

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

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

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THE DAY-STAR

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TERMS OF THE PAPER.

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FOR THE "DAY STAR."

THE HEAVENLY LAND.

[SELECTED BY H. RIOUTFE.]

The glories of that heavenly land,
I've oft times felt before;
But what I feel is just a taste,
And makes me long for more.

Had I the pinions of a dove,
I'd fly and be at rest;
Then would I soar to worlds above,
And dwell among the blest.

O could I reach my heavenly home!
And ne'er return again,
I would not the seasons long,
That I should suffer pain.

The sons of Zion marching home,
Along the heavenly street;
Then will we hail them as they come,
And fall at Jesu's feet.

Says faith, Look yonder! see the prize!
Laid up in heaven above;
Says hope, It shortly shall be mine;
I'll wear it soon, says Love.

Desire says, Is that my home?
Then to my place I'll flee:
I can not bear a longer stay—
O, let me come to thee!

But stop! says patience, wait awhile!
The crown 's for them that fight;
The prize for them that win the race
By faith, and not by sight.

Then faith doth take a pleasing view—
Hope waits—Love sits and sings—
Desire flutters to be gone,
But patience clips her wings.

Letter from Bro. Pomeroy.

Cleveland, Nov. 25, 1845.

DEAR BRO. JACOBS:—

I have been waiting a long time to get time to write to you more fully, than I shall be able to now.

The Lord is leading us here in a way that we knew not. We find that the truth separates very friends, if not brethren; and that it is now discerning "between the righteous and wicked, between him that serveth God, and him that serveth him not." Our Lord said, "my words shall judge you at the last day," and it does seem truly that we have entered on these scenes of judgment. Judgment has begun at the house of God; the apostle tells us who this house is, "whose house are ye, if ye hold fast the beginning of your confidence," so that there is a possibility that some may not "hold fast." The brethren here are now distinctly and fully divided, not only in faith, but in deed. Those who have not done preaching the gospel, whose sympathies are not shut up with Christ, meet still in the Tabernacle; while those of us, who believe that the 10th of 7th month, 1844, opened a new state of things alto-

gether, if not a new dispensation; who love to keep the least of the commandments, and follow the example of the Saviour, in obeying his ordinances by themselves, shut out from the world, who are "happy" in both understanding and in doing "these things" spoken of in 13th John, meet by themselves at the houses of the brethren. We at first left the Tabernacle influence, only in the afternoons of Lord's day, but now the separation is complete, the teachings and faith of those who remain there, can no longer afford us that nourishment that we need in these times. The Lord has abundantly blessed us in the path of obedience; while our faith and practice is evil spoken of, by those we have left behind. Joy and peace, and the approbation of our Father in Heaven, cheers us on—faith grows, and love abounds—we begin to know what it is to "love the brethren." This faith, this love, and this obedience makes us feel that we may and can appropriate the promises to ourselves, and now may God give us all grace and faith sufficient to step out boldly upon them, like the patriarchs and prophets of old "who through FAITH subdued kingdoms, and wrought righteousness, obtained promises, &c., &c. Heb. 11: 33, and onward. "It doth not yet appear what we shall be, but we know (i. e. it doth appear) that when he shall appear, we shall be like him," &c. &c. When he appears his children will be thus found, like Him, because having this hope in them, they had purified themselves even as he is pure; or, as John says in another place, "as he is, so are we, in this world"—and Paul uttering the same sentiment in the following language; "But if the Spirit of him that raised up Christ from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you." It is because we shall be found like Him, that we shall be quickened and changed, for not until he does "appear," will these "vile bodies" be changed, that they may be fashioned like unto his glorious body. In this light how plain and glorious the language of the apostle in 2 Cor. 3: 18, "But we all, with open face, beholding as in a glass the glory of the Lord, are changed; into the same image, from glory to glory, as by the Spirit of the Lord."

It is by gazing upon his image as we see it in the Scriptures of truth, by following his precepts, imitating his examples, that we are thus changed from one degree of glory to another, until these vile garments must be put off, and those more glorious put on at the resurrection. Oh! have we now attained that glory, that immediately precedes the change of the "vile body!" Can we give the same evidence of the fact that Elijah, the apostles, and our Lord himself did before they were changed from mortality to immortality! I fear not, for there were certain signs that were to follow them that believed, and our Lord says, "greater works than these shall ye do." If we have not faith sufficient for these lesser things, how can we, through faith, "subdue kingdoms!" Lord increase our faith! I believe, that some great things will be developed—that we are just entering upon the threshold of most glorious scenes, scenes of judgment,—yes, and if judgment begin at the house of God, as it invariably has, what indeed shall be the end of those who obey not the gospel! O may God prepare speedily his people, and fit them for their great work, to smite the image. We want faith, faith like a grain of mustard seed. But I must close.

Your brother in love.

T. F. POMEROY.

Our meetings at the Tabernacle, are still interesting—though since the very cold weather came on, the best meetings are at the private houses. The "little flock" that came around the Lord's Table last Sunday numbered only about 100—many being absent to hear Bro. Wethe, who lectured for those that have left the Tabernacle.

The weather, in this place, during the past week, has been colder than for many years past. The snow, to the depth of about three inches, still lays upon the ground, and sleighs are in high demand.

Letter From Bro. Curtis.

New York, Nov. 22, 1845.

DEAR BRO. JACOBS:—

I feel to praise God that there is one periodical in the land (the *Day Star*), the contributors of which seem not afraid to stand for the whole truths of the Bible, and in the presence of a proud, exalted, professed Christian community, are not ashamed to advocate the doing of all the commands of Jesus, and prove by their works to the scoffing professor and to the whole ungodly world, that they are not ashamed to keep all my blessed Lord's commandments, even to washing one another's feet. Not merely in the sense that the editors of the Herald (of the 5th inst.) would do it, because the brother's feet were dusty and lacerated (for any compassionate being would do as much for a fellow being, as Brethren Himes & Hale, boasts of doing, and closed their article by saying, "That is the feet washing that we believe in,") but to imitate as near as possible the works of Jesus by doing the like humiliating, pride-destroying acts. But some proud professor may say, you make it a test question. To such I will say, man did not make the question. Jesus made the question, and Jesus made it the test question (as I understand it) to test our humility. And that person who stands aloof from this command in its proper sense, takes a position above that which Jesus occupied the night before he atoned for our iniquities. Can the servant be greater than his lord! Jesus has answered this question. Amen.

Dear Bro., your package of 25 copies continues to come regular as usual, with which I endeavor to feed the children. I know not the number of little children in New York and Brooklyn that are fed to gladness, with the contents of the "Day Star." It is a matter of lamentation to those possessing the Spirit of Christ, that in these two cities of churches, so few are found ready and willing to follow the Lamb whithersoever he goeth, by casting off entirely the spirit of the devil (pride) and doing all the commands of Jesus. But alas, the enemy of all righteousness seems to have the mass under his control. And I have reason to believe that there will be but few found here that will be accounted worthy to fight the battle of the Lord when our Gideon shall appear and marshal the 33000 of Israel. That the Adventists are the antitype of Gideon's army, is to my mind very evident. Before Bro. Miller's time passed, the professed Adventists were a numerous band. But God saw fit to try them, and the fearful left us. Yet quite a large number held on. But these, though they professed to be valiant, yet the Lord knew the pride of the hearts of some of them. So He brought us ALL down to the water as a last test. But alas, how few who are willing to humble themselves by lapping water as a dog lappeth,—viz., wash one another's feet as Jesus commanded his disciples. Well, brethren and sisters, this, I believe, is the last test for the little children, but every little child can stand it, and rejoice in the privilege of imitating the works of their Master the night before he suffered to redeem us from eternal death unto eternal life. I can see no other test beyond this in all God's Blessed Book. Nothing so perfectly at war with the Devil and the last inch of his heritage, in the human heart, as the least commandment of our blessed Lord; and our Gideon will very soon appear to lead his little flock (such as have a desire to do all his commands) on to the taking of the Kingdom; as the angel told Daniel 7th ch. 18th verse, "But the saints of the Most High shall take the Kingdom," &c. This my soul believes.

I frequently hear from popular Adventists, expressions of deep sorrow on account of the divisions which have severed the Advent bands. And generally they express a strong desire that we should come back and be united with them again, and revive the former state of feelings which used to exist among us. I do not now doubt their sincerity on this point, for there seems to be great rejoicings among them when one returns back unto them. But can the advance party retreat except they turn traitors to King Jesus? (I feel that I can not.) Since the "shut door" question divided the valiant 10,000, the 300 little ones have advanced even to doing our Lord's least commandment. Have the nominal advanced one inch since the 23d of Oct. '44?

