THE DAY-STAR.

F. Jacobs, Editor & Publisher. — "WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. i. 19. — C. Clark, Printer.

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THE DAY-STAR

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Letter from Bro. Cook.

Indianapolis, Jan. 26, 1845.

Dear Bro. Jacobs:—On account of the bad road I was a week longer in reaching this place than I intended; consequently a larger time has elapsed than would otherwise have done, without my writing.

The friends in Hamilton gave me a cordial welcome and a candid hearing. Found a like reception at Bro. John Crooks,—was not a little interested with this aged brother. He is not one to bow his neck to every yoke his fellow-worm would forge or frame for him, in the name of religion. He has, like others, looking for Jesus, too much of the character, to which the Jesuits apply the odious name of "*heretic*."—He "thinks for himself." This would brand any man, in any community where serviles and brutes assume the right to "lord it over God's heritage." Paul was a *heretic* in the opinion of the Pharisees—the religious teachers of his day. Bro. Jacobs, we should be glad in our souls that we are also, in this degenerate age of the church. Surely the "woe" pronounced by Jesus would rest on us did the Doctors "speak well of us." They have all the features of the Pharisees,—are ignorant of both "the time" and manner of God's "visitation." Nay, more, they persecute those who will not be as stupid and worldly as they. Recent facts in this State, suggest this remark.

I came on to Connersville,—found Dr. Eastman and Bro. Perkins. They insisted on having a meeting, so I spent two evenings.—Had a pleasant time with them and Bro. Woodcock and others.

In this city, the few sheep were in great need of a shepherd. The Disciples, who are instructed by our amiable Bro. Jameison, opened their house for lectures. All our meetings were held there, save some special ones with families at their dwellings. They did this on the principle that Christians ought to meet on the Bible, and investigate every doctrine it contains. God bless them in carrying out this, every where approved, but yet practically despised, protestant principle. This principle would prostrate and bake all the *pens* which lordly priests have put up to keep Christ's poor sheep separate.

Were several dandies contending for the superior exactness of their several time pieces, it would be both easy and rational to appeal from their vanity to God's great time piece, the sun. So with true Christians,—their spirit is one—their means for knowing God the same; but the dandy spirit of the doctors refuses to regulate their faith and worship by the Bible. O Lord Jesus, thou Sun of righteousness, do come thyself and bring thy scattered people together. The sectarians would sooner tear down their meeting houses than allow the good people to obey the better impulses and holier sentiments of their quickened spirits, and be one.

Wm. Young, the well known and excellent host of brethren Stevens, Kent, and others, whom the synagogue has cast out, gave me a *home*, under circumstances that greatly enhanced the value of his hospitality. May the blessing of the God of peace rest on his amiable family. Truly did he act the part of "the good Samaritan," as he was told; my message, and myself were regarded as [illegible] entertain.

Do think of the state of the church when the doctrine of her Lord's return is so characterized and treated by her ministers. Surely it is Laodicean.

My message has been received by believers. They rejoice for the consolation that they have scriptural ground on which to wait, and watch, and expect their King so near as the ensuing spring. Bro. H——, a farmer, received the news with joy. When our duty to cry "Thrust in thy sickle and reap" was presented, he, suiting the action to the word, jumped right up—went through the motions, and said, "Thrust in thy sickle and reap."

Bro. S. H. Milner sent you five subscribers,—your paper is highly valued and very useful. So cheer up and press on. "The Vision of the Eagle" excited no little interest. I am more interested in it than I supposed I should be. It is difficult to disregard it if we would,—several readings are adapted to deepen the impression that it is from God.

My visit has been pleasant to myself, and I trust profitable to others. The Lord bless the believers in Indianapolis. Seldom has the message or the messenger been treated with a more fraternal regard.

Give my love to all the band. * * * Tell them my faith amounts almost to assurance, at times, that the coming year will be the great "Jubilee." Amen. My assurance ought, I think, to be continual.

Yours, in the blessed hope,

J. B. COOK.

Letter from Bro. Williamson.

Ticonderoga, N. Y., Jan. 27, 1845.

Dear Bro. Jacobs:—After an absence of three months, visiting the "*little flock*" in Vermont, N. Hampshire, Massachusetts, Rhode Island and N. York, I find myself comfortably situated at my earthly home in the family of Bro. D. Smith, in Ticonderoga, N. York.

Nearly worn down with fatigue and other inconveniences, known only to those accustomed to traveling, a degree of ill health, if nothing more, would prompt me to rest a while before another tour is undertaken.

I know not as I ever visited the saints, those who are "*looking for that blessed hope* and the *glorious appearing* of the Great God and our Saviour Jesus Christ," with such entire satisfaction as this present tour. Notwithstanding the thousand plots laid to induce them to "*come back*," the (manifested) warm invitations to return to their "spiritual birthplace"—the proffered honors—and last though not least, the mighty effort to baffle the late movement in the advent cause by the reported revivals of religion in the conversion of so many sinners, it only drives them closer to God. They look upon it as the last and only effort employed by their father to "deceive (if it were possible) the very elect." They have yet to learn that those to whom God sent the Advent message *first* and who were then first to reject, and from whose society God has called out his children, to whom it has been proclaimed in thunder tones, "YOUR HOUSE IS LEFT UNTO YOU DESOLATE"!! will now be instrumental in the hand of God of the sound conversion of sinners. Out of their own mouths we shall judge them. Look at their acknowledgements in the "Advent Herald" of Jan. 22, 1845, headed "*preparation for the crisis.*" The numerous reasons assigned for the present "spiritual dearth in the churches." John W. Maffitt, the great revivalist in the Methodist connexion and pulpit orator, said in my hearing, on the night of Jan. 16th, while preaching in the State street Methodist church Troy, New York, "The churches are *dead!* DEAD!! TWICE DEAD!!! *and plucked up by the roots.*" Here is an acknowledgement from one of the greatest preachers in America that they are plucked up by the roots—of course the branches go with the roots. So here we find they are laid aside and useless.

God has somebody that love him and through whom he works: if they are not Advent believers will you tell me who they are? It would do one's soul good to visit these and see with what tenacity they cling to the word of God—to see the brightened countenances, the moistened eye and throbbing soul, at the proclamation of the approaching kingdom,—"God is not ashamed to be called their God, for he hath prepared for them a city." "Our Father" has an army of as valiant soldiers in the East as ever buckled on "the whole armor of God," and are even "able to stand against the wiles of the devil;" "Having" their "loins girt about with truth" and their "feet shod with the PREPARATION of *the gospel of peace.*" "Above all" they have taken to themselves "the *shield of faith* wherewith" they are "able to quench all the fiery darts of the wicked: And the helmet of salvation and the sword of the Spirit which is the word of God: Praying always with all prayer and supplication in the Spirit, and *watching* thereunto *with all perseverance* and *supplication* FOR ALL SAINTS."

"Though sundered far, by faith they meet
Around one common mercy seat."

All efforts to draw them back will be useless—*it is labor lost.* I rejoice at the cheering intelligence from the West, in the columns of the "Cry." Yes, those too with whom we have knelt and consecrated ourselves to God in the Tabernacle in the "Queen city."—Yes, those who listened to the message of Christ from the lips of a son of a foreign port—"a *pilgrim* and a *stranger*." But God was in *it* and him.—Yes, *my* brother, God was in *that* message, and the mystery of our disappointment will be unraveled at the "marriage supper of the Lamb." This "wicked and adulterous generation" in spite of their hardened infidelity will yet be forced to acknowledge that the hand of God has been in this preaching. It is useless for *them* now to make an effort to save themselves independent of God's way. These are not the first propagators of this mode of defying God—*it* may be traced farther back.—Matt. 23: 15. I have been trying to think who in Cincinnati have gone back that were engaged in the best of all causes, but I am unable to decide. I hope they are all still waiting patiently for their lovely Lord and Saviour, who will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." A visit with them I know would do my soul good, but I must not indulge the thought of ever having such a one on the shores of mortality. While I am writing this, it seems as if I were almost in the Tabernacle with you. I can but comfort myself with the thought, that in a "little while" we'll meet to part no more. O blessed prospect.

"My heart leaps forward at the thought,
When in that happy, happy land,
We'll no more take the parting hand."

What a blessed hope. The end of afflictions, pains, and disappointments—the object of our hope, the New Jerusalem, the Saviour of sinners, the innumerable multitude, the general assembly and church of the first born whose names are written in heaven, the cessation of all strife, the end of all scoffing, the reproach taken away, the glory that is to be brought unto us at the revelation of Jesus Christ.—Now Jerusalem is created a rejoicing and her people a joy,—the new heavens and the new earth wherein dwelleth righteousness,—Now the ransomed of the Lord have returned and come to Zion with songs and everlasting joy,—now the tabernacle of God is with men, and he will dwell with them and be their God,—all tears are wiped away from our eyes—we are led to living fountains of water.—God is now our God.—And my three brothers have come

from their dusty beds in Ireland, and are by my side, walking Jerusalem's golden pavements together. O, *glory!* GLORY!! GLORY!!

"My longing heart, my longing heart is there."

I dare not close this epistle without expressing my *highest approbation of and warmest sympathies with* the cause you advocate. My brother, it is God's own cause. "Your labor is not in vain in the Lord." And soon it will be said to you, "I was hungry and ye gave me meat; I was thirsty and ye gave me drink." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." You have nothing to fear. "If God be for us who can be against us." Your labor will soon end—the Kingdom is at hand. Remember me to the members of my Father's family in C.; "And may the God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord and Saviour Jesus Christ. Faithful is he that calleth you, who also will do it." M. WILLIAMSON.

By permission, the following extract is given from a private letter from a brother at Granville, Ohio.

"*Granville, Nov.* 12, 1844.

DEAR BROTHERS:—

I have no doubt but there has been, and still is a great many inconsistencies among the Adventists, and will be as long as time continues; but on the whole they stand on the word of God which will never fail. Man's time has failed, but God's time will not, for it will surely come. What has now taken place in the so called Church, and the world, only tends to strengthen my faith that we shall soon see the long wished for day when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

For my own part I believe the last cry was the true *Midnight Cry, and I believe it has been* a blessing to many, for it has been so to me and the little band in this place. We had strong faith to believe that we should see the Saviour in the 7th month, and it had the effect to humble us in the dust and bring us to a Throne of grace that we might be prepared for that glorious event. We had no fears for the result if he did not come, nor do we now: we believe the Lord was in it or permitted it for the good of his people and for his own glory. We did not quit our business, nor had but one meeting in the day time, and that in the afternoon—for we believed that it was our duty to Occupy till he come. So you see that we were disappointed in the time, but not discouraged, for we still have the word of God to go to, which assures us that he that holds out to the end shall be saved; and if we suffer with him we shall also reign with him. But what do we suffer here when we compare it with what his people has suffered for the cause of Christ? It is nothing; it is true the brethren at the east are called to *bear reproach and to have all manner of evil spoken* against them for the cause of Christ; but I believe they will come out like gold tried in the fire even before their accusers. If Christ be for us we need not fear what man can do unto us, therefore let us contend earnestly for the faith once delivered to the saints; that when he shall appear we may be found waiting, as those that are waiting for the return of their Lord, that we may enter into the marriage feast of the Lamb. Therefore don't be discouraged, nor suffer yourself to feel that you have no home; but above all things do not turn again to fables nor sustain those that are proclaiming them; but consider the honor that will be bestowed on such as are worthy to suffer persecution for his name's sake in vindicating the glorious truths of his holy word. O, Brother, if we love the blessed Saviour with all our hearts, might, mind, and strength, we shall be prepared for disappointment or any thing else that crosses our pathway home to glory. Bear in mind that we are strangers and pilgrims here, but soon our *home will be with Jesus—glorious thought!* And shall be like him, and heir to a glorious inheritance that shall never pass away.

Is there any thing strange in it, that those who are looking for the coming of their Lord and Saviour should be disappointed three or four times? I think not; but it would be a strange thing for them not to be disappointed a great many times, when we have so much in the word of God to insure his coming near, even at the door—together with the indications of Providence and *signs of the times, and add to this almost all the* combined wisdom of the great and learned of the world and church, that we are living in the days of the sounding of the 7th trumpet and 3d wo. O glorious thought! We are living in a consecrated time; the next hour may waft us into the presence of our glorious Saviour; and shall we be ashamed to say to the church or to the world that we have been disappointed in not seeing Jesus? I can not; but I can add that I *expect* to see him every day from their own testimony. Then let us take courage and press forward for the prize which is in Christ Jesus our Lord, and strengthen the things that remain, and let our home be with the devoted humble followers of the Lamb that are looking for his coming.

Our meetings continue as they were when you was here—none left nor added. Eight of our number have been buried by baptism, by Bro. Hall. We had a communion season in the evening, and had Bro. Tite with us to break bread—it was a solemn and interesting time. J. W."

Letter from Bro. Chaplin.

Oswego, Ind, Jan. 30, 1845.

DEAR BRO. JACOBS:—I assume my pen to communicate some information respecting our situation in this section. God has raised up a few here who are looking for the "COMING ONE," and who sympatize with you and all the partakers of the "blessed hope," in your present trials; and we have also sympathized with you in the preceding movements relative to time. In common with our dear friends and brethren *scattered abroad*, we had taken our lamps and gone forth to meet the Bridegroom, at the expected termination of the prophetical periods:—with you we passed into the tarrying time and slumbered:—and with you we were suddenly aroused to trim our neglected lamps by the astounding cry "BEHOLD THE BRIDEGROOM COMETH!"—and with you we have passed into the "*little while*" to "*watch and pray*,"—to "*comfort one another*," and to "*be patient*."

From the scriptures it appears, that it is no inconsiderable honor to be accounted a virgin. Our blessed Lord foresaw, and foretold, that the closing period of the gospel dispensation would be emphatically "*night*." (See Mark 13: 35; and Mat. 25: 5). Hence he gave repeated admonitions to *his dear people*, who should be living at this period "to watch," and to let their "loins be girded about, and their lights burning." He also foresaw the obloquy such would incur from a lukewarm church, and a wicked world, while, with blazing lamps, they should be going forth during the course of this last gloomy, moral night, (to the no small annoyance of those who choose to sleep, and to put far away the day of Christ's return,) watching for the dawn of that "last lovely morning" whhich is to usher in the "years of the redeemed," the "millennial Sabbath," and the bright rising of the "Sun of righteousness." Hence also, he enforced patience, and comforting each other, while the hours of this last gloomy night should be passing away.

He has characterized those who should "go forth," "watch," "trim their lamps" at the solemn "midnight cry,"—to "be patient" a "LITTLE WHILE," "not casting away their confidence," &c., as "virgins."

