suppose Abraham had reasoned thus, The command to go to one of the mountains and offer Isaac upon an altar, "means something but not to be obeyed literally"—viz: God wants my faith tried, and I will subject myself to a mental discipline that will do it;—for sure He cannot mean literally just as the words stand! If I was to do this, I could not do it in faith, and should not be profited. No, he did not reason thus; but in the face of all such reasoning he went forward according to the literal construction, and thus "by faith, was his works made perfect." Neither can it avail any thing against the command and example of our Lord, to say that the apostles did not do it. We have nothing but an inference that they did not do it; and it is certainly more reasonable to infer that they did do it, while these plain words of their Lord stood before them, "If I then, your Lord and master, have washed your feet, ye also ought to wash one another's feet." That it was practiced is proved from 1 Tim. 5: 10.

When a father makes a promise to a child, that child will plead the very words of that promise before him—following him from one apartment to another—up stairs and down, and will give him no rest till he fulfils his promise to the letter.—This part of the simplicity of the little child, we are wise enough to imitate, as far as the promises of God are concerned, but when his commands are the subject, O how ready is the human heart to recoil from under the heavy cross! How can we better settle this matter than by placing by the side of the command and example of our Lord in washing the disciples feet, some one of his precious promises, (say John 14: 3,) and letting it fare the same as the words in John 13: 13—17.

## ★ LETTER TO WILLIAM MILLER. ★

New-Ipswich N. H., Aug. 16th, 1845.

DEAR BRO. MILLER:—In the Advent Herald of the 13th inst. in your "apology and defence," you say that the seventh month movement was not a fulfillment of prophecy in any sense. This coming from such a source, exceedingly shocked me. Pray tell us your opinion:—Have we been led, in fulfillment of prophecy, in the proclamation of time—and the tarrying, &c., up to last fall, and then, by the Great Head of the Church, sent adrift, or been left to be led by the Devil? What! The advent movement all along receiving the broad seal of heaven's sanction, and then the mightiest, the greatest, having no resemblance to any religious movement since the days of the apostles,—all nothing!! Such faith, and accompanying works,—such giving up of the world, cannot be found, but 1800 years ago.

Every step of our way has been distinctly marked in God's Great Chart, the Bible—The seventh month movement more clearly than any of the rest. I beg of you, my dear brother, to pause and consider what you have stated. It seems to me that such a stumbling stone has not, for a long time, been thrown in the way of God's dear children. O, brother, I do hope that you will make an apology now, to God, and to the dead saints.

Yours in love,

J. WESTON.

While reading the article referred to in the above letter of Bro. Weston, I was reminded of a period in the career of Moses, when he was just

on the borders of the promised land. He also took it into his head to publish an "apology and defence;" so he called together all the children of Israel and told them, "I am an hundred and twenty years old this day: I cannot no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan." But "Joshua" and "the younger brethren" must now do the work. He did not tell them any thing about the "spies" that were afterwards sent up, and how others done the work, while Joshua done the commanding—and also that God reckoned "Caleb" before Joshua. He recounted the dealings of the Lord with them in Egypt, and how he brought them through the sea—gave them the Law, and fed them with bread from heaven, and water from the Rock. But he did not tell them the precise manner of passing over Jordan, nor about blowing the Trumpets around the city, and the walls of Jericho falling down &c., though he told them, the Lord would drive out their enemies before them.

Bro. Miller undoubtedly told the truth, when he told us his work was done. We loved to listen while he recounted God's past dealings with us: There was something sweet and heavenly in it; but his "apology and defence" like that of Moses, savored more of Egypt, the wilderness, and Kadesh, than it did of Canaan.

Though the children of Israel loved Moses, it would not do for them to tarry in Mount Nebo with his dead body. Canaan was before them, and the cry was onward. Ed.

## Letter from Sister Hedge.

Boston Aug. 5th, 1845.

DEAR BRO. JACOBS:—

I love your paper yet, and hope it will be continued until our Master appears; and filled with suitable and wholesome food for the household. But we dare not trust to any of those messengers, and have to keep comparing them with the true standard,—the counterfeit detector:—for we are very cautious, or mean to be, what we receive now a-days;—we want to be in sound health for the end of our journey. Yours in the hope of soon seeing our coming King

E. G. HEDGE.

## HYMN.

Behold the Saviour of mankind.

Nail'd to the shameful tree  
How vast the love that Him inclin'd  
To bleed and die for thee.

Hark! how he roams, while nature shakes,  
And earth's strong pillars bend,  
The temple's veil in sunder breaks—  
The solid marbles rend.

'Tis done—the precious ransom's paid,  
Receive my soul! He cries;  
See where he bows his sacred head,  
He bows his head and dies.

But soon he'll break death's envious chain,  
And in full glory shine:  
O, Lamb of God! was ever pain—  
Was ever love like thine?

## Letters and Receipts.

For the week ending, Aug. 30th.

P. E. Vail, P. M., for Mary Winkley, 50; N. Green, P. M., for Wm. Hobbs, 1,50; (the 5 franc piece, sent by Dr. Clancey, was not received.) D. B. Gibbs, 25; J. Weston, for Horace Emery, 50; Irvile I. Leslie, for B Ransom, Isaac Vaughn, J. B. Ransom, & B Hammond, each 50; J. B. Cook, 1,00; James White, G. W. Cherry, P. M. 50; and 50, for S. G. Strong; P. M., at Liberty, 10 R. G. Bunting, (too late for this week.)