Although Bro. Himes preaches an open door the same as before the 10th of the 7th month '44, yet his works seemeth not to harmonise with his preaching. Soon after the passing of the 10th of the 7th month '44, I saw Bro. Himes at the office in Spruce st.,—he was overhauling his old plates which had been used for the purpose of making the vision plain upon tables, that he may run that readeth it. (Hab. 2: 2.) I said to Bro. H., are you going to remove these to some other place? O no, said Bro. H., I am going to sell them, they are worth 11 cents a pound for old metal. But, said I, will you not want them again? O no, said Bro. H., I have no further use for them. A short time before this I heard Bro. Himes preach a sermon (at the corner of Christie and Delancey sts.) in which he expressed a strong belief that there were yet good seed in all the churches, which must be sifted out by the Advent Message before the Lord could come, and that the work of preaching the Advent must be done over again. Well, this declaration that he had no further use for the plates, immediately after preaching this sermon (which produced in me a perfect leanness) was something I did not understand—and soon the charts began to disappear, as if no longer needed. And since the 7th month '44, not an Advent tract has been issued by Bro. Himes, nor any other person (to my knowledge.) Well, what's the matter? Why, it looks to me as if Bro. H., in some of his actions has continued to do the will of the Lord—viz., in disposing of the plates—Suffering the charts to be taken down and to be hid from the eyes of the people, and refusing or neglecting to keep the subject of the Advent fresh before the world by publishing and distributing tracts, broad-cast through the land as in '43-'44.—While his mouth seems to have been doing a work of a direct contrary nature. Either Bro. H.'s preaching must have been wrong, or his actions must have been wrong—So it seems to me. Facts, (said Bro. H.,) are stubborn things. And here Bro. H., as a matter of duty, I have given a few of them in the spirit of kindness and humility. Amen.

There seems to be much complaint among popular Adventists of a lack of love among the different classes of Adventists. But among that class to whom Jesus gave the New Commandment, I am inclined to believe the pure Christian love exists. In the 13th chap. of John and onward, we find many important and glorious sayings of our Master recorded. We find in this chapter and the following one, that Jesus was talking, on this last night of his mortal life, to the little children and not to the world. In the 33d ver., He calls his disciples little children. In the 34th ver., He gives them a new commandment that they love one another. 35th vr., By this shall all men know that ye are my disciples, if ye have love one to another. Now, I suppose all who have washed the saint's feet in the right Spirit, understand who the little children spoken of here are. But the large rebellious children may not understand it. This command does not enjoin the little children to love the rebellious house.

If we only put on that garb of humility that our blessed Master wore 1813 years ago, we shall have no cause to complain of a lack of love among us. Jesus says, The servant is not greater than his Lord. So we see it is a dangerous precedent to despise or be ashamed to do the acts which Jesus did. The words of Jesus are these.—"Whoever therefore shall break one of these least commandments, and shall teach men so, shall

be called least in the Kingdom of heaven: But whosoever shall do and teach them, the same shall be called great in the Kingdom of heaven." Matt. 5: 19. Teaching them to observe all things whatsoever I have commanded you: Matt. 28: 20. Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the City: Rev. 22: 14. It will be a blessed privilege to have right to the tree of life, and be permitted to enter in through the gates into the City. But if pride prevents us doing our Lord's least commandment, may it not shut us out of the City? Let us be sure that we comply with all His commands in the right spirit, and these promises are sure unto us. Amen!

In the New York Sun of the 20th inst., appeared the following notice:—

"Day of Fasting and Prayer.—The Presbyterian Churches, composing the Synod of New York and New Jersey, observe this day (20th) as a day of fasting and prayer for a revival of religion."

In the evening I stepped into one of these Presbyterian churches. The service was very solemn. The Rev. Mr. L. read his text from the 6th ch. of Micah, part of the 2d ver., "For the Lord hath a controversy with his people." Mr. L. seemed to feel deeply for the people, and presented a true picture of the present alarming apostasy. Says Mr. L. this controversy is between God and his people. It is unlike a controversy between men where both parties are often in the wrong. In this case the people only are wrong, as God cannot be wrong in any thing. Mr. L. seemed to have a perfect knowledge of the state of things as they now exist in the churches. But the great mystery why the Lord has a controversy with his people, he seemed not able to solve. I felt quite sure that I perfectly understood what had produced this controversy. And I felt a desire to propound to Mr. L. the following questions. Have you in the true light which beams forth from the WORD of God, honestly considered the evidence of the immediate personal Advent of the Lord Jesus Christ? If so, have you done your duty by proclaiming this glorious news as a faithful watchman on the walls of Zion, to the people? Have you opened your church to the messengers which God has raised up to proclaim to this wicked world the immediate coming of the Son of Man in the clouds of heaven with power and great glory? Have you preached the important truth to your congregation at any time? Have you suffered it to be preached in your church? Have any of the present mourning watchmen (who are fasting and praying unto the Lord for a return of His Spirit) done any of these things? If not, I will say, perhaps the sooner they set themselves about it, the sooner the Lord may approve of their works. Amen.

Joel 3: 14; "Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision." Here in this valley, the world seems to have been since the Advent message has been travelling through the land. Each accountable individual has, probably, decided their own case. The Great I AM, in His infinite goodness and abundant mercy seems to have spoke through His messengers to the people in these words. Will you turn unto Me and live by acknowledging My Son Jesus as your King to reign over you for ever upon the earth? Or will you follow on in the service of the usurper regardless of My proffered mercy, and perish? It is a lamentable fact, over which probably the Angels weep, that the great majority seem to have preferred the latter course. This blessed subject is inexhaustible, but my space and the length of this article, already written, admonishes me to close. So with a few words of exhortation I comply.

To my brethren and sisters who are journeying for the Kingdom, let me say. O hear ye the word of the Lord. He that hath not the Spirit of Christ is none of His. The Spirit of Christ and the spirit of the devil cannot tabernacle together. So if we have pride (which is of the devil) in our hearts, that prevents us doing our Lord's least commandments, O let us purge it out immediately, for we cannot be quickened by the Spirit of

God if the least vestage of the spirit of the devil be found in us when Jesus comes. Amen. And may our God preserve all His little children from extravagant errors, and from errors of any kind till they are taken out of the reach of all error, is the prayer of one who is striving to be numbered among the little children when our King shall appear. So come Lord Jesus and come quickly. Amen.

— ELI CURTIS.

Letter from Brother Pickands. ✕

Akron, Nov. 17, 1845.

MY DEAR BROTHER JACOBS:—

We have found him of whom Moses, in the law, and the Prophets did write! We no longer stand gazing up into Heaven; this same Jesus has begun to return in like manner as he went into heaven—nay, do not startle through fear that I have lost my wits, nor turn away in disgust from a brother who still loves and honors you far more than language can express. Listen to me candidly, patiently, prayerfully. Th. time has come when you must hear and receive, and proclaim the truth, the whole truth and nothing but the truth, or the great doctrine of Christ's second coming—and you will hear, receive and proclaim it! God now answers prayer in the name of Jesus. (Jno. 14: 13, 14. & xvi. 26, 27. & Jas. 5: 16.) That fervent, effectual prayer is offered for you and will avail much! You have been alarmed, and prejudiced against the new view of Christ's second coming, without the body in which he was once manifested—so was I. You have written and spoken decidedly against this new view—so did I. You was sincere and honest in this: so was I. I have changed my mind—so will you! Perhaps before this letter reaches you the change will have commenced. Indeed I know it has. Your late communications in the Star respecting the Stone Kingdom plainly show, to the great joy and encouragement of God's dear children here, that the Lord is still leading you in a way you knew not, and that He will not leave nor forsake you, but show you his salvation. Amen! Glory to God in the highest! If the time has come for the saints to take the Kingdom, as you have proved, then Daniel's vision, 7 ch. 13 verse, &c., is being fulfilled—where is Messiah, the expected King and Captain of our Salvation?—For you utterly fail to prove, what indeed you ought never to have insinuated, that the conquest is to be achieved by the sacramental host of God's elect without the divinely appointed leader. Did the ancient Israelites conquer Canaan without the Captain of the Lord's hosts? And who was He? Read Joshua 5: 13-15, & 6: 1-5, &c. Joshua relinquished his supreme command—his leadership, to the Lord (6: 2,) and followed his directions. But observe, it was not until the Tribes had crossed the Jordan and fairly entered upon the promised land to take the kingdom, that the Lord appeared as the Captain of His hosts, and then not to all the people, but to Joshua.—And then they had seven years hard fighting before they could divide the land by lot, and enjoy their long promised and expected inheritance. Now I will prove to my satisfaction, and I trust to yours, though not of course to that of backsliders and hypocrites, that the time has fully come for the Lord's hosts to march forward under the guidance and protection of the Captain of their Salvation to the taking of Jericho.

You admit that we have in the Bible a chronology of numbers, and a chronology of events:—the former, comparatively, easily understood—the latter very difficult, if not impossible to be clearly comprehended before hand, but very simple and easy of belief after the events have occurred. God's providence must and will fulfil and interpret God's prophecies,—and when His providence has thus set the seal of truth on his prophecies we are no longer allowed to doubt or conjecture the manner or time of fulfilment. You admit that in Oct. '44, the 7th angel began to sound. The third woe commenced—Christ received his kingdom and began immediately to enter upon the administration of the affairs of that Kingdom—accordingly we have seen the parables of the harvest, the talents, the nobleman going to a far country to receive a kingdom, &c.,

and the ten virgins, fulfilled for the most part, if not wholly. These were the things which the Son of Man should do at his coming. Also the Judgment has commenced and its execution is rapidly proceeding—this was to be “at his coming and kingdom”—and now even you and your brethren are constrained to admit the immediate duty of taking the Kingdom. Thus the chronology of events brings us down 12 months into the kingdom, after entering the territory—after crossing the Jordan. But because you did not wade up to your neck in the dark, swelling waves of the river of death, you have not dreamed that you had actually crossed that line. Remember the Israel of God passed right on, following the road, and found no Jordan in the way to stop them or threaten them with death.