It conclusively appears, from the enumeration of the signs, that are to accompany the opening of the sixth seal, that its history precisely synchronizes with that of the last generation—inasmuch as the designating phenomena are in both instances the same, and, likewise, in both cases they immediately precede the great day. Hence it is clearly apparent that the history of the virgins, who, in that *last generation, go forth with* their lamps, is embraced in the time of the sixth seal. We accordingly find that a company, 144,000 in number, are sealed as a special people during the opening of this seal, through the instrumentality of the angel of the east, or in other words, of the ministry of the true gospel of grace and light. From Rev. 14: 1–5, we learn, that this same company are explicitly termed "Virgins;" so, it appears at once, that the 144,000 Rev. 7th and the (wise) virgins of Mat. 25th are the same company. An objection will arise from the consideration, that the 144,000 are sealed from the twelve tribes of Israel. The apostle James will solve this difficulty. His epistle is addressed to the "*twelve tribes*" scattered abroad [com. Dan. 12: 7;] whom he also addresses as brethren, [1: 1, 2.] These brethren [1: 18:] are begotten with the word of truth that they should be a kind of "FIRST FRUITS." [com. Rev. 14: 4.]

From this we learn that James considers those as his brethren who are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," and who, consequently, constitute the "Israel of God," or the "TRIBES." He addresses his 5th chapter to those of this same people, who should be patiently awaiting the coming of the Lord, [v. 7 and 8,] (while the mania for earthly gain should be engrossing the minds of the many,) whom he calls by the same endearing appellation "brethren," and who consequently belong to the "chosen tribes."

From these promises it appears that the living virgins who await their Lord watchfully, prayerfully, and patiently, amidst the scoffs and jeers of a cold world and luke-warm church during the last *gloomy nightly period* of this world's history shall be exalted to a particular honor on Mount Zion at his coming, and sing a song that no others can learn.

"Thrice blessed bliss-inspiring hope,
It lifts the fainting spirits up,
It brings to life the dead.

Our conflicts here shall soon be past,
And you and I ascend at last,
Triumphant with our Head."

Who, with MOUNT ZION *in view*, would cast away their lamps and confidence although the "*Night*" be long and dark! Let us dear "BRETHREN" patiently wait for that morning when our Princely Bridegroom who is "fairer than the children of men,"—"whose garments smell of myrrh, and aloes, and cassia, out of the ivory palaces" shall wed his bride, "the King's daughter, all glorious within; her clothing of wrought gold; who shall be brought unto the King in raiment of needle work:" Then shall "the Virgin her companions that follow her be brought," and "with gladness and rejoicing shall they be brought; they shall enter into the King's palace." Amen. "*Yet a little while*" and Salem's golden spires shall greet our longing eyes; and the undivided light of eternal day dissipate this gloomy darkness for ever. Farewell;—perhaps till we meet at the Marriage feast.

S. A. CHAPLIN.

THE DAY-STAR.

CINCINNATI, TUESDAY, FEBRUARY, 18, 1845.

THIS VOLUME.

It is but just that our readers should know the circumstances under which this volume is commenced.

The last volume, from the 5th No. was completed for the small sum of $101.54.

The total receipts from all sources in the same time have been $101.52. I have mailed the paper weekly with my own hands, including folding, writing wrappers, carrying to the Post-office, &c. To do this without interfering with my other duties, I have been compelled to sit up two nights in the week, till about 3 o'clock in the morning. This severe application has brought on my late illness during which my life was despaired of. On summing up my accounts as you see above, a *clear loss is two cents!* Making no charge for

own time. That is a fair specimen of "Millerite speculation."

I say none of these things by way of complaint. I am satisfied with my *reward;* but to let you know how matters stand, and ask you who owe, to *pay up*, and then in my feeble state of health I shall be able to pay a hand to mail my papers.

THE DAY-STAR.

"We have also a more sure word of Prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2d Pet. 1: 19.

To what subject does the "more sure word of prophecy" refer? Ver. 16; "For we have not followed cunningly devised fables, when we made known unto you *the power* and *coming* of our Lord Jesus Christ, but were eye-witnesses of his majesty."

It was "the power and coming" of the Lord Jesus Christ, to which the "more sure word" referred, and which Peter had been making "known" as demonstrated to his mind by a circumstance to which he refers in ver. 16–18, and of which he says he was an "eye-witness." The history of the circumstance that led Peter, with such boldness to make known a still future coming of Christ, is recorded in Mat. 17: 1-9; Mark 9: 1-9; Luke 28: 36. Christ had alluded to his second coming, and the brilliancy and glory of his Kingdom, (Matt. 6: 10, and chap. 13:) and now gives to his disciples this further evidence in the mount, of transfiguration of his power to accomplish the work. Still, Peter claims that the word of prophecy in their possession (which must have been in the Old Testament, as the New was not then written,) was more sure, or rendered the fact that Christ would come again, more positive, than any ocular exhibition he had seen, could do. He that shows a willingness to believe "Moses and the Prophets," in the one most likely to have his faith strengthened by the resurrection of "one from the dead" if need be. Moses and Elias, had been brought up from the dead to show Peter, James, and John, the glory of the resurrection at Christ's coming, but in the room of relying solely upon this circumstance, Peter places in the fore ground the "sure word of prophecy."

From Psa. 96: 13; Isa. 12: 9; 26: 21; 30: 27; 62: 11; 63: 1; Joel 2: 1; Mal. 4: 1; and a mass of other prophecies, he knew that Christ *must* at no very distant day, come, in all the Father's glory, when the righteous dead would rise, be restored to the renovated earth, and all the wicked be destroyed.

He had also shown in his first epistle that it was the Spirit of Christ in the prophets that "Searched diligently" for *the time* of Christ's sufferings, and "the glory that should follow" at his second Advent: and that it was revealed unto them that *unto us* and not themselves they did minister, in such teachings. *The time*, in its symbolic form, for Christ's sufferings and second coming, as taught in Dan. 8: 9:, was as familiar to Peter as to us.

This word of prophecy is to be heeded as a light, shining. "Thy word is a lamp unto my feet, and a light unto my path," Psa. 119: 105; "The *path* of the just is as the shining light, that shineth more and more unto the perfect day," Prov. 4: 18; "The path of the just" is God's commands—his *word*; Psa. 119: 35; 25: 4; 10.

Take away the "sure word of prophecy" and all in the future is eternal darkness and gloom; but this sheds a light that shows us from whence we came—what we are, and whither we are bound. It is a light that not only casts its rays behind us, and on either hand; but it shines before us and "shows us things to come." O who can plead for darkness upon *time—events*, or any thing else of which the word of God treats, while he has in his hand such a glorious light.

It is a light to guide us in a "dark place." Such is this dreary world, for "Darkness hath covered the earth, and gross darkness the people;" but the reign of darkness is not to last forever. When the "Prince of darkness" is hurled from his throne, then light will take the place of darkness. The word of God is not only *a light* shining in a dark world, but it is the only light. In vain has the Prince of darkness endeavored to palm upon us Reason, Philosophy, and Moral Science, as a sufficient corrective for the darkness of the human mind. After the utmost stretch of all the man-made schemes of earth, human miseries still increase, and moral darkness has become so dense that faith has almost gone from the earth.

It is indeed a "dark place" where every hope is cut off, and where every prospect fails. How thankful then should we be for *one light* to guide us through this "dark place"! How carefully should we follow the rays of such a light! How closely guard its hallowed flame! It is our protection and defence,—Our strong tower! Our immutable Rock.

It is a light to guide us "until the day dawn." What day? Not the Gospel day, as it is sometimes called; for that had already dawned. Had he alluded to any especial manifestation under the Gospel, in the expression, "day dawn" he would not have intimated as he has done, that the word of God is of no further use after that day has dawned. It is *the day* of the establishment of the "Everlasting Kingdom," (ver. 11;) *the day* of the "Coming of our Lord Jesus Christ," (ver. 16;) "*the day* of Judgment," (ch. 2: 9; 3: 7;) "the day of the Lord," (ch. 3: 10;) "the day of God," (ch. 3: 12). The expression, "The day," or "that day," is familiar with all the inspired writers. Isa. 2: 11; 24: 21; 29: 18; Ezek. 29: 21; Hos. 2: 18; Joel 3: 18; Amos 8: 3; Zeph. 1: 15; Zech. 13: 1; Mal. 3: 17; Mat. 7: 22; Luke 21: 34; 1 Thess. 5: 4; &c. &c.

This day is not to burst upon those that are taking heed to the sure word, suddenly, in a moment: It is first to "dawn" *after* which the "sure word of prophecy" is to be of use; for we are to heed it not only "till the day dawn," but "until the day-star arise." Evidence of approaching day, is an increase of light; and the word of God being our *only* light in a "dark place," this is the only source that can betoken the approach of the "Sun of Righteousness." That word has poured its light upon the thousand circumstances peculiar to the days in which we live, and circumstances which form the boundary line between mortality, and immortality—Death and Life—Time and Eternity. Here we are, at the end of our Chart. The day has dawned! The Seventh Trump has begun to sound! and how much longer are we to heed the sure word of Prophecy?

"Until the Day-Star arise in your hearts." And when is that! When you are converted or sanctified, says one: Oh no, for then might you cease to heed the "sure word," whereas the apostle tells you to "be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and saviour."

But is it not said, "God who commanded the light to shine out of darkness, hath shined *in our hearts*," &c. Yes; but not placed the day-star there yet, for it is the light of the Gospel, or "sure word" that thus shines in the heart before we are made immortal. See 2 Cor. 4: 3-7.

Christ is called "the Morning-star" in Rev. 2: 28; 22: 16; and do we not read, says one, of Christ being formed in the believer? (Col. 1: 27;) Certainly, as a "hope," or "the hope of glory." Christ is, now our *hope*, we enjoy him by *faith*; "the life we now live is by the faith of the Son of God." But far different is it, to *hope* for, and enjoy by faith, a *possession* upon which we have never placed our foot, and a *crown* that has never touched our brow, to the glorious reality of *walking* firmly and erect upon the saint's inheritance, and actually *wearing* the "crown of glory that fadeth not away."

Thus when "the day-star arises in our hearts," the same principle of life that animates the Lord Jesus Christ will animate us, for "we shall be like him and see him as he is." The present is a time of suffering: (Rom. 8: 18;) when the Day-star arises it will be a time of "glory revealed in us." Now the Spirit dwelleth in us, (Rom. 8: 11;) when the Day-star arises, that Spirit will "quicken our mortal bodies"—animate our whole frame. O may we be found taking "heed to the sure word of prophecy" that happy moment when our change shall come! The day-star must arise *before the Sun* of Righteousness:—The Resurrection must take place before Christ can come with "*all* his saints." Even so. Amen!

LETTER TO BRO. STORRS.

Cincinnati, Feb. 14, 1845.

Dear Bro. Storrs:—

A note of yours published in "the Morning Watch" of Jan. 30th, which was read to me while confined to my bed by sickness, has produced upon my mind a class of feelings which prompts me to make a brief reply. It is possible that a confinement of seventeen days may have enfeebled my mind as well as my body, and I may therefore be led to say things of which I may repent: But if I do, I am persuaded God will forgive me if my motives are as pure as those which *now* prompt my aching heart, and guide my trembling hand.

You say, that "after the *hurricane* which has swept over us" you "wish a little time to breathe and examine the latitude and longitude we are in," &c. In the next paragraph, "fixing on a *definite day*, or even a year, for the advent to occur" you pronounce a "delusion." Here, it seems to me, you have rendered yourself just as incapable of examining the "latitude and longitude we are in" as the man who pronounces the lines of "latitude and longitude" on the chart to be no such lines at all—mere "false" marks.

Hunting for latitude and longitude, subject to the fixed principle, that there is no "definite day, or even year" in which the advent is to occur, is strange work indeed; and altogether useless. An examination of which *planet* we are on, is sufficient, if the above principle be correct.

Let me here ask you if God has not demonstrated our "latitude and longitude" by the very thing that you pronounce a delusion!

Examine the argument you gave us, for the

coming of the Lord on the tenth day of the seventh month, and then prove to us what part of that argument has failed. The idea was advanced by you that Christ would personally appear on that day—with all his saints—that the righteous dead would rise, &c.; but the whole of your argument proves no such thing. The most that you proved, was, that Christ, our Great High Priest would come out of the holy place on that day;—and on that day the Seventh Trumpet would sound. And I have proved to you that these events must take place before the *personal* appearing of Christ and the Resurrection. See W. M. Cry, Vol. 4, No. 5 and 6.

To demonstrate to you that your own argument has not failed, let me place before you your own language.

"We will now look at the Jubilee. Lev. 25: 8-10, 13—'And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. . . . In the year of this jubilee ye shall return every man unto his possession.' All Christians admit this is a type of the final deliverance of the saints."

Here you have given us the proof that the Jubilee Trump sounded in the *forty-ninth year*, while it was not till the Jubilee, five or six months afterward that the captives were to return to their possessions. It *could not* be in the seventh month of the *fiftieth year* that the trumpet of the Jubilee sounded: for the Jubilee was a year of rest—no labor was to be performed, and more than half the year would be gone before liberty was proclaimed, in this case.

To have an antitype of the Jubilee trumpet, what must we have? A PROCLAMATION OF LIBERTY throughout all the land "to all the inhabitants thereof"—Lev. 25: 10. The *proclamation*, and not the deliverance itself, is the antitype.

Has that proclamation been made? Aye! And the voice of *George Storrs*, strengthened by the power of the Holy Ghost, and no deluding spirit of the devil, was lifted up in thunder tones till all the inhabitants heard it, and the devil's imps gnashed upon him with their teeth. If this were a delusion, then for a time was Satan divided against Satan, and the words of Christ were broken.

I would most heartily join you in "confessing" *our* mistake in the *event* to transpire in the seventh month, but while we have been mistaken in this, God has used the event that did transpire, to demonstrate the truth of his word, That the path of the just is as a shining light that shineth more and more until the perfect day, and that his word is a light to our feet and a lamp to our path.

The preaching of the seventh month, or which is the same thing to me, The sounding of the Seventh Trump, and the Midnight Cry, certainly cut thousands loose from the world, and the word of God has proved itself sufficient to keep some at least, of that number still loose.

Your figure of the 'flat spot' in the ocean, to which we were directed to wait for the vessel to bear us away, has been made a great blessing to my soul. I doubt not your honesty in conducting us there. With you I expected to have left it on the *tenth*, but was disappointed. Having "cut all loose," I *could* not get back if I would. For a few days I thought I should starve; but the God that sent Elijah food by the ravens, and Daniel his dinner in the Lion's den, has not forgotten, richly to feed me upon *pure manna* every day since.