Now listen—the 1st coming of Christ was not a single act, but a series of events. It was not the glorious song of the angels announcing to the shepherds the birth of David's heir; it was not the visit of Gabriel to Mary; it was not the miraculous conception—nor the circumcision—nor the baptism, nor the public ministry, nor the crucifixion, nor the resurrection, but all of them together which constituted the 1st coming, or manifestation of Immanuel, God with us—and yet at each successive step it was said with more and more confidence and clearness, the Lord has come! Elizabeth, Mary, and Zacharias, rejoiced in the actual coming of Messiah, before the child was born. The wise men acknowledged him, and Simeon and Anna, and all who waited for the Consolation of Israel. But how absurd and foolish their reasonings and faith appeared to the proud priests and scribes.

The woman at the well—the villagers themselves—the disciples—the rejoicing multitude—the very children crying hosannah! all proclaim and believe the Advent of Messiah. At his death, the mad and besotted Priests and Elders insisted that He should come down from the cross and they would believe. Believe what? Why that he was not an impostor, but the true Messiah. Yet this very thing would have confounded all the prophecies and made it impossible for Jesus to be Messiah. There, before their eyes was evidence enough to establish his claim, if they had known and believed the prophecies respecting Him. Now the 2d coming of Messiah is not a simple act, but a series of events predicted in the scriptures and already commenced! Yes, my brother, though we are slow of heart to believe all that the prophets have spoken, our unbelief can not make void the faith of God!

The Jew looking forward to the coming of Messiah could see but one coming, tho' there were to be two.—And when he found certain prophecies not fulfilled, (which were not to be fulfilled till the 2d coming, and he did not know that,) he rashly concluded this could not be Messiah. He ought to have believed, upon the evidence he had! Every true disciple of Christ did actually believe & receive him on such evidence, notwithstanding the non-fulfilment of predictions concerning Messiah. So we looking forward to his 2d coming could not see distinctly the numerous and glorious circumstances that constituted that coming. Reflect upon the absurd and unscriptural theory of Father Miller, which you have been obliged by love of truth to give up;—consider the great light God has shed on our path; observe the wonderful fulfilment of prophecy within this past 18 months, & say has not Messiah come the 2d time? Is he not now doing the very thing which he said he would do at the end of the world?

But we are looking for the return of “this same Jesus.”—Well, read John 14: 6-29; especially 7-12, ver., and 20th ver., “At that day ye shall know that I am in my Father, and ye in me, and I in you.” Read Christ's answer to Jude's question, “Lord how is it that thou wilt manifest thyself unto us and not unto the world?” See 23d ver. Then read John xvi. 16-30, and particularly 28th ver. Who was it that came forth from the Father and came into the world, and again left the world and went to the Father? Surely it was the word of God—God who was manifest in the flesh—and not the son of Mary. Paul says, Eph. 3: 9, that God “created all things by Jesus Christ.” What! before he was born? or was he given this

name so familiar and well known among them as the Divine word who created all things? If the apostles could thus speak of Jesus Christ before his entrance into the world in the flesh, they might call him by the same name after his departure from the world and after he had left that body which God had prepared for him. What became of the bodies or forms in which the angel of the Covenant appeared at different times to the Patriarchs, Judges and Prophets if God prepared a body for the manifestation of himself in the flesh to “confirm the covenant,” & “put away sin by the sacrifice of himself!” Why should He for ever retain that body any more than the body and form in which he formerly appeared?

Paul says, Heb. 9: 28; “Christ was once offered to bear the sins of many;”—(That is, he was a sin-offering.) Isaiah had said, “Thou shalt make his soul an offering for sin;”—“The Lord hath laid on him the iniquity of us all.” Peter says, (1 Pet. 2: 24;) “Who his own self bare our sins in his own body on the tree.” Now hear the rest of that memorable verse, “And unto them that look for him shall he appear the second time without a sin-offering (as *amartiao* ought to be rendered) unto salvation.” That is, his second appearing, coming, or manifestation, shall be without that which was once the sin-offering. That was the body which God had prepared for him. But then how shall he appear! Let the scriptures teach us!

Do you say this question has long been settled! I beg to differ from you. Nay I do not hesitate to affirm that you have never, until very lately, been called to consider it at all. When we first approached the great subject, all the published creeds of the churches and the general consent of the community admitted the personal coming of the Lord Jesus at the end of the world to judgment.

But this event was postponed until after the millennium. We discovered in the scriptures that the Advent was to be before the millennium—and that was the great point in dispute between us and our opponents. There was no dispute about the nature of Christ's coming, but only about the time and consequences. We had no occasion to investigate the nature of His 2d coming. We took for granted that we understood that. Why, you say the language of the Bible is plain enough. Just so we once thought of those scriptures which seemed to prove a temporal millennium, the conversion of the Jews, &c. So we thought once of those scriptures, which as we believed proved the separate happy existence of departed spirits of the saints and the eternal conscious misery of the wicked. But we were led to ask the sacred writers to explain themselves on these subjects. What! explain language so plain and simple? Yes indeed, for we were led to suspect that this plainness and simplicity was in accordance rather with the theories of men than the mind of the Spirit. When we compared spiritual things with spiritual things we found this plain language taught a very different meaning. Now we ought to let these writers explain themselves on the subject of our Lord's 2d coming.—They may have all along intended something very different from what we supposed. It is impossible to reconcile many of the prophecies of the Old Testament, as well as of the New, and especially in the Book of the Revelation of Jesus Christ with the long cherished view of Christ's 2d coming. Why, how can that Book be the Revelation of Jesus Christ unless it reveals him! It does not close without revealing him, as you well know. But how! Read the 19th ch. Is not that vision of the King of kings, and Lord of lords now being fulfilled! And is it possible the kings of the earth and their armies will be so fool hardy as to make war on the glorified Son of God, coming visibly in terrible form & majesty, and surrounded by myriads of mighty angels! Recollect one angel so terrified the Roman guard that they fell down as dead. Remember also that wicked men are naturally very superstitious and wholly overcome by fear of supernatural agencies. Oh I have a thousand things to say to you on this subject—but not now—your paper would not hold the half that I could pour out of my full heart upon this great subject.

Our brethren and sisters here and in Cleveland are rapidly coming into the light of this glorious truth, and there is an experience of glory and blessedness connected with this subject far surpassing even the ever memorable “10th day of the 7th month.” Our dear and honored brother Cook, was led by the manifest Providence of God, to meet me at Cleveland lately, and we enjoyed a most delightful time of refreshing from the presence of the Lord. Yes, we witnessed the mighty power of God in answer to prayer, and in the use of truth, in remarkably reclaiming a dear brother who we feared had well nigh fallen to rise no more. The saints there were much quickened and revived. Bro. Cook is deeply, patiently, and prayerfully pondering these things with his child-like spirit. God is preparing him for new work—great, glorious, blessed,—and you, too, brother. Our God will count you worthy to lead on a portion of His people in the conquest of this promised land.

The time has fully come when we ought to appropriate to ourselves the promise of Christ “He that liveth and believeth in me, shall never die!” If we believe that we are so far immortal that we shall die no more—and so far incorruptible that we shall not see corruption—let us thank God and take courage. What if some of our dear brethren contending earnestly for the faith once delivered to the saints, have not clearly comprehended! Nor most happily expressed the truth, shall we make a man an offender for a word! or reject the light which shines from the sacred pages because it discovers still remaining imperfections in ourselves or others! Now my brother, we shall know, if we follow on to know the Lord. I love and admire your spirit except in one thing. Do not make so many apologies for speaking out your views! Tell the truth as you understand it, fearless of men or devils—of friends or foes. Why should you apologise! I hold it to be very far beneath one to do that to any man or set of men. If the truth is not strong enough to sustain us, let us sink! Never mind the barking of the “dogs” that are without the city. We are within, and have a right to the tree of life, of which if we eat we shall live for ever!

I have received an excellent letter from my very dear Bro. Strong, which, owing to a press of business I wish thus to acknowledge.—He will find here my views in part. I commend the kindness and candor with which he received Bro. Collins, although I did not agree with that Brother in all his views when he was here, nor do I now. It was however a recommendation to me that the “Voice of Truth” (?) had proscribed him. Yes, blessed are ye when men shall say all manner of evil against you, falsely, for my name's sake. That paper is so full of lies I take it for granted a man must have something good about him when it brands him as a dangerous man. And poor Bro. Storrs! how fallen! he wishes for solitude! well he may! how full of blindness, unbelief, and wretchedness are his writings! Oh how thankful, how unspeakably thankful I am to our heavenly Father who has kept you and me, such unworthy worms of the dust from this hour of temptation, and enabled us with the simplicity of children to believe and obey his holy word! Everlasting thanks to His most excellent name! Yes, blessing, and honor, and dominion, and might, be ascribed to Him that sitteth on the throne and to the Lamb!

“Oh for a thousand tongues to sing
My dear Redeemer's praise!”

How appropriate now are the closing Psalms, abounding in ascriptions of lofty and burning praise. Yes, “let the saints be joyful in glory, let them sing aloud upon their beds, let the high praises of God be in their mouth and a two-edged sword in their hand to execute vengeance upon the heathen and punishments upon the people, to bind their kings with chains & their nobles with fetters of iron; to execute upon them the judgment written: this honor have all the saints! Praise ye the Lord!”

Publish this and I will send you more—God bless you dear brother and all who love our Lord Jesus!

Yours, in the Kingdom.

J. D. PICKANDS.

THE DAY-STAR.

CINCINNATI, DECEMBER 6, 1845.

Bro. PICKANDS.

The long letter from this brother, commencing on page 38, will, no doubt, produce a sensation upon many minds, as it has upon my own.

Since receiving it, I have continued to make the subject a matter of prayerful research; and in what I now have to say upon it, with the help of God, will be to please Him, and him only. I have kept from every human influence—and the letter from every human being, until it was put into the compositor's hands. If the course I pursue in this matter, should be still more unpopular than ever, it will be of small moment. If this paper should not live to bear another joyful message to the little "remnant," scattered over the length and breadth of "the land shadowing with wings," let its last breath come warm from the living fountain, and its last pulsation be moved by Jehovah's voice: Then will I be content with Elijah's cave, or Jeremiah's pit.

In remarking upon the letter of Bro. Pickands, I perceive that it will be out of my power to conceal my emotions. I know that he loves me as he says, "far more (than I have ever deserved, if not more) than language can express." And it is because I still love him, that I deeply feel; and my emotions are those of mingled joy and sorrow.

I am not sorry he has discovered that "this same Jesus has begun to return in like manner as he went into heaven." I "do not startle through fear" on this point. Neither do I sorrow that the time has come to proclaim "the whole truth, and nothing but the truth"—nor that "God now answers prayer in the name of Jesus," nor that the "effectual prayer is offered for" me.—These things are all matters of joy. They are all in accordance with God's truth, and God's prophecies: as interpreted by God's providences. I believe God will answer, and does answer prayer, and that he is answering it in my behalf: But I now ask Bro. Pickands, if in his prayer for me, he has prayed that I might see that Christ's second coming would be "without the body in which he was once manifested?" If he has, that part of his prayer cannot be answered, because he did not get it from Jesus, as the disciples did who said, "Lord teach us to pray, as John also taught his disciples."

On this subject, Bro. P. says, "I have changed my mind—so will you." What I may be led to do hereafter, I know not; but most devoutly pray that I may be led into all truth. At present I can see no way in which to abandon the "view of Christ's second coming" [or glorious appearing] without the body in which he was once manifested, without abandoning one of the plainest truths—indeed the great truth, around which all other truths in the Bible cluster, and from which the light of heaven is poured upon the lonely pilgrim's pathway.

When I say "the body in which he was once manifested," my eye is not upon the babe of Bethlehem—the youth that disputed with the doctors—the son of Joseph that wrought as a carpenter—the wonder working prophet that turned water into wine—miraculously fed the five thousand—opened the eyes of the blind—healed the sick—raised the dead—suffered in Gethsemane, and ex-

pired on the cross—though human nature, undiluted, generous and sympathetic, shone forth in the person of Jesus, in all these characters: But my eye is upon the mount of transfiguration, when I contemplate his second coming. There was a specimen of "the kingdom of God, come with power." There, "He was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them." "And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, THIS is my beloved Son: Hear him," Mark 9: 1-3, 7. This was the kind of second coming (or appearing) that Peter taught, or was making known, for says he, we "were eye witnesses of his MAJESTY," 1 Pet. 1: 16-19. What else can I do, but believe that to be a representation of what Christ will be at his second appearing?

I have only time and room to notice Bro. P.'s remarks upon those texts, which it seems to me, he has wrongfully applied. Joshua 5: 13-15, 6: 1-5. From these texts, the deduction is drawn, that the "divinely appointed leader"—the "Captain of the Lord's Hosts," was with Joshua, in the work of subduing Canaan, the same as He will be with his saints in taking the kingdom. To this view, I can find no scriptural objection; but more than this is claimed, for Bro. P. has changed his mind about Christ coming again in the body in which he was once manifested: so he must claim that when the kingdom is established, some Joshua, must in like manner be appointed as its head; that is, if it has any visible head at all, or admit that such a manifestation would no more constitute "the second coming of Christ," than every other signal display of God's power, in the defence of his people in all past time. The same personage that appeared to Joshua, also appeared to Abraham, (Gen. 18: 1.) His presence was with Elijah, David, Sampson, Jephthae, Gideon, Barak, Samuel, and the Prophets: "who through faith subdued kingdoms," &c. But were any of these events marked as the great Advent of Zion's King, to "reign over the house of Jacob forever?" If any such manifestation could possibly constitute the "coming of the Son of Man," then the Thessalonians did wrong "to wait for His Son from Heaven," but should have been content in embracing him by faith, as *already come*, according to the promises made to every believer.

It is in the strength of the same God by which Joshua conquered, that the saints are to take the kingdom. I would not, nor did I "insinuate" that the work was to be done without the "power" of the Captain of our Salvation. The same mighty arm that hath conquered for the saints, will conquer still.

I "admit that in Oct. '44, the Seventh Angel began to sound," and that the Judgments of God are made manifest—that "Christ received his kingdom, and began immediately to enter upon the administration of the affairs of that kingdom;" but that we have seen the fulfilment of the *whole* of the parable of the talents, and the nobleman, needs proof. When Christ comes, or appears, he comes into his kingdom; Luke 23: 42. In the conquest of the four kingdoms successively, the enemies were first subdued by the subjects, before the King took his place upon the Throne in that kingdom. In all past time, the Lord has especially qualified his people for the especial work required of them; and if Bro. P. will look again at Josh. 6: 2, he will see that in the room of Jo-

shua resigning his command to the Captain of the Lord's Host, (however glad he might have been to do it is another thing) the Lord appeared to him, and him only, for the express purpose of commissioning him anew for the work of subduing his enemies: Joshua remained a leader still.

I admit there are some texts that introduce events said to be done at his coming, that must be done before he "appears." Thus, "who may abide the day of his coming? And who shall stand when he appeareth?" Mal. 3: 2. The Great and dreadful day, embraces those events, and his appearing ends them. The period of these events are also referred to in Luke 17: 22, as "the days of the Son of Man." See also 1 Cor. 1: 7, 8, 15: 23, and some other texts where the "coming" embraces events prior to his appearing: But I do not admit that the "coming" in such connexion, is the same as the "glorious appearing," Tit. 2: 13, &c. If Bro. P., in saying, "this same Jesus has begun to return in like manner as he went into heaven," meant only to embrace the glorious developments made to the saints before he appears, it would be true; but if he means to say that Christ has come in fulfilment of Acts 1: 11, he will utterly fail to prove it fulfilled; neither can it be shown that there is a single recorded instance of fulfilled prophecy in the New Testament, where such language is applied to such events. Look at God's method of fulfilling prophecy in the following texts:

PROPHECY	FULFILLED.
Isa. 6: 9, 10.	Matt. 13: 13.
Isa. 29: 13, 14.	Matt. 15: 7-9.
Isa. 7: 14.	Matt. 1: 20-23.
Micah 5: 2.	Matt. 2: 6.
Jer. 31: 15.	Matt. 2: 16.
Isa. 61: 1.	Luke 4: 17-21.
Joel 2: 28.	Acts 2: 17.
Psa. 16: 8-11.	Acts 2: 25.
Hosea 11: 1.	Matt. 2: 15.
Judges 13: 5.	Matt. 2: 23.
Isa. 53: 4.	Matt. 8: 16, 17.
Isa. 42: 1-4.	Matt. 12: 16-21.
Psa. 78: 2.	Matt. 13: 34, 35.
Zech. 9: 9. }	Matt. 21: 4, 5.
Isa. 62: 11. }	Matt. 27: 35.
Psa. 22: 18.	John 12: 38.
Isa. 53: 1.	John 15: 24, 25.
Psa. 35: 19; 68: 4.	John 17: 12.
Psa. 109: 8.	Acts 1: 15-20.
Psa. 69: 21.	John 19: 28.
Ex. 12: 46. }	
Num 9: 12. }	John 19: 36.
Psa. 34: 20. }	

See also the manner in which the prophecies uttered by Christ himself were fulfilled. Luke 19: 43, 44; John 21: 18; Matt. 24: 29, &c. Look at these! Here we have in every instance a fulfilment to the letter, upon the principle laid down in a former letter of Bro. P.'s., viz., "Words are the signs of ideas." And the first class of ideas that the words of scripture would convey to the mind of a child, are the true ones.