The clouds have gathered, and storms have beat around, which have only made me cry the louder, Come Lord Jesus, O come quickly. My heart and my flesh cry out for the living God.

Still here I am on the "rock" determined to wait the Master's call, or eternally perish here, and if you have gotten away from it honestly, I honestly demand an explanation how it was done, for many pleading your example, have left it, not honestly.

You may say that pride of opinion prevents me from confessing the whole affair of the 7th month a delusion; but I here affirm that when you prove to me that the Jubilee trump did *not* sound in the seventh month of the *forty-ninth* year, then I will go any length with you in "confessing."

Again, why is it that those who hate the appearing of our Lord, are so ready *now* to remove all odium from you, while they were so ready to mob you when preaching the seventh month?

Since you have become so set against a knowledge of the *definite time*, let me ask if you have fully weighed the following language of yours before you renounced it forever?

"See Dan. 12: 7—"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be *for a time, times, and a half*; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This person thus swearing, was none other than the Lord Jesus Christ; and he sware to *time*. Yes, to time connected with the second advent, the resurrection, and the glorification of his people. The time, however, is symbolical.—But will any man dare to take the blasphemous position that the Lord Jesus sware to time that meant nothing; or which is the same thing, sware, with the most solemn oath to *time* that was intended should *never be understood*! Such a position, one would suppose, is blasphemous enough to make a devil tremble, for it is virtually charging the Lord of glory with *swearing to a lie*!! Beware, O vain man, how you thus charge the Son of God. Time is revealed. But it cannot be understood, without obeying Christ, and "*inquiring* and *searching diligently*, what, and *what manner* of time." Those who are too indolent to search, or who are afraid to follow truth when they find it, for fear of man, whose breath is in his nostrils, will of course remain in ignorance of time, and that day, most likely, will come upon them unawares."

This language you have used, with how much effect upon saint and sinner, past time has told.

A clause in your postscript, also leads me to fear for you: "I am preaching CONSTANTLY at the Chapel in Juliana street, in this city." What can more effectually prove the language of the heart to be, "My Lord delayeth his coming," than when a man who has made every sacrifice to "fly in the midst of heaven proclaiming the hour of his judgment is come," can turn so far aside from his previous course of labor and suffering, as "constantly" to preach in such narrow limits. If I have been unnecessarily severe, it is because your recent course has caused the sons and daughters of Zion to mourn, and the enemies of truth to triumph.

Yours, waiting for deliverance at the dawn of the Jubilee. E. JACOBS.

Thou art near, O Lord, and all thy commandments are truth.

OLD PATHS.

When the subject of the coming Kingdom of our Lord is presented, it is not unfrequently the case that this most holy and sublime theme is repulsed by appeals to "old paths"—the old way is good enough for me! &c. There are no older ways than those that have been taught us by the Lord in his word; and to these we have ever delighted to appeal, so abundant and triumphant do they show the nearness of the *Coming One*. But for the accommodation of those that choose to appeal to the Fathers, we give below, an extract from Robertson's advice to the first Pilgrim band that fled to this then wilderness, from the despotic intolerance of a foreign land.

The language shows that the man of God believed what he was taught by the unerring word—that that word was indeed given as a "lamp to his feet, and a light unto his path."

Where are the descendants of the Pilgrim Fathers?—alas, where?

"In the next place, for the wholesome counsel Mr. Robinson gave that part of the church whereof he was pastor at their departure from him to begin the great work of plantation in New England—amongst other wholesome instructions and exhortations he used these expressions, or to the same purpose:

"We are now ere long to part asunder, and the Lord knoweth whether ever he should live to see our faces again. But whether the Lord had appointed it or not, he charged us before God and his blessed angels, to follow him no further than he followed Christ; and if God should reveal anything to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry; for he was very confident the Lord had more truth and light yet to break forth out of his holy word. He took occasion also miserably to bewail the state and condition of the Reformed Churches, who were come to a period in religion, and would go no further than the instruments of their Reformation. As for example, the Lutherans, they could not be drawn to go beyond what Luther saw; for whatever part of God's will he had further imparted and revealed to Calvin, they would rather die than embrace it. And so also, saith he, you see the Calvinists, they stick where he left them; a misery much to be lamented; for though they were precious shining lights in their times, yet God had not revealed his whole will to them; and were they now living, saith he, they would be as ready and willing to embrace further light, as that they had received. Here also he put us in mind of our church covenant, at least that part of it whereby we promise and covenant with God, and with one another, to receive whatsoever light or truth shall be made known to us from his written word; but withal exhorted us to take heed what we received for truth, and well to examine and compare it and weigh it with other Scriptures of truth before we received it. For, saith he, it is not possible the Christian world should come so lately but of such thick antichristian darkness, and that full perfection of knowledge should break forth at once."

Letters and Receipts.

Since our last acknowledgements.

Williams Thayer, $3.00; J. L. Graham P. M.; E. French, P. M., 1.00; D. M. Helm, 1.00; G. Wise, .50; J. J. Goldsmith, .50; J. K. Libben P. M.; Levi Lawrence, P. M.; G. W. Cherry, P. M. 1.00; S. G. Andrews, P. M.; Philip Smith (owes 93); W. Winslow, P. M.; W. Monjar, .25; Jonathan Wilson, 5.00; Jos. Wilson .50, John Cuppage, .50; W. Parker, 1.00; S. A. Chaplin, 1.00; A. S. Richardson; P. M. for Erastus Parker, .50; M. Williamson; J. B. Cook; H. Mitchel, P. M. (the 1.00 of which you speak, for Wm. Dayton was not received); W. H. Maull; J. Pratt, P. M. Robert Hanna, by a friend, 1.00; (postage .37); J. Bowen, P. M., for A. Frazier, 1.00; Chas. Burlingham, (postage .25); G. W. Cherry, for D. Chapman, 1.50; A. Rabe, 1.00; John Gilmore,

THE DAY-STAR.

E. JACOBS, Editor & Publisher, | "WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. i. 19. | C. CLARK, Printer.

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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.

From the Advent Herald.

Letter from Bro. Miller.

DEAR BRO. BLISS,—I have received a number of letters from almost every part of the country, almost all of them propounding the same questions, viz., What I thought of the experience we had in what was denominated the seventh month? And also, What was my opinion concerning the closing of the door of mercy, or probation for sinners? To save a multiplicity of letters, I thought best to answer these letters through the "Herald," if you should think proper.

1st. The experience of the seventh month. The sympathetic and simultaneous movement on the minds of almost all the Second Advent brethren, and on many others preceding the tenth, the rapidity with which that sentiment was received, the general credence that was given to it, by nearly all of those who were looking for immediate redemption, the humbling effect it produced on the hearts and conduct of those who believed,—in the abandonment of worldly objects, the sacrifice of earthly goods, and in many cases the total dedication of soul and body to God,—the deep and anxious feeling of heart which many of us felt, all marked its character. Then we expected every moment the heavens would open and reveal to us the dear Saviour, with all his shining hosts, and we should see the graves open and the loved forms of our relations rising from their dusty beds in immortal bloom, and eternal life; and we ourselves pass the sudden change from mortality to immortality, from time to eternity. Then, as we verily thought, we had bid adieu to this world of sin, of misery and wo, and expected to be ushered into the new heavens and new earth wherein dwelleth righteousness. Oh blissful day! How solemn, yet how interesting. I hope to see another day like this, and realize what I then expected. It was a day long to be remembered, and I cannot account for it on any other principle, than to suppose God's benevolent hand and wisdom was in the movement. The fulfilment of the blowing of trumpets in the year of release, was on the first day of the seventh month, Lev. xxiii. 24; also on the tenth day of the seventh month, in the year of Jubilee they were to proclaim liberty throughout the whole land, Lev. xxv. 8–10; "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a Jubilee unto you; and ye shall return every man unto his own family." But did they go free on that day? No. It was a proclamation of freedom only. When did they go free? At the end of the year, Deut. xv. 1; "At the end of every seven years thou shalt make a release." Jer. xxxiv. 14–18. We see by these texts that supposing this to be the year of Jubilee, according to the captivity which the Lord hath proclaimed, as Jeremiah tells us, xxxiv. 17; "Therefore thus saith the Lord: Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth." Then we cannot expect deliverance until the last month of the year. And if the Seventh Trumpet did begin to sound, in the seventh Jewish month, according to the Caraite's manner of reckoning, then we can account for the extraordinary movement in the last seventh month. And if every time in the history of typical Israel is to be fulfilled in the redemption of the people of God from their enemies and bondage from under the Gentiles, or Kings of the earth, then I cannot see why we have not some good reason to expect deliverance at the time when the Jews received their deliverance in the days of Esther. See the 8th and 9th chapters of that book. We here learn that the Jews were delivered from those who would have destroyed them, and this time was on the 13th and 14th of the month Adar, which is the twelfth, or end of the year, and these days were called *purim;* and we are expressly told that Daniel at the end of the days shall stand in his lot, or purim. To me, at least, there is much probability that we shall then, if not before, know more, where we are, than we now do. I have strong hope that this year will bring our glorious King, and that the scenes of the seventh month will be manifested to be the beginning of the sounding of the last trump. If I should prove to be correct in this calculation, then all our calculations, the 2300 days, the 7 times, the Jubilees, the 1335 days, woe trumpets, the vials, the tarrying time, the husbandman's time for patience, the signs, the trial of our faith and patience, the sanctifying influence of the seventh month, the extraordinary movements of God's providence at that time, the acts of the wicked, their scoffing, the mocking of nominal professors, all the visions failing, as the scoffers would say, would be literally accomplished, as every discerning mind will readily see. But the wicked will not see or understand, and of course it will come upon them as a thief, and so every jot and tittle of God's word will be fulfilled. I believe, Lord help mine unbelief. Hold on, brethren, I would not let go as long as we have one cord to hold on by; or one promise to support us. If we faint not, we shall reap in due time.

But you ask, why I do not show whether the probation of sinners is ended? I answer. It is a close point, and if handled at all, it ought to be done very wisely, and with a great deal of humility. I would not grieve, if possible to avoid it, one of Christ's little ones. There is much sensitiveness on this point among our good brethren, therefore I would much rather keep my views in my own breast, if I could, and do right, than run the risk of hurting the oil and the wine. You will, therefore, permit me to give my views by the scripture; and first, Daniel xii. 10;—"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." It will be readily seen by this text, that before the end, the people of God must be "*purified, made white, and tried.*" Now if probation goes on until the last moment of time, how can those who are regenerated in this last moment, have their patience tried? Again, Rev. vii. 13, 14;—"And one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." How can it be said, that those made *white* "came out of great tribulation," if in the next moment after they experience the new birth, they are beyond all tribulation and trial? Also in the first passage, the wicked are to do wickedly; and *none* of the wicked shall understand. Yet if *one* of these wicked is converted after the time specified, then the word *none* could not be true in fact. This must be in time, it cannot mean in eternity. Zech. xiii. 9;—"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, I will hear them: I will say, It is my people; and they shall say, the Lord is my God." In this verse we learn that they are tried in this state, where they will need to pray. Malachi iii. 18;—"Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." When shall the test be given, which shall make us discern between the *righteous* and the *wicked!* The answer is plain, before the day cometh that shall burn as an oven. For in that day no doubt could rest on any mind, who is who, or what is the character each individual would appear in. Rev. 22: 11;—"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." This text is perfectly plain and needs no comment; the 12th verse. "And behold I come quickly, and my reward is with me, to give every man as his own work shall be," shows that a little while before Christ comes, every character will be determined. "He," that is, any *one*, or every *one* who is *unjust* or *filthy*, let him be so still, and so on the other hand, he that is righteous or holy, let them be so still. "*And behold,*" connects the sentence before, and what follows after, and is a caution for us to take particular notice of the reason, why they are in this peculiar situation or fixed state, as though the idle servants could have no more time to mind their day's work, which God had given them in their day of probation to perform. The eleventh hour was passed, & no chance for them to enter the Master's vineyard now, in this last hour. While on the other hand, the good servant might know that the good Master was at the door, and he would quickly pay them their wages, and relieve them from their toils. See Matt. 20: 1–16.

Then this agrees with St. Paul, Heb. x. 36, 37; "For ye 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." After we have done our work, we have need of patience to wait for the Master, "for yet a little while, and he that shall come will come and will not tarry." I did believe, and must honestly confess I do now, that I have done my work in warning sinners, and that in the seventh month. I know my feelings are no rule for others, therefore, let every one who feels he has a duty to do to sinners let him do it, I will have no hard feelings. But I must be honest; when I am enquired of, I must state my own conviction honestly. I have done it, and given my reasons from the word of God. And now let me say, brethren, we will have no contention on this point, for we are brethren. Let every man be fully persuaded in his own mind, and so let them speak or preach, as God and their own consciences may dictate.

I have a strong expectation that Christ will come before the Jewish year will expire; but let us all see to it that we are ready every day, so that when he comes we may not be ashamed before him. This letter must suffice for all those friends who have requested my views on this subject. My love to all who love our Lord Jesus Christ, and pray for his Kingdom.

WILLIAM MILLER.

Letter from Bro. J. Kimpton.

Rising Sun, Ind. Feb. 19, 1845.

DEAR BRO. JACOBS:—We are still firm in the belief that the coming of the Lord is nigh, even at the door; and we have not yet cast away our confidence or our Bibles, because we have been twice disappointed.

Or, as Isaiah says, We have not wrought any

deliverance in the earth, neither have the inhabitants of the word fallen, (chapter 26). All appears to be a perfect calm here, and the people are crying peace and safety.

We have read your paper with delight, and hope it will be sustained by the brethren—as it is a very welcome visitor to us. We have faithfully distributed what has been sent to us, and I have only received 25 cents as a donation.

Bro. David Evans, of Greensburg, has moved to Rising Sun, and preached here on Sabbath last on the coming of the Lord. He spoke from 2d Pet. 3d chapter, and showed clearly to my mind that the coming of the Lord draweth nigh. He said he did not intend to present any new thing, but stir up our minds by way of Remembrance that we might be mindful of the words spoken before by the holy Prophets and the commandments of the apostles of the Lord and Saviour.

He said the Lord had certainly given us evidence that we might know near the time of the Advent if we could not tell the day or hour; and as proof, he gave us Mat. 24th ch. 33d ver. "So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Dan. 12: 10; "But the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." Again, he pointed us to the 24th chap. of Matt. 37th ver. "But as the days of Noe were so shall also the coming of the Son of man be." He also cited us to 1 Thess. 5: 5; "Ye are all children of the light, and children of the day: we are not of the night, nor of darkness;" and a number of other passages. I quote from memory.

Yours, as ever,
JOS. KIMPTON.

THE DAY-STAR.

CINCINNATI, TUESDAY, FEBRUARY, 25, 1845.