The plain reason then, why the body of Christ—the seed of David, was not disposed of in like manner as the type—the Passover Lamb, is because it is written, (Acts 2: 32;) "God had sworn with an oath to him, [David,] that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;" and "this Jesus hath God raised up," &c. It was not the Holy Ghost, or Spirit, that was "raised up," for that came down, consequent upon his ascension. (ver. 33;) And Paul also says, that "the seed of David was raised from the dead." 2d Tim. 2: 8. And that the "Lord from heaven," is the "second.

MAN." 1 Cor. 15: 49. The texts quoted from John 14: 15: 16: are exceedingly full of comfort to every believer, as they have always been: But the peculiar application of John 14: 20, can not possibly swallow up the "glorious appearing" as a few texts will show. In ver. 16, the Comforter was promised, that was to abide with them for ever. When that had done its work of preparation, he tells them, (ver. 18,) "I will come to you," and in ver. 19, "the world seeth me no more," for the very plain reason to my mind, that they are to be "punished with everlasting destruction," 2d Thess. 1: 9, 10,) as is also fairly deduced from the rest of the verse, "because I live, ye shall live also,"—ye shall not thus be destroyed. "At that day ye shall know that I am in my Father, and ye in me, and I in you." The expression "I in you," and the Holy Ghost in you—or the living Word, will be found to be identical. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15: 7. Here "my words" are represented as doing the same as "Christ in you." It is the Holy Ghost also, dwelling in the saints, that is to quicken their mortal bodies. Rom. 8: 8-17.

The Holy Ghost, or Comforter, was given soon after the ascension, as all admit, and has been enjoyed by every true child of God down to the present time. The especial privileges of "that day" in which we are to know that Christ—the Holy Ghost—the living Word (He has 218 different titles given him in the Bible) dwells in us, is the knowledge. "That day" is the time spoken of by Daniel when knowledge was to increase—the day in the which, the heavens are to pass away, &c. I believe it commenced with the Jubilee, and was heralded by the sounding of the 7th Trump in the 7th month, 1844. If the second coming of Christ is in the saints only, then we have as many evidences that he came on the day of Pentecost 1800 years ago, as we have that he came on the day of atonement in 1844. If Eph. 3: 9, proves any thing, it proves that he existed as the Son of God, before he became the man Christ Jesus.

While Bro. P. asks the question, "What became of the bodies or forms in which the angel of the Covenant appeared at different times to the Patriarchs, Judges, and Prophets," he will not take upon himself the responsibility of proving that there was no form or body at all; or that such body was annihilated, or formed a component part of other bodies. If indeed, such a thing could be proved of Christ, a still more serious question would arise, viz., What would become of David's Throne, on which He is to sit, reigning over the house of Jacob for ever? Luke 1: 32, 33; 2d Sam. 7: 11, 12; Isa. 9: 6, 7; 16: 5; Jer. 23: 5; Psa. 132: 11.

It surprises me that Bro. P. in quoting Heb. 9: 28, should intimate that any believer in the Lord's coming, ever expected to see him in a body "prepared" for suffering and sacrifice. It is the glorified body, as seen in the Mount, for which I look, according to Peter.

How can it be shown that "the first coming of Christ was not a single act, but a series of events"? If the announcement—the conception, the birth—the circumcision, helped to constitute the first Advent, as Bro. P. says, there must be a difference of opinion between him and Paul; for Paul says, (Acts 13: 34,) "John had first preached, before his coming, the baptism of repentance

to all the people of Israel." And John did not preach till he was "30 years old," being only six months older than Christ. See Luke 3: 1, 20-22. His first coming then, as Christ, Messiah, or Anointed, before which, John preached, is here shown to be at a definite point—as is also confirmed by Christ in Mark, 14: 15, and by the Father, in Matt. 3: 5, 6, 13-17. Why then confound his coming, with the events (though glorious) that are connected with it!

I can see no possible parallel between the former views of the millennium—return of the Jews—"the separate happy existence of departed spirits, and the eternal conscious misery of the wicked," with the much cherished views of the manner of Christ's coming. The whole front and bulwark of God's truth sustains the latter view, upon the principle that "words are the signs of ideas," and the former had not one plain text to support them. Bro. P. ought to know that the reason of our retaining those erroneous views so long, lay in the fact that they were not investigated,—they were believed because others believed them, and they were the doctrines of the church: While he cannot fail to know that the latter subject has been searched night and day, with solemn prayer, and fearful trembling lest we might err from the truth.

Now, brother, "Prove all things, and hold fast that which is good." And in the absence of all evidence that Christ's second coming will be "without the body in which he was once manifested," give that up as bad. Hold fast to "the blessed hope," and look for "the glorious appearing." It is just as easy to "prove" that that appearing began to take place 1800 years ago, as to prove that it began to take place one year ago. It is "through faith and patience," that we are to inherit the promises. Where is your patience, Bro. P.? I have no doubt in my mind that these views in their origin, were the result of impatience. I know of only one individual in this place that has embraced the above view, but I think there will be others, as there are a number who seem to be seeking for an excuse to give up looking for Christ.

My remarks above, are broken and disjointed, because both my heart and hands have been full during the past week; and I have written in great haste, that the paper might be issued at its usual time. But Bro. Pickands will continue the subject if he loves me still, as he says. Let him arrange his articles, with all the scripture proofs, connected with each separate point. And among other things, let him consider the following questions:

Was the body in which Christ was once manifested, raised from the dead?

Where did it go to?

Is that body now at the Father's right hand?

If not, where is it?

Where is the locality of David's throne?

Or let us come together as the "apostles and elders" did to consider the question of circumcision (Acts 15: 5, 6.) Let Bro. P. appoint his time of conference, and do it quickly, before the awful bane of "hatred and variance" separates brethren in Christ. Though at present destitute of means, by the help of God I will come, if it is on foot.

I don't know what Bro. P. means in saying, "Do not make so many apologies." Where have I apologized? I do not say that I have not, but do not remember when or where. If I have heretofore done it, I will not do it again; when I

say to Bro. Pickands, you did not do your duty, (when you saw the views you now hold to be erroneous,) in neglecting to pour the light of truth upon the error—so God has justly suffered you to fall into it yourself.

To me, it is unaccountable, that the erroneous principles of interpretation, from which we have just emerged, should be the very first, into which so many have already fallen. If human interpretations are to eclipse the glory of God's truth, where shall we land?

The times in which we live, are full of undying, eternal interest! The qualifying work of the Holy Ghost, now being performed upon every honest, believing heart, for the last great contest, is inexpressibly glorious. O how meek, humble, and obedient, should we now be, to the Great Captain of our salvation!

THE PAPER.

Relative to the affairs of the paper, I will say to those interested in its continuation, that there has been, on the whole, no falling off in the subscription list. A number have ordered their papers discontinued, but the new subscribers received, leaves the list somewhat larger than it has ever been. Hitherto, there has been sufficient funds received to keep the office unembarrassed—by the help of God, and the use of the most rigid economy: But at present, I find myself in more straitened circumstances in carrying it forward, than at any other time for the past 9 months. While writing this, I see no other alternative, than to borrow the money to settle for the present number—having on hand but two dollars, and one of them received in a letter from a brother in Virginia, who says it was hardly spared from the wants of his family: Besides this, my rent falls due before issuing another number.

In view of these things, of course it is duty to curtail expenses if possible. It can be done by discontinuing the paper to 300 persons who have never paid any thing. I am loath to do this until these persons shall write—stating the fact that they do not need it. Immediately upon the receipt of this No., will every unpaying subscriber sit down and write me a letter, and pay the postage; and if unable to pay for the paper, and wish it continued, it shall be sent gratis as usual. The object is, no longer to waste money, by sending the paper where it does no good.

Notwithstanding the frequent explanations made, relative to the design of continuing the publication of this paper, brethren still forget it; and charge the responsibility of sentiments advocated by correspondents, upon me. For instance, in the last number, one individual read the letter of Bro. Burlingham, on the "Sign of the Son of Man," and therefore concluded that I believed that sign to be in the past. Another read the letter of Bro. White, and of course concluded that I believed that sign in the future. I am not always prepared to approve, or dissent at once, from every view advanced by correspondents—nor do I think it proper to withhold such views from our readers, until I can make a thorough investigation of them in the light of the scriptures.

The paper is a medium of communication for the brethren—for promulgating, not only the "present truth," but also to examine with patience, meekness, and prayerful solicitude, the great question, "What is truth"!

Letter from Bro. Riouffe.

Cleveland, Nov. 14th, 1845.

1st John, 4: 1-4. "Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God. Every Spirit that confesseth that Jesus Christ is come (or has come) in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come (or has come) in the flesh, is not of God; and this is that Spirit of Anti-Christ, whereof ye have heard that it should come, and even now is already in the world. Ye are of God, little children, and have overcome them, because greater is he that is in you, than he that is in the world."

Who is John talking to? Ans. "Little children," not big men. Why? Because he could learn little children a lesson—because false teachers are come into the world, and they have false spirits; and now is the time to try them. Our blessed Lord taught his disciples the same lesson, on the same point, in Mat. 24: 24, about these false teachers: If it were possible, they should deceive the very elect; but, thank God, it is not possible. It is very plain to understand them—what spirit they are of—whether true or false; because they have not the spirit of love. Bro. John says, Greater is he that is in you, than he that is in the world—the world heareth them—they will not hear us; and they went out from us, because they did not belong to us. They had not genuine faith in Christ. The children will understand them. Christ says they will work miracles. John was the right one to understand the errors in the churches, and he knew where to begin, to root them out, because they were false tests. When Christ was on the earth, the Jews were the people that claimed to be the Lord's, and they did not know that Jesus was the Christ. They had not the spirit to confess that Jesus Christ had come, and they rejected Him. He said unto them, "If ye believe not that I am He, ye shall die in your sins." (John 8: 24.)

They claimed to be the seed of Abraham; and Christ said to them, "I know that ye are Abraham's seed, but ye seek to kill me because my word hath no place in you." (ver. 39.) He also said to them, "If ye were the children of Abraham, ye would do the works of Abraham." And what did he do? Ans. He "believed God, and it was accounted unto him for righteousness," and he is the father of all true believers, hence the Jews had no faith in Christ, only on outward professions; neither did they believe that it was him that spake unto them. They then claimed God to be their father; but says Jesus, "If God were your father, ye would believe on me"—and they were confounded.

John says, (1 Ep. 5: 20,) "We know that the Son of God has come." To teach the children, John takes up the subject that Christ tried to explain to the Jews—that true believers in Christ had the witness in themselves—the Spirit to confess him, that he had come in the flesh (by faith) 1 John 4: 15, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God," (by faith.) ch. 5: 10, "He that believeth on the Son of God, hath the witness in himself: He that believeth not God hath made Him a liar." A great many claim to be believers in Christ, (or Jews) and are not, but do lie. (Rev. 3: 9.) So says my Bible, and John in his Gospel says (ch. 1: 12,) "As many as received him, to them gave he power to become the sons of God—to them that believe on his name." None but true believers would confess Christ in spirit, from the time he was on the earth, down to the end; and he said (John 7: 17,) "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Why? Because the spirit will teach them; (John 10: 3.) "The sheep hear his voice: and he calleth his own sheep by name, and leadeth them out."—They know his voice and follow him; but they do not know the voice of strangers, or false teachers.

Some talk that Christ has come, and that believers are his only body; but they do not know where the head of that body is—they have lost

sight of that. If the body has no head, what will they make of my Jesus by and by? I expect to see a literal Jesus, for we have the promise, that as he went, so will he come in like manner, and reign (on David's Throne) over the house of Jacob forever.

Now let us see if we can understand what John means, 1 Ep. 4: 2, "Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come [has come] in the flesh, [by faith] is of God." Let us understand the spirit that confesseth. We can not confess Christ without the spirit—to do this in a scriptural sense, the spirit must be in us. "No man can say that Jesus is the Lord, but by the Holy Ghost;" 1 Cor. 12: 3, "Greater is he that is in you, [by faith] than he that is in the world." 1 John 4: 4, "He that dwelleth in Love, dwelleth in God, and God in him." "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you," [by faith.] 1 Cor. 3: 16. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobrates?" 2d Cor. 13: 6. "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14. "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwelleth in you." Now if any man have not the spirit of Christ, he is none of his." Rom. 8: 9. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father, [or my Father.] The spirit itself beareth witness with our spirit, that we are the children of God;" (ver. 15, 16.) It is thus that we have the spirit to confess that Jesus Christ is come, or has come, in the flesh, (by faith.)

Now I will look at another ground that is taken by some, that we may see which God's way is; and whatever his way is, let us have it. Some think the text in John means, every one that believes Jesus Christ is coming the second time, to reign in their flesh—they are of God. My Savior says, "not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." What is the Father's will? Ans. "This is my beloved son, hear ye him"—obey him. What does he say? "He that doeth his will [or my Father's will] shall know of the doctrine"—the same as he said to the Jews. They claimed to be the seed of Abraham; but Paul says the promise was not made "to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. 3: 16. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." [by faith] ver. 29.

The promise was not "to Abraham or his seed through the law, but through the righteousness of faith," Rom. 4: 13. Therefore it is of faith, that it might be by grace. If we take the ground that every one is included in the promise, and is of God, who believes that Christ is coming again to reign in their flesh; then foolish virgins—unbelievers—and many in the nominal churches, are included, for many such, believe that Christ is thus coming. Are they of God? I trow not: For the devils also believe and tremble. I understand that from Abraham down to the Resurrection, there are two lines drawn—the one, embracing the children of the flesh, or natural descendants of Abraham,—and the other, the children of promise, or the spiritual seed, "For it is written, that Abraham had two sons; the one by a bond maid, the other by a free woman." The children of the flesh are Agar's, which belongs to carnal Jerusalem that now is, and is in bondage with her children. The children of promise, are those who are of faith, and are blessed with faithful Abraham. They belong to the Jerusalem which is above, and is free, and is the mother of us all. Hence the children of the flesh never had any faith in Christ, because they could not receive the spirit to confess that Christ is come (or has come) in the flesh.

Suppose the text to mean, "every spirit that confesseth that Jesus Christ is coming in the flesh, is of God?" Still, they must be true belie-

vers, for John says, (1 Ep. 3: 23, 24,) "And this is his commandment; That we should believe on the name of his son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us;" and if we have not his spirit, we are none of his. It is not merely believing in his second coming, that constitutes a person "of God," but the main point in John's argument is, first, if Christ had not come, and died for us, we could have had no faith in his atoning blood—hence, "to as many as received him, to them gave he power to become the sons of God." John explained to the little children, that those who believed in Christ when on earth, received the witness of the spirit, and hence he says, "to as many as believed on his name"—showing that all believers, down to the end, would not see the Savior in his first person—also explained by Peter, "Whom having not seen ye love—though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory." Thus they have the spirit to confess that Christ has come in person, and in their flesh by faith—"Christ in you the hope of Glory"—"and every man that hath this hope in him, purifieth himself, even as he is pure. If the anointing abide in you, which ye have received, which is truth, and is no lie, it shall teach you all things.

They that have the spirit of Christ, will keep his commandments; and the great commandment he has left us, is to love one another:—"By this shall all men know that ye are my disciples, if ye have love one to another." As a proof of fulfilling this command on his part, our Lord, as one of his last acts, washed the feet of his disciples, proving that those who he had loved, he loved unto the end—and enjoined the same token upon them, to be observed unto the end. (John 13:)

"If, (says Christ,) any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my father honor." I believe many have taken a wrong view of John's reasoning, concerning "every spirit that confesseth that Christ is come (or has come) in the flesh, is of God." They had strong faith, as well as myself, that the Bridegroom was coming on the 10th day of the 7th month, and because they did not know what to make of that movement, at that time, they took John's words and applied them to it, to prove that Christ had come, in spirit, and thus, in their haste, have left the body without a head.

I believe the marriage took place, and the Bridegroom came, where Daniel said—"to the Ancient of Days" and received his kingdom—went to his father's house to prepare the promised mansions, after which he is to come again and receive us to himself.

II. RIOUFFE.

Letter from Sister Bowkar.

Waynesville, O., Nov. 1, 1845.

DEAR SIR:—

I take the liberty to address you a few lines, though a stranger to you in the flesh. I have received from your office, the valuable "Day Star," (formerly Midnight Cry) since the summer of '44. Many of these precious little messengers were scattered through this section by Bro. Maull, and Butt, who passed through our village, and lectured a few times for us. O how my heart bounded with joy at the sight of a brother in the Advent cause; having come from Philadelphia in May of 1843, where I had enjoyed precious seasons with the people called "Millerites." The Spirit of the Lord was with them in an eminent degree. My spirit had long mourned over the dearth of the church, of which I had been a member for nearly 30 years. Thus mourning over the declension of religion, not only in my own, but in other denominations generally, I joyfully hailed those brethren as truly the wise ones who were to understand the prophecies in these latter days, and teach them to all others who would hear, and like the good Bereans, "Search the scriptures daily whether these things be so."

The people in this place are great opposers to this "new doctrine," as they are pleased to call it; though I believe it to be at this time, and since 1843, the real exposition of gospel truth.

What I more especially designed by writing, was to tender to you, or any other friend, that has been so kind as to continue to send these little messengers to me, my most hearty thanks. Had I been able, I should gladly have contributed to its support: But please to accept the will, with my best wishes and prayers, for the deed. The Lord remember you for your labor of love; and may we soon meet in the New Jerusalem, with all the apostles, prophets, and faithful of all ages. Pray for me.

GRACE BOWKAR.

Letter from Bro. Hobart.

Indianapolis, Nov. 19, 1845.

DEAR BRO. JACOBS:—

I enclose you one dollar, and wish you to continue to send me the "Day Star." I am much comforted and strengthened by its editorials and the excellent letters it contains. I hope it will continue to increase in interest until it is superceded by the infallible glories of "the Root & Offspring of David, the bright and Morning Star."