☞ I design, the Lord willing, to visit several of the Second Advent bands in the surrounding country as soon as I can. It is proper for me to say, however, that I have no longer the means of paying my own travelling expenses, as I have hitherto done, except to *two* or *three* places.

The friends in Madison, Ind., can announce an appointment for me on Wednesday and Thursday evenings of this week.

I expect to spend the second Sabbath in March, at Dayton, O.

☞ Will the "Hope of Israel," published at Portland, Maine, send us 10 copies weekly! Direct to "The Day Star," Cincinnati, Ohio.

Say whether you will have 10 copies of the "Star" in exchange or whether the money shall be sent.

☞ "The Western Midnight Cry will send two copies only, in future in exchange. Say how many of the Voice of Truth is wanted."
Voice of Truth.

You can send ☞ ONE ☜ *if you please.*

☞ Bro. J. H. Hardy, will excuse us for failing to give his letter an earlier notice.

The substance of his article goes to show that Christ was crucified, or "cut off" in the "midst" or middle of the seventieth week; and taking it for granted that the crucifixion was in the year A. D. 33, he proceeds to make out the termination of the 2300 days in A. D. 1847.

Had not *this* matter taken so much time already, Bro. H.'s article would be published in full. He seems to have overlooked the mass of evidence which goes to prove that the 69 weeks, Dan. 9: 25, terminated A. D. 27; see Mark 1: 14, 15, and the date in the margin.

Christ was no doubt crucified exactly in the middle of the 70th week as Bro. H. supposes; not however in the year 33, but in the year 30 or 31. This is proved by applying Ferguson's Astronomical calculation to the Passover as observed by the Caraite Jews, in the room of the one observed by the Rabins.

I think we have at present no evidence that can carry the end of the 2300 days beyond the month of April next.

LETTERS.

A number of encouraging letters have been received of late, from which the following are selected.

PARKERSBURG, VA. FEB. 4, 1845.

Dear Brother,

Enclosed I send you fifty cents for the W. M. Cry. * * * * I also take the "Morning Watch:" They are both welcome visitors to me. I should be sorry if either of them should be stopped for the want of means. May the Lord bless you and all the brethren with more light on the great subject of the Advent.

Yours, sincerely, JOHN GLIME.

MIDDLETOWN, CT., FEB. 10, 1845.

Dear Bro. Jacobs,

I am so well pleased with your "*humble*" sheet, and the *meat in due season* it affords me and others, that I send you one dollar and hope to send you more soon. *I do hope you will be able to sustain it*, and continue the copies you send to this place. We love the TRUTH. * * *

Yours, as Ever Looking,
E. L. H. CHAMBERLAIN.

LOWELL, TRUMBULL CO., O., FEB. 12, 1845.

Dear Sir,

Enclosed I send you one dollar for your excellent paper, the "Western Midnight Cry."

I feel much encouraged to believe that the Lord is near at hand, to destroy sin and its consequences, and establish his own everlasting Kingdom. Go on, you have my good wishes and my prayers.

JOHN BISSELL.

LOWER SANDUSKY, O., FEB. 14, 1845.

Dear Bro. Jacobs,

I herein enclose one dollar to apply on my subscription. I am glad that you are still trying to sustain the "Western Midnight Cry." We hail its return with joy as well as the Eastern papers. There is still a little band here that are waiting the return of Him who is to "restore again the Kingdom to Israel."

Yours, in the blessed hope of soon seeing the King in his beauty. ISRAEL SHARP.

MARYSVILLE, UNION CO. O., FEB. 15, 1845.

Dear Bro. Jacobs,

Enclosed is one dollar and fifty cents which you will place to the account of — ——.

I have only time to say a word this morning. We expect Bro. Cook here in a few days. We learn by letter from him a few days since that he is near Fort Wayne, Ind. We had a letter from his wife by the last mail, which cheered us very much: She is at Akron.

I regret to see the spirit manifested in that article in the "Watch" written against the 2d book of Esdras. His position may be true, yet I think it is written in a bad spirit, and I think his arguments weak.*

The brethren here begin to lift up their heads as *spring* approaches.

Yours, in the hope of the Gospel.
G. W. CHERRY.

* It *would not* be *surprising if the writer of the* article referred to, should receive many similar rebukes. Who would review his argument? for he has not said one word against the Divine authenticity of the 2d book of Esdras, that the *infidel* cannot say, with equal good ground, against some one of the canonical books.

Let that writer reconcile Matt. 1: 16; and Luke 3: 23; and then tell us, upon *one* of his principles of reasoning, which is the "*Pseudo*," Matthew or Luke. He proves, what all admit, that there is darkness around its origin, but *does* not, nor *can* not prove that it has not existed for more than 1400 years, and that the "Vision of the Eagle" has had a fair fulfillment, so far, since that time.

Letter from Sister Bishop.

Madison, Ind. Feb. 18, 1845.

DEAR BRO. JACOBS:—By the request of Mr. Bishop I send you a few lines by Bro. Evans, enclosing one dollar more to help keep up the paper, for you may rest assured that our hearts are gladdened to hear through this medium, that the cause is still progressing.

As to the little number of Advent believers in this place, our faith grows stronger as we see the day approaching.

As long as we are blessed with means, it is our intention to aid all we can in keeping up the paper. * * * We have had no second Advent preaching since Bro. Maull was here; and I suppose we must give up *ever* hearing much more, though it seems hard. When I think what a poor little despised few we are, it makes me sigh and long for *home*. There is nothing here but confusion and disorganization.

Mr. Bishop has handed in the resignation of his membership in the church; my name still remains, but I feel as though I have no abiding place here, but am seeking a City and a Kingdom which is to come, and which, I believe will shortly be set up. May the Lord hasten the day!

There has been a report circulated here of late respecting yourself and Bro. Himes, stating that you have fell out, and are carrying on very bad respecting money matters. Such reports are calculated to injure your standing in this place, and it may be possible you have not heard any thing about it. Please inform us.*

Yours with respect, and in the bonds of Christian union. SARAH BISHOP.

* This is the first that I have heard upon the subject here alluded to. It is utterly false, the whole of it. There has never passed an unkind word between myself and Bro. Himes, either verbally or by writing. I regard him as a Christian brother if I have one on earth; and such, I have *full reason to believe, I am regarded by him.* A recent letter from him assured me of his continued esteem.

As to money matters, I have kept, I believe, a faithful account of all monies received and paid out since I have been on this side of the Alleghany mountains, which is one year last December. Consequently I am ready to answer any questions relative to particulars. Suffice it to say, that my entire receipts during this period, have been less than *one year's salary* that some Methodist preachers are receiving, and with this I have maintained a family of seven in number—paid my rent—published a paper a part of the time, and paid my traveling expenses a distance of not much if any less than 12,000 miles: Also paid out of the same the expenses of "The Great Tent" and its company during four campaigns last season.

The story above alluded to was probably *born in Madison and it will die there; for it has been* started by some *cowardly* child of the devil, who I never shall get a chance to see in the face. The contemptible meanness of the devil may be seen in his always setting such reports afloat behind a man's back. I expect to be at Madison in a few days, and let me assure you of one thing:—The origin of that report will not then be found, but it will be traced, by those that feel more interested in it than I do, into some by-corner where Mr. "Nobody" will prove to be its author.

What has caused the above report is very obvious and need not be alluded to: Let a few more of the Second Advent believers in Madison abandon the churches with which they have been connected, and the next report will probably be, that I have run away to Texas with *pockets full of* money.

LETTER FROM ENGLAND.

Among all the efforts put forth to turn us aside from the "hope of the Gospel," there comes an occasional voice from the shores of Old England, where we ought to expect more Logical and Scriptural arguments than any that have been presented on this side the ocean, why we should cease to hope for the speedy coming, and peaceful reign, on earth, of our Lord and Saviour Jesus Christ.

The following extracts are from a communication directed to a friend in this City, by a student of an English Theological institution, and prove to us our mistake in expecting any thing from this quarter to shake the foundation of our glorious hope.

"I had one reason certainly for delaying to write to you, in the *spring* of this year—which was, that I felt most fully persuaded of the failure of Mr. Miller's predictions [1] in regard to the month of March—and that *time* would produce on your mind a conviction, which nothing that I could write seemed likely to do. There is not a single particular in Mr. Miller's *prophetical* scheme (for I refer here only to the prophetical parts of it) that has the sanction of the word of God. [2] And I feel convinced that he is quite mistaken in the supposition that the final Judgment is the next event for which the Christian Church is to look. [3] There is a large mass of prophecy, which has most certainly never yet been fulfilled—and which requires long periods of time, wherein to have its providential developments. [4] If the case be so, how can the Judgment be the next event of importance in the history of the Church? [5] If any word of prophecy is to fall to the ground, by remaining unaccomplished, why may not the prophecy of Judgment itself, then do so? [6] My own conviction is—that *all* will in due time, receive its proper fulfillment. [7] And in order to this, there is very much to be done, before the final Judgment can ensue. The preaching of the Gospel to all nations.—[8] The revelation of Antichrist.—[9] The wearing out of the saints by persecution—[10] The destruction of Antichrist.—[11] The conversion of the Jews.—[12] The Millennial reign of Christ.—[13] The universal prevalence of righteousness—[14] are all to take place, prior to the final Judgment. [15] On these points, Scripture speaks plainly enough—[16] and we should not attach mystic meanings to simple declarations—nor put fanciful interpretations on any part of the word of God. [17] The literal sense is the safe and proper one when another sense is not plainly indicated by the connexion of the subject. I am very pleased and thankful, to find that you take so deep an interest in religious subjects. And I am also glad that prophecy interests you. At the same time you must remember that it is a subject of exceeding difficulty—that to the strongest minds it has proved so—and that we should not draw conclusions from it until assured that they have a direct scripture sanction. [18] For my own part, I am delighted to observe the harmony that prevails, particularly in God's prophetic word. It more and more convinces me that it is from God. And I think if you look back upon the points I have mentioned, you will find that they all have the plain and express support of scriptural prophecies. [19]

I ground my conclusion in regard to Babylon and Antichrist, in part on Dan. 11: which makes it evident that "the north" is the sphere of Anti-christian dominion—and "the north" observe, *in relation to Alexander the Great*. Of this—the northern portion includes in it Byzantium. Now Constantinople which is a seven hilled city—as well as Rome, and promises to be one day mistress of the world, when it shall have passed out of the hands of the Turkish Barbarians—into the hands of those who will give its commercial and other capabilities, their full development. Dan. 11: and Rome—and the Pope, and "king of the north," cannot be made to fit *one* another, but by a wilful perversion of scripture.

"Read—Mark—Learn and inwardly digest"—and you will be convinced of this. [20] * * * *

Your very affectionate Brother,

H. E.

One more extract might be made which will aid in the explanation of the above antiscriptural production: It is as follows.

"I want to be No. 1, in *my* class of 30—but cannot at all tell how the matter is likely to terminate—there being others who want this as well as I."

I have copied this much of the letter in question, and now append to it a few remarks, that our readers may see the difference between, "Thus saith the Lord," and mere *human assertions*—avoid the danger of following the latter, and learn to love and obey the former.

[1] How much better it would have been to give the paragraph from Mr. Miller's writings that can in any way by called a prediction.

Mr. Miller has predicted nothing; and when the above writer has read his entire works he will find nothing that comes nearer a "prediction" than himself has done in saying, "I felt most fully persuaded of the failure," &c.

[2] "The chief business of second Advent believers is, "to look for the Lord"—consequently the passing by of the definite day or year can produce no "conviction" but of the necessity of "waiting patiently" for him. "Not a single particular in Mr. Miller's prophetical scheme that has the sanction of the word of God." No, not one; for there is not a "single particular" in it that is "prophetical," except "the word of God" itself, as recorded in the Bible.

[3] What criterion is this for us to go by? Simply to "*feel* convinced that he is quite mistaken," &c., *is* of no authority with the one that takes the word of God alone, for the man of his counsel. To "feel" that the Judgment is not the next event for which we are to look, can not alter the fact that we are living under the very last predicted change of the "fourth kingdom" (Dan. 2: 43, 44; 7: 7–13;) which brings us to "the Judgment."

(4) If *such assertions* can be made to pass for Orthodox in Old England, with no other proof than that they eminated from a "strong mind" in a high school of a great nation, they will not so pass here; for we test our Orthodoxy by the Bible.

(5) If Mr. Miller had presented to the world no more proof of the soon coming of the Lord, than simply to say, there are no other prophecies to fulfill, and, "If the case be so" the Lord will come "about 1843" or '4, his works would hardly have attracted attention at this English College.

(6) If, any word of prophecy is to fall"—convenient—*if*! "Not one jot or tittle *can* fail," which is the *true* reason why we have nothing now to look for but the Judgment.

Most literally is prophecy fulfilled, to accomplish, which the above writer has added his mite; see Ezek. 12: 22, 27; 13: 10.

(7) If this "conviction" had been increased by a careful study of the "Sure word of Prophecy," to a positive knowledge, as it ought, (see Matt. 24: 33;) the writer would never have shot so wide of the mark, as to the "due time" of "its proper fulfillment."

(8) Among the many things to be done is, "The preaching of the Gospel to all nations." Is it true then, that it has been preached to *none* of the nations? Or does he only mean that it is yet to be preached to *some* nations that have never yet heard it? If so, let it be shown that there is now one nation under heaven, in which the Gospel has not been preached according to the fullest sense of the prediction in Matt. 24: 14;—"for a witness."

Like the natural sun, the Gospel arose in the East, and after having encircled the globe with its light, it is shedding its last rays in the West.

(9) What! Antichrist revealed again? In John's day there were "many Antichrists" in the world, whereby he knew it was *the last time*, (or dispensation). If the present state of things in the world does not show a revelation of Antichrist, or opposition to Christ, is it possible to show how Antichrist can be revealed?

(10) The same prophecy that tells us of the power that is to "wear out the saints," also tells us where that power originated—in the divided state of the "fourth" or Roman kingdom. (Dan. 7: 23–25;) It also tells us how long the saints are to be worn out; an exact and "literal" fulfillment of which, we have had in the history of the Papal power—a power that has slain—*worn out*, 50,000,000 of saints during its 1260 years of civil rule. If we are yet to have the saints worn out "by persecution," we are to have the history of Papacy repeated, or the prophecy twice fulfilled which we are not authorized to expect.

(11) And how is Antichrist to be destroyed? Let Paul answer, "Then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall DESTROY with the brightness of HIS COMING!" This is the way he comes to his end, when his work is *once done*.