Our number here is very small, and not enjoying the presence and oral labors of any Advent lecturer. We often droop and mourn, and languish, but thanks be to God, we are not forsaken of Him. We often see each other, and speak comfortably to one another. May the promise of Malachi be ours when he (Christ) shall make up his jewels. I think with you, that it will be before the present Jewish year shall terminate. I occasionally see the "Advent Herald and Watch" but find but little to interest except the items of foreign news. I think Bro. Miller's letters still make a good report of the promised land, though I think him unfortunate in his associates. But the power of the holy people must be scattered before all things connected with the Advent be finished.

Accept of my thanks for past favors.

I remain yours, in hope, in patience, in tribulation, suffering and trial, with the importunate cry Come Lord Jesus.

JOHN HOBART.

DEFINITE PROPHETIC TIME.

It is easily perceived that the order of events to be fulfilled in the 70 weeks is not chronologically expressed in the 24th verse of Daniel, 9th chap.—But in the 25th verse the chronological order begins, and is clearly set forth so far as to the close of the 69 weeks. Then again in the 26th, the chronological order is not observed in stating the events; and again, in the 27th verse, the events of the 70th or one week are chronologically set forth. Now from the 25th verse we see that the 69 weeks ended, and that their termination is marked by the coming of Messiah the Prince (anointed). Thus the beginning of the one week appears to be the fixed point from which we may start. Did Messiah the Prince appear? Yes, he did. And not Christ the Messiah only, but John the Baptist, were both obedient to and observed the law by which the Priestly office could not be exercised until they were respectively thirty years of age; and as Luke records the transaction in 3d chap. 21, 22 & 23d verses, "That Jesus also being baptized, and praying, the heavens were opened; and the Holy Ghost descended in bodily shape like a dove upon him; and a voice came from heaven, which said 'Thou art my beloved Son, in thee I am well pleased.' And Jesus himself began to be about thirty years of age." John must have been thirty before he commenced his ministry, or at the time he was baptizing, as Luke says, in the 15th year of the reign of Tiberius Cæsar—and as John was the administrator who had for some time prior to the baptism of Christ been preaching and baptizing, it seems that Luke in the expression, "and Jesus himself began to be about thirty years of age," designed to show that not only John but Jesus himself, were respectively thirty years old when they commenced their preaching. And it appears

reasonable that John had been in the ministry about six months, and he was certainly between five and six months (I think just six,) older than Christ. Also, it appears that they each commenced their ministry at thirty years of age, and not until thirty from what Matthew says in chap. 4: 14 & 15th verses. "But John forbade him, saying, I have need to be baptized of thee, and comest thou to me! And Jesus answering, said unto him, suffer it to be so now, for thus it becometh us to fulfil all righteousness."—That is he came not to destroy the law, but to fulfil the law. Here then Christ being baptized, not only by John in obedience to the law, but by the Holy Ghost from heaven, became the Anointed, the Christ, the Messiah. And if this was when he was just thirty years of age, and I believe it was, we have the fulfilment of the prophecy, marking the commencement of the I week in which he was to confirm the covenant. In the midst of the week he was to cause the sacrifice and oblation to cease. This was done in the middle, or 4th year, but whether it was the exact middle, it is not material at this time to determine. Neither is it my object to show that the end of the week was marked by the conversion of Cornelius, as I believe was the case. But it is sufficient for us now to know that the 69 weeks ended, and the 70 began at the baptism of Christ, and that he was thirty years of age. From the baptism then, there would remain of the 2300, how many years? I answer, subtract 483 from 2300, and there remain 1817. To which add the exact age of Christ 30 years at his baptism, and we have 1847 full years. Thus you will see that there must be from the birth of Christ to the expiration of the 2300 days or years, 1847 full years; this we must remember is calculating the true A. D., and not the vulgar era.

My object is now to show to what period in the vulgar era—the baptism of Christ and coming of Messiah is to be referred; and consequently where 1847 full years from the birth of Christ will end, according to our vulgar era. Tiberius Cæsar commenced his reign, August 19, A. D. 14 of the vulgar era.

Ques. How much of the vulgar era had passed when Tiberius commenced his reign, upon the supposition that it commenced Dec. 25.

Ans. 13 years 7 months, and 24 days.

John was baptizing in Jordan, and preaching repentance at the age of 30 years, as early as June 25, in the 15th year of Tiberius reign.

Ques. How long was it from the commencement of the reign of Tiberius on 19th of August to 25th of June in his 15th year?

I answer it was 14 years 10 months 6 days.

Ques. How long had John been in the ministry, before the Baptism of Christ, according to the Levitical law, which they were to fulfil, in order to fulfil all righteousness?

I answer, six months.

Now as Tiberius commenced his reign in A. D. 14, vulgar era, this calculation is according to the vulgar era, and by it; How old was Christ at his baptism?

I answer, by adding up the time thus: 29 years.

Add to 29 vulgar era, 1817 years, and we come down in the vulgar era to 1846 full years. That this is the true time for the expiration of the 2300 days, I have no doubt; that is to say 1847 full years from the birth of Christ, 1846 full years of vulgar era. But say some, will this agree with the astronomical calculation made by Dr. Hale? I think it exactly coincides with his calculations.

Dr. Hale shows that just one year before the vulgar era, Herod died, as is known by an eclipse of the 8th of January.

But, say others, this will not agree with the dates, as shown by the Julian Period. Let us see. But, 1st. It is proper to determine, if possible, what time in the year Christ was born. It seems from the 1st chapter of Luke, and from the 8th to the 10th verses, that Zachariah's vision was on the day of atonement—and the legitimate inference is that John was born some time in the 4th month of the next Jewish year, and that the birth of Christ was more than five months, and less than six months later. Proof, see same chap. 36th verse, and also 56th verse. Now it is pretty clear that John's birth being in the 4th month,

must fall in one year, between June 20th and July 20th, or at most, not later than August 20th; to which time add 54 months, or even six months, and the birth of Christ must be between Nov. 20th and Feb. 20th. Therefore, it is safe to calculate that he was born not far from Dec. 25th. Another question will arise, how long previous to the eclipse of the 8th of January must he have been born? We will see at once that he was at eight days old circumcised—and at forty days old they brought him to Jerusalem, Luke 2: 22. After this the wise men enquired for him, were instructed and visited him—and returned to the east by another route. Herod had time enough to see that he had been deceived by the wise men—and to make out his decree for slaying the children. All this time Herod was in Jerusalem, and then for his disease to rage in such a manner as to induce him to leave Jerusalem, and visit the Springs on the east side of Jordan. At or about the time of his leaving Jerusalem, this eclipse took place—on the night on which he inflicted the punishment upon the two priests who had caused the Golden Eagle to be cut down. Now, if Christ was born as early as Nov. 20, it would have been as late as the 30th of December, while Mary, together with the young child, was yet in Jerusalem, he being 40 days old—which would leave only eight days for the wise men, and the slaughter of the children. From the foregoing, it appears clear to me that Christ must have been one year and 14 days of age at the time of the eclipse.

This eclipse of January 8, was in the 4713th year of the Julian period—the Julian year beginning on March 25, and ending March 21. It will readily be seen that the birth of Christ being one year before the eclipse, that his birth must have been in the year of the Julian period 4712.

Ques. How much of the Julian year had passed on the Birth of Christ, on the 25th of Dec. in the 4712th year.

Ans. There had passed 4711 years & 9 mo's., To which add 30 full years prior to his baptism, or to the 70th week of Daniel 9th—(4741 yrs, 9 mos.)

To which add 3½ years to the time of his crucifixion, or midst of the week—(4745 yrs. 3 mos.)

4745 years and 3 months will be in the 4746th year of the Julian period.

Now to 4745 years and 3 mos. add 3½ years to finish the 70th week—(4638 yrs. 9 mos.)

Now add 1810 full years to complete the 2300—(6558 yrs. 9 mos.)

This brings us down to the expiration of 6558 years and 9 months of the 6559th year of the Julian period—which year commences March 25th 1846, to which add the 9 months, and we arrive at Dec. 25th, 1846.

In the preceding remarks, I do not assert that Christ was born on any particular day, but calculate from Dec. 25th as the most probable. Neither do I assert that his crucifixion was in the middle of the week; but only show that, if he was crucified in the 4th or middle year of the 7, which appears to be a reasonable construction of the expression, "midst of the week."

Truth is our object, and although I could scarcely reconcile my mind to the above, yet when I remember that I have experienced nothing but peace and joy, while one truth after another has been presented to my mind, and that among other duties, the last but not least is to let patience have its perfect work, with this assurance, that we have need of patience, "That after ye have done the will of God, ye might receive the promise, for yet a little while, and he that shall come will come, and will not tarry." To which I feel to respond, Amen—even so, come Lord Jesus, come quickly.

JULIAN PERIOD.

As there may be some who reject all that may be said in regard to the Julian period, and others who do not understand its use, I think it proper to say of Scaliger, of whom Wm. Wiston A. M., Professor of Mathematics in the University of Cambridge, said that, "The most learned person that ever was, I mean Joseph Scaliger." This

Joseph Scaliger* invented the Julian period to reconcile the systems that divided chronologers. And the Julian period is made by the multiplication of 28 (the solar cycle) by 19, (the lunar cycle), and their product by 15, (the Roman Indicleon) and the 1st Indicleon, beginning with the 3d year before the Christian era, to wit, in the year of the world 4001—as may be seen by taking the year of the world 4000, which answers to 4710 of the Julian period, and can be divided by 15 (the Indicleon,) without any remainder.—Now as 4001 answers to 4711, and when the last number is divided by 15—there is a remainder of 1—and any subsequent date may be tested by a division of the Julian year by 15, 19, & 28. And their several remainders must agree with the current year, and year of the world 4001, as above stated.