(12) Conversion to what? Not to Christianity, for there is no authority for this in the Bible. Although once God's peculiar people—to whom pertained "the covenants, and the giving of the law," &c. (Rom. 9: 4,) yet they were constituted what they were, only "till the seed should come to whom the promises were made," (Gal. 3: 19;) which seed was Christ; (ver. 16;) and when he came he was rejected by them, and they in turn rejected by Him; Matt. 23; 38. Their scattering and rejection is to continue till the day of Judgment. In a national capacity they are never to be gathered again, unless it be at the battle of the great day. In proof of this I present a few quotations without comment, which I agree with our writer, are "literally" to be understood. Isa. 5: 1–7; Matt. 21: 43, 45; Eph. 2: 11–13; Matt. 3: 9, 10; John 8: 39; Gal. 3; 6, 7, 26–29; John 8: 44; Rev. 2: 9; 3: 9; Rom. 2: 28, 39; Isa. 65: 11–15; Isa. 6: 9–12; Jer. 23: 39, 40; ver. 15–17; Num. 14: 34; Heb. 3: 17–19; 4: 1, 2.

The Jews themselves, ever understood that a moral qualification, resulting from their own free agency was necessary to their salvation, Eze. 18: 15–17; &c., 1 John 4: 3. What further proof do we need, to show that the spirit of Judaism is the spirit of "Antichrist"? Acts, 4: 11, 12.

The Jews having been broken off from "the good olive tree" may be grafted in again "IF they abide not still in unbelief;" Rom. 11: 20–23. When the conversion of the Jews is proved, then the conversion of the world will be proved also; for God has put "no difference between them and Gentiles."

(13) If this millennial reign of Christ is taught

any where in the Bible, it is in Rev. 20: 4–6; where we are expressly informed that the millennial or 1000 years' reign is introduced by the "first resurrection" of all the "blessed and holy," some of whom had been "beheaded;" at which time we are also told that "the rest of the dead *lived not* till the thousand years were finished."—These are the wicked dead; see ver. 8, 9. At any rate here is a separation, and from Matt. 13: the "Tares and the wheat" are to "grow together till the harvest" and "the harvest is the end of the world," or age. See also Dan. 7: 21, 22; Matt. 24: 37, 39; Luke 17: 27–30; 2 Tim. 3: 1–5; 2 Pet. 3: 3–7; Rev. 11: 15–18.

(14) And where are we taught the "universal prevalence of righteousness" until Earthly Governments are destroyed, and the earth itself renovated by fire? See Dan. 2: 34, 35; 44; 7: 26, 27; Psa. 37: 9, 11, 18, 22, 27, 29, 34; Rom, 4: 13; Eph. 1: 13, 14; 2 Pet. 3: 6, 7, 10–13; Isa. 65: 17–19; Rev. 21: 1–4. Here we have a *universal* prevalence of righteousness; But until such time, the "tares and wheat" *will* grow together till the "harvest." See Rev. 14: 16.

(15) Where is the proof? Echo answers, where?

(16) Yes indeed, as we have already seen; for which reason the writer will of course excuse us for dissenting from his *assertions*. He will also suffer us to advise, that hereafter in his communications across the waters, he permits the Scripture to "speak plainly" for itself.

(17) This is a good and safe rule. By closely heeding it, all the learning of England cannot for a moment uphold the fabled theories the writer sets up for truth.

(18) The first paragraph under this number is an excellent addition to the previous rule. How is it, that the subject "of prophecy is one of exceeding difficulty" when we have just been told that upon every important theory which it involves, it "speaks plainly enough"? True, the "strongest minds" have been involved in difficulty relative to prophecy, but the reasons are obvious—they have departed from the plain rules above laid down. We see how it is in *these* days; the most learned get into "difficulty" about the *first* and *second* coming of Christ:—Departing from the plain literal understanding—forgetting that the *second* always comes next after the *first*, they insert a coming of Christ at death, another at Jerusalem's destruction, another at conversion, another at the destruction of the man of sin, and another at the Judgment, &c. In this way, Peter's "*Sure* word of prophecy" is rendered what the writer here claims for it—an *obscure* "word of prophecy." All the odium that has fallen upon our poor heads, has been for observing the rules laid down in the paragraph in question.

(19) There is also to our minds a glorious harmony in the word of God, when we have no theory, or sect of our own to support. When our whole concern is to know what it teaches, that we may obey it, then do we know it to be a "light to our path." The writer *thinks* his points established by the Scripture. We have examined the matter and know they are not, applying his own rule of a "literal" understanding. "Fanciful interpretations" not being admissible, of course, we are as capable of obtaining the true sense of the plain language of Scripture as though we had received our education at an English College.

(20) The question is not where "the sphere of Antichristian dominion" *is to be*, until we have first examined whether the prophecy *has been* fulfilled, and where the seat of Antichristian operations has been.

Into whose hands is Constantinople more likely to pass than the English? And who then will be the "king of the North" but the ruling power of Great Britian? So if the argument proves any thing, it proves that Great Britain is to be the sphere of the future operations of Antichrist: One thing at least is favorable to this argument; that is, its schools are in a fair way to give a full—overgrown development, of the powers of the Little Horn, "having eyes, and a mouth speaking great things."

"Read—Mark—Learn and inwardly digest." This rule we are willing to apply to the Bible; and will, through grace, strive to do so; but we can not do it relative to the doctrine of this letter. Dear Sir, It will not "digest". There is nothing nourishing in it. Our digestive organs reject it, and it is thrown off whenever we attempt to administer it.

It savors too much of the "leaven" of this world; and how could it be otherwise when the writer is striving to be No. 1, in his "class of 30"? James 3: 1; Matt. 23: 8; &c. O let us be wise, and turn away from these human, deluding schemes, to the "*Sure word of Prophecy*" and heed it as a "light shining in a dark place until the day dawn, and the day-star arise in our hearts."

Letter from Charles Burlingham.

Boston Feb. 7, 1845.

Dear Bro. Jacobs:—I want to speak a few comforting words to *God's Israel*, through your little sheet. I am glad to see the "Cry" stand for the truth, and what I mean by the truth is,—there is a *present* truth which will feed the pilgrims that are scattered throughout our land. Brethren and sisters, I can praise God for ever for the "midnight cry," and I do believe with all my soul, it is the work of the Lord, and by it, we have been crucified to the world. The only trouble we have now, is to keep dead in this sifting time. Our character is gone; let it go, and don't send any one after it.

There is in Boston and its vicinity, but little faith. Some are contending about chronology, but we, who believe God, have a chronology that will never fail. That is the *Midnight Cry*, which tells us where we are. Let us believe God; the cry has gone forth, and I tell you the virgins are praising the Lord for it; and here let us talk a little about our present position, and see if we cannot comfort one another.

1st. "*Then* shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the Bridegroom." Now I would ask this question:—*Where* does this parable *belong*? *Why, to Matthew 24: 48*; "But and if" &c. From the last quoted verse, there must have been a cry, and there must be *time* in that cry, and that time must come and pass away, and then, with propriety the evil servant or foolish virgins would say, "My Lord delayeth his coming," and shall begin to smite his fellow servant. We infer from the word, that the parable commences the *tarrying* time, at the close of '43:—The slumbering on the part of the wise, and sleeping on the part of the foolish. The next sound we have is—"Behold the Bridegroom cometh, go ye out to meet him."—The cry was true—we separated ourselves from the world as God intended.—The Bridegroom came to the marriage, and they that were ready went in with him, and the door was shut.* But says one, I did not see him, and the Church is the Bride. The foolish virgins will not admit the reason that John gives, because their lamps are gone out, and there is now no opportunity to get any oil—for the door is shut.

Revelation 21: 2; "And I John saw the holy city, the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband." One good text, to the wise, like the one just quoted will be sufficient. Now brethren, let me refer to your own experience on the 10th of the day, 7th month,—was not the cry felt in your own souls? Glory to God! You might as well stop the tide from ebbing and flowing as to get this truth out of the souls of those who received it.

Now we are to wait like servants, looking for their Lord, when he shall return from the wedding,† that when he knocketh at the door we may open to him immediately.

Let us all stand upon this truth, until the King comes, and the gates of hell shall not prevail against you. There never was a time when God's Israel should be *settled* on his word, more than at the present. Now is the time that we should remember *Lot's wife*. Lot would have been destroyed with that wicked city, if he had gone back after any of his friends. God has called us to leave this ungodly world, with all its trash behind us—remembering Esau, who for one morsel of meat sold his birthright. Let us not give away our crowns to those who cannot wear them; by giving our sympathies to those who have no confidence in the past work of the Lord. He has called us to arise and shake off the dust of this world and show our loyalty to the King of kings. Glory be to Him we have done so, and are now waiting for the Bridegroom to return‡ with his kingly power.

He is right upon us; this Jewish year will not close, before we shall see Him as he is, and be made like Him. Come Lord Jesus, come quickly. Amen, and Amen!

Yours, in the glorious hope,

CHARLES BURLINGHAM.

* Our brother is, no doubt, in a gross error here. If the Bridegroom came on the tenth day, and they that were ready went in, in any sense agreeing with the text, (Matt. 25: 10;) they went WITH HIM TO THE MARRIAGE. Admitting this to be true we shall be under the necessity of adopting the unsound principle of "spiritual fulfilment of prophecy"—a case of which never has been, and never *can* be proved. ✕

† When did these that were ready, and "went in *with him* to the marriage," come out to wait for his return from the wedding?

‡ Here again, the same contradiction is involved as before.

As to the work of the Lord in the 7th month, in other respects, the remarks are good exhortation so far as they may lead to our own justification in the entire movement in regard to the 7th month, there is nothing for which we can justify ourselves. Our purposes in that thing were not answered; we were mistaken in the event, and should be deeply humbled before God on account of it: But God's purposes *were* answered in giving us the "Midnight Cry" and antitypical Jubilee trump; and He alone *is*, and "shall be exalted in that day."

Franklin, Warren Co., O., Feb, 15, 18[illegible]

Bro. E. Jacobs,—I send you one dollar to continue your small sheet as long as it may be needed. Myself & wife, are all in our society believe in the speedy coming of our Lord. There are some few, however, that seem to be more favorable to the Advent than formerly.

Send me your paper as long as it is published. Your brother, in the bonds of Christian love,

ANDREW [illegible]

Letters and Receipts.

For the week ending the 24th inst.

L. M. Mosby, P. M.; Isaac Sharp, $1.00; H. Chamberlain, 1.00; J. R. Briggs, P. M.; [illegible] Burdell, 1.00; John Bissell, 1.00; Thos. [illegible] 1.00; Philena Neall, .50; Jos. Kimpton, 1.00; Hamilton, F——, .25; N——, .25; G. [illegible] O. Bailey, P. M., for L. Slayton, 1.00; J. A[illegible] ris, P. M., for Albert Anthony, and Philip [illegible] drich, each, .50.

THE DAY-STAR.

E. JACOBS, Editor & Publisher.

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

C. CLARK, Printer.

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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.

"Whispering Angels."

Air—"*Switzer's Song of Home.*"

Weary pilgrim, why this sadness?
Why 'mid sorrow's scenes decline?
The 'trial strange' brings joy and gladness;
For all things shall yet be thine—
Oh yes, all things shall yet be thine.

Earth anew with robe of glory,
Shall rejoice in hill and vale;
And sweet harpings tell the story
Of the love that could not fail—
Oh yes, the love that could not fail.

Thou shalt range the fields of pleasure,
Where joy's gushing songs arise;
Thou shalt have thy well stored treasure
In the New Earth Paradise—
Yes, in the New Earth Paradise.

Weary Pilgrim, leave thy sadness,
To Mount Zion thou art come:
Now swell thy song of joy and gladness,
And rejoice in thy blest home—
Thine own and Jesus' heavenly home.

[Mrs. E. C. C. Lamson] E. C. C.

Bush on the Resurrection.

In our last we noticed an article from Mr. Bush, proposing a discussion on certain propositions which he stated. We will not, however, trouble our readers with a long review of his strange opinions, for we think they are too manifestly unscriptural to be very dangerous with those who are settled in a belief of the Scriptures as a revelation from God. At present, we propose only a brief notice of one point which must be fundamental in his theory, and hence, the truthfulness of his argument must stand or fall with this. We refer to his proposition concerning the resurrection of Christ. His language is as follows:

"*That the tenet which affirms the literal reanimation of the identical and unchanged body of our Lord, on the third day, is utterly untenable.*"

We understand Mr. Bush, in this, to deny the literal resurrection of the identical body of Christ on the third day. If he does not mean this, no one can know from his language what he does mean; and if this is what he means—and we are sure it is what he says—we will attempt, in a few remarks, to show its absurdity. If the language employed means any thing, it means that the same body in which Christ was crucified, and died, and was placed in the tomb, did not rise again. If the same body of Christ which was nailed to the cross, and there died, was restored to life again, then was there a literal reanimation of the identical body of Christ, which Mr. Bush denies. Let us now look after the proof.

1. We will introduce a few of those Scriptures which predicted his resurrection before the event occurred.

Psa. xvi. 9, 10; "Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell: neither wilt thou suffer thy holy one to see corruption."

For an explanation of this text we must turn to the New Testament, where we have it given by the sure word of inspiration.

Acts ii. 25, 26, 28, 29, 31, 34; "For David speaketh concerning him; I foresaw the Lord always before my face; therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope; because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption. Thou hast made known unto me the ways of life. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. He spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption. For David is not ascended into the heavens."

1. This text most clearly affirms the resurrection of Christ: it affirms the resurrection of his body in contradistinction from the soul, and as it speaks of the body, the "flesh," it must have been the same body, "the identical body," or it was not he that was raised, so far as the body is concerned, and of course not he that was seen alive.

2. This view is further confirmed by the declaration that his flesh should rest in hope. If it was not the same body that Jesus took again, then there was no hope for the flesh.

3. Our agument is further strengthened by the assertion that his flesh did not see corruption. If it was not the same body that was raised, then the old body, his flesh, did see corruption, the very thing which the text denies.

Matt. xx. 18, 19; "The Son of man shall be betrayed unto the chief priests, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to be scourged, and to crucify him: and the third day he shall rise again." Luke ix. 31; "The Son of man is delivered into the hands of men, and they shall kill him: and after that he is killed, he shall rise the third day." See also chap. x. 34; and Luke xviii. 33; where the same thing is repeated.

This certainly is well calculated to deceive and mislead, if it does not contain the doctrine of the literal resurrection of Christ. The words themselves imply this, and would be so understood now, should any man make the same declarations concerning himself.

1. These declarations clearly oppose his resurrection to his death. "After that he *is killed*, he shall *rise* the third day." There is just as good ground to contend that there was no literal *death*, as there is to contend that there was no resurrection: nor can we see how any thing but a literal resurrection can be predicted of a literal death.

2. This is the sense in which Jesus Christ was understood by the Jews. They came to Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again: Command, therefore, that the sepulchre be made sure until the third day."—Matt. xxvii. 63, 64. To make the sepulchre sure, a Roman guard was placed there to prevent the disciples from stealing him away. This clearly supposes that a literal resurrection had been foretold, for the stealing of the body could not be resorted to with a view of producing a belief in any but a literal resurrection. It is clear, therefore, that the Jews understood Christ to predict a literal resurrection, for they could not have conceived that the disciples would resort to theft, committed upon the regions of the dead, in proof of any but a literal resurrection.

II. We will introduce a few passages in which the fact of the resurrection was affirmed after it took place.

Matt. xxviii. 5-7; "And the angel answered and said unto the women, he is not here; for he is risen, as he said. Come see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead." Mark xvi. 6. "He is risen, he is not here, behold the place where they laid him." 1 Cor. xv. 3, 4. "Christ died for our sins according to the Scriptures, and was buried, and rose again the third day according to the Scriptures." Ver. 20, "But now is Christ risen from the dead, and become the first fruits of them that slept."

These texts are very plain and simple in their declarations, and cannot be true if there was not a literal resurrection of the identical body of Christ. It is asserted over and over again that he was killed, that he was dead, and that he was raised from the dead. What was raised from the dead? Just what was killed; what was dead; nothing else could be raised from the dead. What, then, was dead? The body of Christ; it must therefore have been the same body that was raised, or that body is dead yet, and there was no resurrection. Nothing can be said to be raised from the dead which is not dead, and nothing can be said to be dead which was not once alive, hence, when it is said that Christ was raised from the dead, the meaning must be, that "the same body was reanimated." The same body that was raised from the dead must have been dead, and the same body that was dead, must have been alive before it was dead; there must, therefore, have been a resurrection or "reanimation of the identical body of Christ," or the Scriptures which so often affirm the resurrection of Christ cannot be true.

III. It is upon no other principle than "the reanimation of the identical body of Christ," that we can account for the disappearance of his body on the morning of the third day. What became of the body of Christ, if it was not reanimated? The disciples did not take it away, as the whole story goes to prove. Moreover, it is obvious from their proneness to unbelief, that could they have found the body of Christ, they would not have believed the story of his resurrection. The Roman soldiers nor the Jews removed the body of Christ, for had they possessed it, they would have produced it to save themselves the necessity of telling a lie, by saying his disciples stole him away. No one else could have stolen the body of Christ, for the guard was obviously there until the angel descended at the time of the resurrection, which appears to have been but a few moments before Mary was at the sepulchre. If then the body of Christ was not removed, and did not rise, what became of it? This is a question which cannot be answered. The very fact that the body of Christ disappeared from the sepulchre at the time of the resurrection, proves beyond a doubt that the resurrection was a reanimation of the same body that was crucified, and died, and was buried. No doubt had mortal eye watched the tomb as the fires of immortality rekindled there, the same body that had been nailed to the cross and from thence was borne lifeless and bloody to the rock-bound deposit, would have been seen to stir, to open its death sealed eyes, and lay aside the habiliments of the grave, and move off with the power of endless life. That there was a change, we do not deny. We believe there was, but whatever change passed upon the body it was still the same body, the resurrection and glorious body was raised from, and swallowed up the mortal body, in a manner to preserve its identity, or else the old body would have been left behind and could have been found.

IV. The marks which the body of Christ exhibited after the resurrection, proves it to be identical with his former body. There were the prints of the nails in his hands, and the mark of the spear was yet in his side. These marks prove that it must have been the same body. If it be said that this was not a reality, but a miracle by which a body with those marks was made to appear where there was none in fact, the reply is, that such an exhibition must have deceived the apostles, or it could have furnished no proof of his resurrection in any sense. As they could not

have doubted the power of God to make such a miraculous exhibition without there being a literal body, the exhibition could have furnished no proof of the fact of any resurrection of any sort, if it were understood that it were a *mere miraculous* show of a body with prints of nails where no such thing existed; and if it was not understood that it was a *mere show of* such a body, when it was not in reality, they were deceived. The conclusion is that if the identical body of Christ was not reanimated, the apostles were deceived, for they obviously so understood it. What a pity that Mr. Bush had not been present at that interesting meeting, when doubting Thomas thrust his hand into the Saviour's side; how he might have undecived him by just whispering in his ear, "Thomas, that is not the identical body that was wounded upon the cross, that body and those wounds are mere miraculous representations." What a blessing he would have conferred upon the apostle, and upon the world. We have said enough and will stop, for the view we oppose is too manifestly anti-scriptural, to be believed by any who have the least confidence in the statements of the New Testament.—*True Wesleyan.*

Book of Esdras.

We gave in some former numbers of our paper, the views of brethren Pinney and Fassett, on the 2d book of Esdras, the Vision of the Eagle, &c.; not because we endorsed their sentiments, but because they and others thought them true, and important to be published. We find that quite a number of our brethren are *inclined to adopt* the views presented in these articles, while others believe the book inspired, but cannot receive in full brethren Pinney and Fassett's expositions; and others think the book altogether spurious. Now all must see that it will not do to have a *tri-fold* controversy in our small sheet, on this nor any other question. Yet, if we let one good brother speak, it is just that another equally good, should have the same privilege. We have therefore concluded to give an article from the pen of brother Gibbs, who admits the inspiration of the book, but gives a different exposition, and some evidences presented by Bro. Weston, who thinks the book a fabrication. Bro. Weston says:

"I have searched thoroughly, (and I believe I had ample means,) and I can find no evidence that the first and second books of Esdras (as we term them,) were ever received by the Jewish or Christian Church; but on the contrary, I find most satisfactory evidence that Esdras was not known to exist until many centuries after it purports to have been written, and when known it was rejected as spurious. And I do not find that at any time it has been received with any confidence, but by the Mother of Harlots. I might refer to abundance of authority, but I will only refer to one that is easy of access to all. In Calmet's Dict., Art. Ezra, we read, "There are four books in the Vulgate, bearing the name of Ezra or Esdras, but the first only is acknowledged to be his. This is certainly the work of Ezra; and in it he relates events of which he was witness; speaking often in the first person. The second book is attributed to Nehemiah and is called after him in the English translation. The third book is the same *in substance as the first, but interpolated.* The fourth book is written with art enough, as if Esdras himself had composed it; but the marks of falsehood are discernable throughout. It is not extant in Greek and never was in Hebrew."

All will see that Calmet calls the third and fourth what we call first and second."

Now what is best to do in future, on this case? We give it as our opinion, that we had better have no controversy on it. Time will soon decide whether the *exposition* given by brethren Pinney and Fassett is correct or not; and to prove the book untrue by quoting the opinions of ancient and modern authors, will be labor lost; for those who believe the book inspired will meet all such evidences with this provision, found in the book itself; viz. that it was to be *hid* until the last days. They think these opposing opinions have been the very means used to *hide* the book, or keep it from the church until the time arrived when God designed it should be received, understood, and believed. To prove the book *not* inspired, those who believe it is, must be convinced that its *prophetic declarations have failed; this* cannot now be done. Or it must be shown that the *doctrine* of the book contradicts the plain word of the Lord; this would be difficult. Or it must be shown that it was written *since* the writing of the New Testament: This cannot be done; for the evidence, if it can be called evidence, to settle this point, must be drawn from the conflicting *opinions* of patriarchs, monks, archepiscopal, and such like writers, who wrote in the days of the church's apostacy, in the fourth century, or under the full reign of the Man of Sin. And what are such opinions worth? Just nothing; for they neutralize *each other, and prove nothing.*

The only way to prove the truth or falsity of the book, is, to go back to the book itself—compare it with the Bible and the events which it foretells; and if you find it to correspond with the undisputed word of God, and to utter true predictions, then by all means receive it: it is the word of the Lord. But if it fails in either of these points, reject it: it is a fabrication. Every one must decide for himself. But let there be no strife; the Lord is at hand. *May he give us wisdom,* that we may know his voice when he speaks, patience to follow him wherever he shall call us to go, and every necessary qualification to glorify him here, and to enjoy his Kingdom hereafter.

Voice of Truth.

From the Voice of Truth.

Book of Esdras.

Dear Bro. Marsh:—I believe the time has come for God's waiting people to investigate the book of Esdras. You have presented in yours truly valuable paper the views of two brethren, of the Vision of the Eagle; which vision alone, is, I believe, sufficiently important and conclusive to vindicate the divine authenticity of the book. My views materially differ from those you have published.

From your remark under the caption "Doubtful testimony," I learn you still *remain undecided in* relation to the authenticity of the book—rather preponderating to its rejection. I hope Bro. Marsh will not hastily decide. I would say in relation to Bro. P. and F.'s views, the cause of difference, I conceive arises from their conflicting the the exposition with the interpretation. The exposition is first given, which affords the main ground work of the whole matter. The interpretation is a confirmation, making plain, by adding, if there be any thing wanting, but with a *strict conformity to the* exposition. We see the first appearance of the Eagle is 12 feathered wings and 3 heads. With this we have a prophetic view reaching to the close of the 13th century. First, the kingdom of the Cæsars, the 12 and those which followed in process of time, which kingdom terminated in 483. Next, the 3 false religions that pervaded the whole earth; first Pagan, designated in 508, though co-existing with kingly power; next Papacy 538; last Mahomedan whose power became established in the 13th century. Here we see a perfect application. They were to be preserved for the last. This *is also literally fulfilled.* The civil power has been taken away from two of them, and that since the time of the end.

The brethren in speaking of the kingdom of the Cæsars say, "after the time of that kingdom;" they ask, "what kingdom?" And answer, "the Roman, over which the 12 wings or 12 Cæsars had ruled." I understand the 12 wings here answer to the several kingdoms made tributary to the Romans, over which each Cæsar in regular succession reigned. Again, they say, Then as in the vision (see 11: 20;) he beheld and lo in process of time, What! why, the last state of this kingdom—*that which remainest,* as mentioned in v. 39. I would ask the brethren to look again at v. 39, which says, Art not thou it that remainest of the 4 beasts whom I made to reign in my world? It, that remained, the 4th beast—the last. The one remaining of the 4 succeeding the he-goat. The same, the Highest declares unto Esdras, to be the kingdom seen in the vision of his brother Daniel, not a part of the beast or kingdom, but the kingdom; the whole kingdom not being expounded unto him.

We learn the same by the interpretation which follows, which says, The days will come, not has come, that there shall arise up a kingdom (succeeding the Grecian) which shall be feared above all the kingdoms that were before it.

We are to look for the strivings that should arise after the kingdom of the Cæsars, from 483, and preceding the time of the eight small under feathers. The term *it*, I understand refers to the city of Rome, the danger of *it* falling as Babylon and Nineveh, but it should not then fall, but be restored again to his beginning. *The portions of the vision referred to* by the brethren, which they apply to Harrison and Polk, I conceive is doing violence to the Divine order. The exposition has come down in the succession of events, to the time when the contrary feathers thought to set up themselves and have the rule. It says, There was one set up, but shortly it appeared no more. The second was sooner away than the first. Do not those two belong to the 8 and have they not a fulfillment in the 2 first Presidents? *It says of the contrary feathers there were* 8 of them. Dare we say there were 10! The fact that Polk is to pass away sooner than the lamented *Harrison we distinctly see has no foundation,* as none but the 8 are noticed in the exposition or interpretation. How important it is, my brethren, that we pray constantly, that we may entirely lose sight of the wisdom of man in making important decisions, and be guided alone by the wisdom that cometh from above, which we are assured will guide us *into all truth.* Have faith, my brethren, strong faith, this should be our constant aim remembering that unbelief is a cruel, yea, *damning sin. Shall we lack, and perish from the* way, from the very threshhold of the port of rest? Forbid, O my heavenly Father, forbid.

I would notice that which is considered an absurdity, and an obstruction in the way of receiving this book. It says in the 14th chapter, "The world hath lost his youth and the times begin to wax old. For the world is divided into 12 parts and the 10 parts of it are gone already, and half of the tenth part." Paul says in Hebrews, speaking of Christ, "But now once *in the end of the* world hath he appeared to put away sin, by the sacrifice of himself." In the 2d chap. Esdras, he says, "And *therefore,* O ye heathen that hear and understand. Look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand that shall come in the end of the world." To consider the end of the world here to mean the end of the Jewish age, which appears to be the most reasonable construction, we readily solve the matter and come at the date when Esdras received this prophecy.

I put down the Bible chronology to the birth of Christ, which *is* 4157, *add to it* 70, which reaches to the final dispersion of the Jews, we have 4227. This we are to divide into 12 parts. One and a half parts remained from Esdras, which amounts to 528. Take from this 70, leaves the time to the birth of Christ, which is 458, differing but 1 year from the date put down when the commandment went forth to restore and build Jerusalem. Is not here additional testimony? What difference from this, is positive, divine testimony.

Your Brother, waiting for the consummation of our hope. D. B. GIBBS.

East Nassau, Jan. 26, 1845.

From the Voice of Truth.

Yet a Little While.

The Bible speaks often of a distinct period under this title; and the special duty of the righteous *during its continuance.* See *David,* Ps. 37: 7-11. "Rest in the Lord, and *wait* patiently for him." What is the stimulus to thus wait? "For yet a *little while* and the wicked shall not be. But the meek shall inherit the earth."

Isa. 10: 12; "It shall come to pass when the Lord hath perfomed his whole work on Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria." When will his work on Jerusalem be accomplished? Dan. 8: 14; "Unto 2300 days, then shall the Sanctuary be *justified.*"—(Margin.) Isa. 40: 2. "Speak ye comfortably to Jerusalem; cry unto her *that her appointed time is accomplished,* that her iniquity is pardoned." Zech 3: 9; "I will

remove the iniquity of that land in one day." As to what land, see ch. 2: 12; "And the Lord shall inherit Judah his portion in the holy land, and shall yet choose Jerusalem again." He first chose it in David's time, 2 Chron. 6: 5, 6; "It has since been condemned. I believe it is now justified, and will soon be to Jesus, our Righteousness, restored, where he will reign over the house of Jacob for ever. Luke 1: 32, 33; Jer. 3: 17.

In Isa. 10: 25; after alluding to the accomplishing of this time, he says, "For yet a *very little* while and the indignation shall cease, and mine anger in their destruction." This will speedily come. Isa. 40: 10; Rev. 22: 12.

Haggai 2: 6, 7; "Thus saith the Lord, Yet once it is a *little* while and I will shake the heavens and the earth, the sea and the dry land, and I will shake all nations," ver. 22; Isa. 34; 1-2; "and the desire of all nations shall come." What nations? Rev. 21: 24; "The nations of them which are saved shall walk in the light of it," &c. Paul in the book of Hebrews, takes this prophecy, applies it to Christ's second Advent, and tells where this short time commences, chapter 9: 26; he says, "Unto them that look for him shall he appear the *second time* without sin unto salvation."