SILAS G. STRONG.

* I am aware that in the Encyclopædia Americana, the Julian period is stated as the invention of Julius Cæsar Scaliger—the Father of Joseph Scaliger—and it may be true without any discredit, and with the current year of the Christian era, plus 3.

Letter from Bro. Purdy.

Middlebury, O., Nov. 24, 1845.

DEAR BRO. JACOBS:—

In the 24th chapter of Matt. beginning at the 23d verse, we have a prophecy relating to false christ, and false prophets that shall arise. It is very important that we first notice the chronology of this prophecy. In the beginning of this chapter we are told of many things that should transpire which would only be the beginning of sorrow, among which would be individuals coming in the name of Christ, claiming to be Christ, (singular) and *deceiving many*. From this point we are carried down through a succession of events from the setting up of the abomination of desolation spoken of by Daniel the prophet to the shortening of the days allotted to this desolating power, (which we understand to be Papacy.) It is said of this power, that the saints should be given into his hand 1260 days—and except those days should be shortened, there should no flesh be saved, but for the elect's sake those days shall be shortened. When were these days shortened? The reformation commenced under the labors of Martin Luther and others, by raising up a standard against Papacy, and had a tendency to mitigate the violent persecutions against the elect, and to a great extent stop the slaughter which threatened their entire extermination—thus the days were shortened, until they closed. THEN, if ANY man shall say unto you, Lo here is Christ, or there, *believe it not*, for there shall arise false christ, (plural). Does history from that point of time down to our day show a fulfillment of this prophecy? I answer, no. We have now a class of men who say that Christ's second coming was to be in his saints—he is already revealed in them, and he has no other body but the saints. Thus they claim to be Christ—and thus they say, here is Christ—and he is them in that "flaming fire taking vengeance," and many say, he came to the marriage, and the door was shut, (and so he is in the secret chamber,) and they say Christ was the antitype of the scapegoat, which went into the desert to be seen no more. Behold, he is in the desert, go not forth (or after them, Luke 17: 23.) I believe it has been and is now the privilege of God's children to have "Christ in them, (except they are reprobates,)" and I would not deny the hand of God in troubling the host of the Lord's enemies in the late unparalleled disasters. Nor would I deny the fulfillment of the parable of the 10 virgins in certain events. But I do not believe these things are the second coming of Christ which is to be as "the lightning that cometh out of the East & shineth unto the west." Another feature in this prophecy is, that they should shew signs and wonders.

The above mentioned class claim that God is with them, because they perform miracles (or wonders). Now it is a remarkable fact that while God was delivering his people by the hand of Moses, in the shewing of signs and wonders to the Egyptians, there was not wanting those who

could imitate and perform many of those wonders, therefore let us take heed.

If the above view is incorrect I should be glad if any one of our brethren would be so good as to set me right, and show me the fulfillment of this prophecy. In opposition to this jargon of, Lo here, and Lo there, we are taught to look for the coming of Christ to be as the lightning that cometh out of the east and shineth unto the west. So let us take heed Amen. For where the carcass (Christ) is, there will the eagles (saints) be gathered together, (to him). 1 Thess. 4: 17.

Yours, waiting.

G. B. PURDY.

Letter from Sister B. C. Bancroft.

Ashburnham, Mass., Nov. 20, 1845.

DEAR BRO. JACOBS:—

I send you one dollar to aid you in sending out your little sheet. I almost fear lest after all, the Day Star should fall last of all. It has hitherto been a paper that I have been much interested in. It seems to me the time is come that the Lord of Hosts alone is to be exalted. I do not, therefore, praise any man, nor exalt any one for what they do—I think it is true now as ever, that he that exalteth himself shall be abased, and likewise he that humbleth himself shall be exalted. Most of the time, the way has looked clear to me; sometimes it seems as though clouds and darkness were round about his Throne. At such times I endeavor to put my trust in the Lord, and stay myself upon my God, I do not feel at all, as some who have made confession, say they do, that they must give up that the Bridegroom has come, and the door shut, or else go into spiritualism. I think I have seen the straight way, and I desire to walk on in it. Peter and Jude tell us of a class of persons, that by reason of whom the way of truth shall be evil spoken of. If they are the spiritualizers of our day, then the truth must be that the Bridegroom has come, and the door is shut, because this way is evil spoken of by reason of the spiritualizers. I fear that when the King comes to examine the guests who went into the guest chamber, some will be found not having on a wedding garment. Surely we have need to watch and keep our garments, lest we walk naked, and our shame be seen.

Your sister, in hopes of soon seeing the King in his beauty, and of being admitted into the marriage supper of the Lamb.

B. C. BANCROFT.

Letter from Sister Willard.

Oswego, Ind., Nov. 19, 1845.

DEAR BROTHER:—

Well did Jesus know the mind of the Father, when he said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." Matt. 6: 6.

What a precious promise is herein contained! We are only to comply with the condition thereof, then the promise is ours. That is, we are to enter our closet, shut the door, then pray to our Father who is in secret, then claim the promise unhesitatingly, that our Father who seeth in secret, will reward us openly. This is the faith, without which, it is impossible to please God; as it is written, Heb. 11: 6. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." How tangible the promises are, in the light of obedience. In view of it, I am led to exclaim, *who would not obey and live!*

When I reflect how little I have appreciated this greatest of all privileges, that of secret prayer, I am humbled in the dust; and wish to take the place of the publican, and not lift up so much as my eyes unto heaven, but smite upon my breast, and cry, God be merciful to me a sinner! But I have learned that here is my strength. If I become indifferent to this duty, my enemies soon overcome me, and I am glad to turn and flee to Jesus in my closet, and beg him, with a broken

heart, and streaming eyes, to heal my wounds, and go before me, to tread down my enemies, and smooth my pathway: and he has never been indifferent to my suit. Bless his faithful name!

So greatly was I blessed a few evening since, in the secret place, that I earnestly longed to whisper in the ear of the "little flock" *how sweet is the closet—how sweet is the closet!*—And me thinks the cheering response would be, 'yes, yes, how sweet is the closet! O let us not forget our closets!' I would answer, no, no, let us not forget our closets.—If we do, we shall be as Sampson, when his locks were shorn. The light of God's truth will cease to shine into our minds; and we shall be left to take up our abode in this prison-house of despair, doomed to speedy destruction.

I was electrified when I read in No. 4 of our paper, of your soul-stirring meetings every day, in the Tabernacle. How gladly would I be one of your number, was it my privilege. O Cincinnati! Cincinnati! thou once loved city—If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes. Thou art exalted unto heaven, in point of privilege—but thou shalt be thrust down to hell. Even so, Father, for so it seemeth good in thy sight. I hope, my Brethren and Sisters, while you are sitting together in such a heavenly place in Christ Jesus, you will not forget the groups of four and five, scattered throughout the West. Do try to issue the Star regularly, and give us the minutia of what the Lord is doing for you. Yes, and above all, when thy door is shut, and thy prayer is ascending as incense, O let us share, I pray!

In reference to the editorial in No. 5, entitled the "Stone," I am rejoiced that the Lord has inclined my brother to take up this momentous subject. I think the danger of running into error, need not be feared so long as the invitation of the Lord to Jeremiah, is heeded. Jer. 33: 3, "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not."—Also, the exhortation of Paul to Timothy, Tim. 4: 16. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

I believe this subject rightly understood, will clear the path of the just from many an obstacle, and thus cause it to shine more and more unto perfect day. Praise the Lord for increasing light.

We are very anxious to see something from the pens of our dear Brother and Sister Cook. The Lord guide you, and all Israel, into all truth, is my fervent prayer. May we go on to possess the Kingdom. Amen.

E. S. WILLARD.

CORRESPONDENTS.

The article to which Bro. W. B. Elliott refers, has been mislaid, or a further notice would have been made of it. If he will take the trouble to send us his views again, they will be published.

The article of Bro. D. B. Gibbs, on the Book of Esdras, was too late for this number: It will appear next week. I am unable to find the former published article to which he refers. Please send another copy.

The excellent, comforting letter of Bros. John F. Cowell and R. Willard, from Maine, will be published in our next.

Will brethren who remit no funds, please remember to pay the postage.

LETTERS AND RECEIPTS,

For the week ending Dec. 4th.

T. F. Pomeroy, 1.00, and .50, each for H. Bond, & D. Gibson; S. G. Strong; Eli Curtis, 2.00; J. T. Hough, 2.00; B. C. Bancroft, 1.00; G. B. Purdy, 1.00; F. Purdy, 1.00; D. B. Gibbs; J. Glimme; J. Forrest, P. M. R. Willard, 2.00; & 1.00 for Jacob French; Elisabeth Willard; John F. Cowell; .50, each for John McGuire, & Joseph Turner;