In Heb. 10: 35-37; we are commanded not to cast away our confidence, evidently not in the event, but confidence in the time, saying, "ye have need of *patience*," not to suffer or labor, but "that ye might receive the promise," and comforts us with the pledge, "For yet a *little while* and he that shall come will come and will not tarry;" and adds, "now the just shall walk by faith." In Heb. 11: he refers to cases to show the power of faith—he then in chap. 12: 25-37; urges us not to refuse to hear God who speaks, in these last days by his Son, and quotes in full from Hag. 2: 6, 7.

From these texts it is evident we have been in this "little while" since the temptation came to cast away all confidence in "times and seasons." The Lord open the eyes of his Israel to see that we should be patient—rest in the Lord—and not grieve one another, lest we be condemned now, and consumed when the Son of man comes to execute judgment. He stands before the door, and will soon come to release the captives.

T. F. BARRY.

Rochester Feb. 12, 1845.

For the Day Star.

Gethsemane.

L. M.—TUNE,—*Hebron.*

1 'Tis midnight—and on Olive's brow
The star is dimm'd that lately shone;
'Tis midnight—in the garden now,
The suff'ring Saviour prays alone.

2 'Tis Midnight—and from all renew'd,
Immanuel wrestles, 'lone with fears;
E'en the disciple that He lov'd
Heeds not his Master's grief and tears.

3 'Tis midnight—and for other's guilt,
The Man of Sorrows weeps in blood;
Yet He, that hath in anguish knelt,
Is not forsaken by his God.

4 'Tis midnight—Hear his burden'd cry,
Directed to his Father's throne!
If possible, this cup pass by;
If not, Father, thy will be done.

5 'Tis midnight—see him agonize!
'Till every pore sweats drops of blood;
On the cold ground the Saviour lies,
Press'd 'neath our sin's most heavy load.

6 'Tis midnight—His disciples sleep,
Though thrice He calls on them to pray;
Thrice He retires alone to weep,
And bear our burdens all away.

7 'Tis midnight—but from heav'n appears
An angel, who does strengthen Him;
He prays more earnestly with tears,
And gains the conquest over sin.

"For the froward is an abomination to the Lord: but his secret is with the righteous."—PROV. 3: 32.

No Union with the World.

No doubt every true Adventist would heartily respond to the above sentiment. Yet it is to be feared, some, in this hour of trial, have practically over-stepped this Bible boundary, and others, almost unawares perhaps, are following the dangerous example. And for the sake of such, it may be duty, to define one way, in which we think some are effecting a union with the world. That through all the history of this cause, between those who advocated it, and opposers; a broad line of separation has existed, friend and foe can but see. The Adventists, have always been a distinct people, known and hated every where. But what made them so? What made so visible a distinction between them and the world? It was not merely faith in the literal coming of Christ, for that has been the belief of thousands prior to the excitement caused by this people. Neither was it simply believing that event *near*. Where then began this distinction? The preaching of "DEFINITE TIME" commenced the work. The electrifying cry of the "Farmer," that the Lord of life and glory, would come "about the year '43," brought the minds of men to a point, on which they split; the lovers of Jesus' coming taking the one side—and those who loved the world better, the other. As time advanced, the line of separation widened. From every quarter, the little army of waiting ones, were assailed by the reproaches of an angry multitude. But what called forth such bitter hatred? It was "definite time." To all classes this was the odious point. From the pulpit to the dram-shop all were stirred by this preaching. Ministers prated about the iniquity of "prying into God's secrets," and cried, "No man knoweth the day and hour!" and the reeling inebriate echoed the all-powerful argument.

But, connected with this subject, other things have served to push farther apart the pilgrim band, and a scoffing church and world. Every ray of light—every important movement upon this subject, has invariably tended to this result. Especially is this true of the message, "Come out of her my people."—and the 7th month movement,—this completed the work. Since then our course has been completely hidden from the gaze of the world—past their comprehension.

Now then, the question arises, Is this God's work? Did he instigate the preaching of those truths? If not, then *our* enemies are right, and we have been deluded! But we *know* our Lord has done the work—blind unbelief can not see it. God has thus tested the world, and it is seen, who are willing to forsake all for the sake of Christ—who would heartily embrace, and confess the truth, and boldly *act* their faith in the same. A little flock has been thus singled out, and *tried*, preparatory to the reception of an everlasting Kingdom.

If then the past preaching was authorized by the Most High—if he has in his way separated the precious from the vile, the wheat from the chaff, to effect a union again, would be to surrender a portion or all of these truths. This would be demolishing the dividing wall. This is the manner in which some have crossed the line, and proffered the hand of Union to a fallen world.

And on this point Satan is very busy suggesting to the believer that he has been *too strenuous*, he had better soften down some things a little, the mantle of his charity is not quite broad enough, &c. Oh! may heaven save us from heeding such insinuations! May the children of God be content with the position to which they have been led by unerring wisdom, and not be suffered to relinquish the guiding hand of Him who keepeth Israel. The Lord keep his saints from extending a fraternal hand to the world, over his prostrate, bleeding truths!—*Hope of Israel.*

Something Wrong.

We feel very confident that there must be something wrong in the late communications which have appeared in the "Advent Herald," and "Morning Watch," on *indefinite time*, from the pens of our good brethren Brown, Storrs, and others, from the consideration that they have, so far as our observation has extended, had the direct tendency to strengthen the already wavering and doubting in their unbelief. They have eagerly seized upon these communications, in justification of their unbelief in the immediate coming of the Lord. And beside, these communications have made the hearts sad, of those who were strong in the faith of the near coming of Christ.

Our duty is to encourage the weak and tempted ones *not* to cast away their confidence, instead of helping them *to cast* it away; and to *comfort* instead of *discouraging* one another. Do, brethren, let us have confidence in God. This indefinite time theory shows a lack of that confidence. It says, we have been disappointed once, yea twice, and now *we* will provide for the *future*, so that we shall not meet with another *mortifying* disappointment. O, let us not lean to our own understanding, but on the arm of the Lord. He will take care of his children and his own cause. Fear not.—*Voice of Truth.*

THE DAY-STAR.

CINCINNATI, TUESDAY, MARCH 4, 1845.

MADISON, IND.

I visited the little band of Advent believers in Madison last week, and lectured according to appointment on Wednesday and Thursday evenings—in the Disciple's meeting house on Poplar street.

On Wednesday evening the congregation was small in consequence of my appointment not reaching the place until the morning of that day. On Thursday evening the congregation was larger and the attention remarkably good.

There are probably not more than *twelve* or *fifteen* decided believers in the Advent near in this place, yet *they* are enough to keep the whole city in commotion the most of the time. The principal charges, however, seem to be heaped upon Bro. Bishop, and amount to about the same as those brought against a good brother a long time ago; viz. that he is "a pestilent fellow, and a mover of sedition among all the" Methodist "throughout" Madison, "and a ringleader of the sect of the" Millerites.

Among all the efforts put forth by the *clergy* of this place, to help up the influence of second Advent doctrine, I will allude to one as a sample.

One of the Methodist preachers, at the close of a discourse by a brother, founded on some part of 2 Pet. 3:, arose and remarked, that he had been thinking how long a thousand years of days would be, since "one day with the Lord, is as a thousand years." He then drew his conclusions that "the day of the Lord" would not come till that period had passed, and then, when "the day of the Lord" did come, each individual would be brought forward, in the order in which they had entered the world, and every act and thought of their lives, from beginning to the end, singly and publicly read out; and when this was all accomplished, the day of Judgment would be passed:—upon which, some of his flock were so "comforted" that they cheered him with expressions of, "that's it brother," "Bless the Lord," &c.

Now look at the bearing of the sentiment. A professed minister of Jesus Christ encourages his people to believe that Christ will not come under *one million* of years, reckoning from the time Peter wrote, (2 Pet. 3: 8;) and that when he does come it will require more than *three million* years longer to judge only what inhabitants have lived on the earth till the present time, calculating only *twenty-four hours* to "read out publicly each thought and act in the life of every individual;"—while the martyrs cry from under the altar, "How

long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

This preacher, though probably opposed to calculating *time*, has here fixed a basis for calculating an answer to the martyr's mournful cry.

If any think such calculations extravagant, though founded upon such an unwarrantable *assumption*, let them look at it in its true light.

Suppose the earth to remain in its present form one million years, as is assumed, and its population continue to increase in the ratio of any, or all past time, it would require a *hundred million* Globes like this, to contain the *living* inhabitants at the expiration of that period, (assigning no more than three feet square to each person,) and a *hundred times that number* to contain the ashes of those that would have died in that time—upon the same ratio.

Had the man "searched the Scriptures" for the meaning of 2 Pet. 3: 8, he would have saved himself from the awkward position into which he stumbled. See Isa. 46: 9, 10; Gen. 2: 1–3; Heb. 4: 4–8; &c.

On Saturday, I returned home again, still laboring under severe indisposition, from weakness, and an affection of the lungs. O may the Lord preserve his people in these last moments of trial, from the delusive, and soul destroying dreams of the present generation!

BRO. STORRS.

In the "Morning Watch" of February 20th, Bro. Storrs brings a heavy charge against Bro. J. B. Cook, viz., "He knows not what he doeth. The delusion of the "10th day" cry has blinded his eyes,"—because he had denied that Christ pleads for rebel sinners.

It may be that I have been the procuring cause of this *smiting* for Bro. Cook, as the language quoted by Bro. Storrs is from a report I gave of Bro. Cook's discourse.

To relieve Bro. Cook from any unpleasantness these remarks may have caused I will say, That I did not understand Bro. C. to deny that "Prophets and Apostles" plead for sinners—or that Christ "died for sinners"—or that there was merit in his death to save all, if they would come to him:—But he carried this idea; that, as an intercessor on the Father's Throne, CHRIST, *never "pleads" for any but those that committed their cause to him.* This subject Bro. Storrs did not touch, nor bring one text of scripture to oppose. ☞ Can he do it?

Information Wanted.

We have many enquiries of late respecting the Sister Matthewson in Ct., who was reported to have been singularly preserved three or four months without food. Will our friends of the "Morning Watch" and "Advent Herald" (who published the articles) give us information how the case terminated, and what became of her?

☞ I am unable to answer the inquiry of the Advent Herald, as to the "name of the town" in which the "revival" was said to be. The article was published just as it was received.

Bro. W. Thayre of Pomfret, Ct., can answer your question.

"The secret things belong unto the Lord our God: but those things which are revealed *belong* unto us and to our children for ever, that we may do all the words of this law."—Deut. 29: 29.

LETTERS.

West Middletown, Pa., Feb. 23, 1845.

Bro. Jacobs,

You may have expected befor this, that I had become ungrateful and negligent of my friends in Cincinnati: If so, be assured such suspicions are unfounded; I shall never forget their kindness and attention towards me.

The "W. M. Cry," though sent without being ordered, and by some unknown friend, was nevertheless received with thanks, and read with attention. It brought to my mind new ideas. The "Vision of the Eagle" seems to be very plain and full of interest.

I enclose one dollar to have the paper continued.

Are we not in a strange land!—Surrounded with scoffers, *my* faith in the Advent at hand, is not in the least shaken. I am still firm in the opinion that the Saviour is near, "even at the door." * * *

I am alone in this place.—Those who once believed the doctrine, now scoff at it. O how lamentable is their case! They are "*gone back.*"

SUSAN HILLIGAS.

Letter from Sister Lewis.

Natches, Jan. 30, 1845.

Dear Brother:—I take this opportunity to let you know that I am well, and still firm in the Advent hope.

I trust there are a few names of us here that will walk with our Saviour in white when he comes; for God who commanded the light to shine out of darkness, hath shined in our hearts. But we have this treasure in earthen vessels that the excellency of the power may be of God and not of us.

As to the position we have followed, I believe the hand of God has been in it.

I am truly sorry to say, that there is but small progress in religious matters with our white* brethren in this place. I have learned that there has been but one conversion in the church for the last *two years*—that is in the Methodist church, as I frequent no other: But while our white brethren have failed to get up a revival, our colored brethren have been added to the church daily, I trust, such as shall be saved when my Lord comes to make up his jewels. There are here some old servants, faithful to the Lord, and who bear persecution for the Lord's sake. As to myself I am as determined to hold on till the end as when I met with you at the "Big Tent" meeting. Brethren, pray for us that God may revive his work in the midst of the years, and in wrath remember mercy.

Yours, in the blessed hope,

M. J. LEWIS.

* She is a person of color.

Letter from Bro. C. W. Miller.

Low Hampton, Feb. 19, 1845.

Dear Bro. Jacobs:—I have often thought of you and the dear friends with whom I have associated in the far West, since I left Cincinnati. I have thought that I should like to see their faces in this hour of trial, and tell them that the same afflictions are being accomplished in all the brethren scattered throughout all the world. But this I do not expect. My expectations are very strong that we shall very soon Hail each other on the other side of all disappointments and trials. O how pleasant is the thought, that these afflictions are but for a moment, and then comes eternal glory! Yes, my brother, I expect very soon the glory will be revealed and all flesh will see it together. My faith in the coming of the Lord is stronger than ever. I feel as though the evidences are increasing daily. I believe we are on the right track yet, and if we follow on to know the Lord, we shall know his going forth is prepared as the morning. I trust that our past experience will never be forgotten, for it has worked a blessed hope which maketh not ashamed, because the love of God is shed abroad in the heart. Yes, my soul believes this has been the work of God. I have not a word of discouragement to say to those who are looking for the Lord; but to those who have drawn back, what can we say to them but *Perdition!* PERDITION!!

I have thought sometimes, could I have known of this time I should have done different, but He who holds the treasures of all knowledge knew what was best for us in order to bring about his divine purposes. We can look back upon our experience and count the steps we have taken in God's word, and all is right. Glory to his holy name!!

"For he has been with us, and he still is with us,
And he has promised to be with us to the end."

I feel like holding on to the blessed Bible yet and if ever I loved its truths it is at this time. I believe our position is as clearly marked in the word as ever, if not clearer. The brethren in this place are strong in the faith of soon seeing the King in his beauty, even within or at the termination of this Jewish year. I have given up all hope of the world ever being awakened to this glorious subject again, even if time should be preached, for we have come to the time in which they have rejected the truth altogether by pronouncing it a heresy and a subject that is very injurious to the cause of Christ,—This being the decision of a council lately called in our place. Glory to God, they have separated us from their company, and we will rejoice, for our Master tells us to. When these things are being fulfilled we can claim the exhortation given us by James 5: 10; "Take my brethen, the Prophets who have spoken in the name of the Lord for an example of suffering affliction and of Patience." Now as we claim James to be our brother we can also claim the Prophets as our brethren in this hour of trial. I have thought, could the Prophets have lived in this day they could not have given a more complete history than what they have; see Jer. 15: 15–18; 20: 7–12. It appears to me that we are to take them for an example of suffering disappointment in *time*, as well as other things. I feel as though I could claim Jeremiah as a brother with all the rest of the Prophets that have spoken in the name of the Lord;—for when I found the word of the Lord I eat it, and it was sweet to my taste, and it was unto me the joy and rejoicing of my heart. Yes, I glory in it to this day,—I find that I cannot live without it—it feeds my soul:—I have found the word to be a light and a lamp to my feet—without it I should be in darkness. O bless the Lord for this glorious light! It shines brighter and brighter, and soon it will be eclipsed in eternal day. My soul says come Lord Jesus O come quickly and put an end to the scoffing. Come and vindicate thy truth and save thy children that have waited for thee. Let favor be shown to the wicked and he will not learn righteousness; in the land of uprightness will he deal unjustly. Surely this state of things will not continue much longer. I feel for one like crying unto the Lord to "thrust in thy sickle and reap for the time is come for thee to reap."

Yours, in the hope of a speedy redemption,

G. W. MILLER.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3: 7.

☞ The friends at Dayton will announce an appointment for me on Sabbath next. I shall not be able to speak more than twice unless my health improves.

☞ Bro. Stewart, from Cleveland, gave us a talk at the Tabernacle on Sabbath evening last.

Interesting letters just rec'd will appear in our next issue.

Letters and Receipts,

For the week ending the 3d inst.

Susan Hilligas, $1.00, (postage 18¾ cts.) E. Andrews, P. M.; Washington Gordon, 3.00; [illegible] Williamson, for Andrew Clark, and D. Sm[illegible] each .50 cts.; G. W. Miller; J. D. Wasson, P. M.; T. Finkbine, 1.00; L. Henderson, P. M., for Geo. Renlish, 1.00; Catharine Smith, .50; G. Brown, .50; G. C. Dodge, P. M., for M. Severance, and [illegible] Bond, each .50.

THE DAY-STAR.

J. JACOBS, Editor & Publisher. | "WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. 1: 19. | C. CLARK, Printer.

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THE DAY-STAR

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TERMS OF THE PAPER.

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.

Advent Hymn.

Cease, cease awhile ye winds to blow;
Cease ye murmuring streams to flow:
Hush'd be every selfish choice—
I think I hear my Saviour's voice.
Chorus.—Where does he roam?
Where can he stay?
I hear my Saviour's on his way,

Lo, now on yon bright cloud he rides,
And o'er the glittering host presides;
His face, bright shining as the sun—
The battle's fought, the victory won.
Where does &c.

Now cease ye pilgrims, cease your fears,
He comes to wipe away all tears:
He comes—he's on his glorious way—
Arise ye saints and hail the day.
Where does &c.

My children, I have heard your groans;
I've heard your sighs, I've heard your moans;
My ransom'd Church, I come for thee—
Soon thou shalt all my glory see.
Where does &c.

Cease from that world and all its shame:
I come to clasp thee in my arms:
Lift up your heads and cry for me—
Redemption's nigh, soon you'll be free.
He can not roam,
He's on his way,
O haste, my Saviour, come away.

My bride, prepare, without delay;
Lift up your hearts, weep, watch and pray:
Gird well your loins, take staff in hand—
All that are mine with me shall stand.
He can not &c.

The Seventh Trumpet soon will sound,
And sleeping millions leave the ground;
Then tyrant death no more shall reign—
And earth no more shall hide the slain.
He can not &c.

I come, my Kingdom to restore:
My saints shall reign for evermore:
The poor, the halt, the maimed, the blind—
Will all in me a Saviour find.
He can not roam,
He's on his way,
Come, King of Israel, come away.

CLEVELAND, O., 1845. H. R.

From the Voice of Truth.

Extract of a Letter from Bro. Miller.

Low Hampton, Feb. 6, 1845.

"I presume, Bro. Marsh, you have seen Bro. Hale and Turner's "*Advent Mirror*," printed in Boston, Jan. 1845, concerning the marriage, in the parable of the virgins. I do believe in the main they are right—that cannot be the personal coming of Christ. Why? say you. Read Luke 12: 36; "And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." You see his coming, for which we look, is after the wedding. Very well; then you will inquire, When is the wedding? I will answer, When the contract is made and finished; or in other words, when the Church, which I believe is the bride, 2 Cor. 11: 2, "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you *as* a chaste virgin to Christ." Eph. 1: 22, 23, "And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, which is his body, the fullness of him that filleth all in all," also 5: 22–32, is complete in a marriageable condition, the contract made on both sides, the pledges passed, the espousals witnessed: See Cruden on the word *espouse*.

The young people were not permitted to see each other until after their espousals. Neither shall we see Christ until after the wedding. At this wedding each gives a pledge; thus the marriage is in this world. But the supper is made at the Bridegroom's Father's house. Matt. 26: 29, "But I say unto, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's Kingdom," in the new earth. What is done at the wedding? The gospel contract is finished, the door is shut, the bride forsakes her father's house, gives up the world, is now looking to see her husband personally, before she only knew him by report, her love was by faith, and now after she has done his will by her pledge, she needs a great deal of patience to wait for him. Be ye patient therefore, brethren, unto the coming of the Lord; for the coming of the Lord draweth nigh. The husband sends his pledge by his Spirit which is the friend of the Bridegroom and bride, the bride receives it with joy; lifts up her head and rejoices at the approach of the day when the Bridegroom will return after the wedding. The following texts prove the foregoing statements. Matt. 25: 10; Luke 13: 25; Rev. 19: 7; Mal. 3: 17, 18; Rev. 22: 11, Luke 6: 23; 10: 20; 1 Pet. 1: 6, 8; 4: 13; Rev. 18: 20; Heb. 10: 25; 1 Thess. 2: 19; Heb. 10: 29, 37; James 1: 4; 5: 7–11.

Has Christ come in the sense spoken of, Matt. 25: 10? I think he has. Was the contract finished, and when? My opinion is, that it was on or about the 10th of the seventh month, when the great majority of those who are looking for Christ, dedicated themselves and all they had to the Lord. There was a division line drawn then. Many who were in deep distress for a preparation to meet Christ at that time, have gone back since the time passed, and have become the most shameful scoffers, and the greatest persecutors we have among us. And I have not seen a genuine conversion since; a number who were converted at that time, and before, remain steadfast, looking and praying for Christ to come. I cannot but believe, yet I dare not say it positively is so, that, the scenes of the seventh month was the time when Christ finished making up his jewels, and the time when Dan. 12: 1, began to be fulfilled, and Luke 13: 25, was commenced. If I am correct, you will see a general and powerful struggle among our nominal sects, for revivals in a short time; but it will prove a failure, no one will be made truly pious. They will knock and say, Lord! Lord!! open unto us. They will make many pharisaical prayers, but will not be heard. And soon the Saviour will come in person. I know many of my brethren whom I highly esteem, will, and do, disagree with me on this matter. I would advise them not to have any hardness, remember what James says, 5: 9; "Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth at the door." It would seem that in this very time when we have need of patience, the apostle by the inspiration of the Divine Spirit foresaw, that there would be danger of grudging, or grieving one another, and warns us not to do it; lest we be condemned: for "*the Judge standeth at the door*"? This is a great evidence that this view is correct, and that Christ has risen up from his mercy-seat, and now stands as a Judge at the door. If this is true, we shall soon see heavy judgments sent upon us, pestilence, famine, and the sword; for this is Michael, standing up as a Judge, and the troubles commencing. We are only safe in being ready every moment. Let the dear brethren see to it, that we give meat in due season. Let no one say in his heart, my Lord delayeth his coming, and begin to beat and bruise, or grudge against his fellow servant. He that seeks to save his life now by conformity to the world, or worldly men, will lose it, and he that loses his life now, for the truth's sake, will find eternal life in a few days.

We are right in time, and the events we have looked for, will come upon us in regular order suddenly. Next thing is the heavy judgments of God, and foolish virgins knocking; then Jesus in all his glory. I do now think I see our where-abouts. If we get through those breakers ahead, the port is in sight. Let us hold on our way fearlessly. God will now be our pilot. Good courage, faithful to obey, and we are soon in harbor, and at home.

Yours, rejoicing in good hope that we shall be anchored in the harbor of the New Jerusalem quickly. WM. MILLER.

Letter from Bro. Gordon.

New York Feb'y 24, 1845.

DEAR BRO. JACOBS:—While we are in this trying position, heeding the injunction "*Remember Lots wife*," your paper comes "*as words fitly spoken*" to many waiting pilgrims who can distinguish between meat in due season and that out of season, for dear brother, "The morning *is come*—the *time is* COME, and the day of *trouble is* NEAR and not the SOUNDING again of the MOUNTAINS."—"Because they *have* blown the trumpet, *even to make all ready*," Ezek. 7: 7, 14. This is a day when some "take up a *parable* against us with a *doleful* lamentation and say *we* be *wholly spoiled*, he hath changed the portion of his people *instead of restoring*. [Margin.]—Prophecy ye not, say they to them that prophecy, they shall not prophecy to them *that they shall not take shame*." The doleful lamentation of fanaticism and delusion of the 7th month movement is used to prevent the servants from giving meat in this season for fear of consequences, viz. SHAME if peradventure the *vision should not speak*. They by this means, I fear, "pull off the *robe* with the *garment* from them that pass by securely," or without their innocent victims perceiving it: How needful if really in this crisis to heed the encouragement and warning to Watch and KEEP our garments! this most critical moment has arrived and the awful denunciation of Micah 2: 11, is for those who are deceived to the loss of robe and garment.

I am glad dear brother, the Lord has placed you as a sentinel upon the walls, and you must not be entangled with any *cord*. I am pleased to see the change indicated in the margin of the "Day Star" No. 1. * * * * * * * * I feel in my inmost soul to sympathyze with you in your labors and efforts to say to those who will hold fast to that whereunto they have attained, "Arise ye and depart, this is not your rest, because it is polluted, it shall destroy even with a sore destruction," if you LOOK BACK.

Yours, while I appreciate our calling—seek—expect—anxiously desire our Lord to come till we join hands, singing that song in the personal presence of my Lord, both yours and ours.

WASHINGTON GORDON.

"The secret things belong unto the Lord our God: but those things which are revealed *belong* unto us and to our children for ever, that we may do all the words of this law."—DEUT. 29: 29.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—AMOS 3: 7.

For the Day Star.

The Seventh Month.

A pilgrim band, with unaccustomed feet
Set out to follow TRUTH. Then wisdom smiled,
And pointed to a path, that led far out
Beyond the dim philosophy of time,
And said, "If ye indeed will drink the cup
Of which I drink, and also be baptised
With my baptism, thus shall ye enter in,
And tread the thorny path, that follows truth.
They bow'd, with one consent, and onward press'd,
And as the pathway narrowed cast aside,
Their worldly trappings, and each hind'ring weight.
Idols, and self, and sympathies, and fears.
Nor looked behind, to see how strangely far,
They had advanced, beyond each time worn chart,
For on one side their feet, dark waters yawned,
And on the other, still refining fire.
At length the trial came, when Wisdom sought
To test, and purify their faith, and zeal,
And *seal* them, for the glory and the crown
Of righteousness. The day, the test hour came,
They stood TOGETHER, firm, united, free,
Upon eternal rock. The waves dashed round
And wildly threaten'd, while red lightnings blaz'd,
And thunders roll'd, and from the *gath'ring* shade,
Strange voices whispered unbelief. Yet still,
Unheeded for a while, they braved the storms.
At length, a murmur rose, and some looked BACK,
Astonished at their distance from the shore.
For still the land of Egypt, was in sight,
Where stood the fanes of worldly worship proud,
And human policy, and ancient names,
Earth's wisdom, science, and religious form.
Then, with a wild attempt their life to save,
SOME that had been the first among the train,
Rushed o'er the beetling verge of that high rock,
And loudly called upon the rest to turn,
And with confessions deep give up at once,
The false pursuit. And now, while yet was heard,
The echo of that voice beyond the wave,
Their voices change and desecrate the way,
And plead, that Wisdom had not led them out,
So far from EARTH, but some strange wily FIEND,
In Wisdom's garb. Ah, judge what sad dismay
Entered the trusting hearts of that poor flock!
Some cried, *and is it all indeed a dream,*
A vision "FALSE," to which my soul has bowed?
My sacrifice, and consecration all,
A shadow wrong, and vain? Then unbelief
Came in, and many sank in cold dispair,
Among the sullen waves, striving in vain,
To reach the Kingdom in some easier way.
But now, the third long watch is fully past,
And the dark mist that hung upon that rock,
Is driven before the light of coming day.
What see we there? Bones scatter'd round its base,
Washed from the depths beneath. But turn again,
Upon its highest point, is seen a group,
A remnant, that unshaken THERE REMAINS,
Who still have kept their first sure confidence.
Tho' waves have rent, and chilling waters drench'd,
And Earth and Hell combined to drive them hence,
Yet *there* they stand, held by a power unseen,
And WAIT a sure salvation from on high.
What is reproach to them? or scorn, or hate,
Or the low ridicule of dying things?
What the last howlings of the storm to them?
When home is just in sight, and Jesus calls,
And says, "Come out of tribulation, come.
My suffering, and my ransom'd ones, *come home.*"

C. S. M.

Philadelphia, Feb'y 15, 1845.

Letter from Sister Minor.

Philadelphia, Feb'y 28, 1845.

DEAR BRO. JACOBS:—There is an afflicted remnant here, whose hearts have leaped for joy, at the rise of the western "Day Star." The contents of its first number, have been indeed, meat in due season, to their fainting spirits. For a few months past, we have heard so much about "indefinite time," "delusion," &c., our Lord's coming upon his waiting people "as a thief," that our hearts have been made very sad, and the faith of many has been overthrown. But now, the dark trial is nearly over, and we again, (as in the case of the Day Star,) see the standards of *truth* upraised, in the early dawn. Again we have the cheerful shout of the sentinels, calling to each other, on the misty heights, that the MORNING COMETH. Be encouraged then, dear brother, to press forward, to cry aloud and SPARE NOT. Be assured, that there are many scattered ones, who still love the ONWARD path, who have been left in "the hour of temptation," and still hold fast their first confidence and rejoicing. We are crying continually "Come Lord Jesus, and come quickly," and have SET OUR FACES, as did Daniel, to give him no rest until he make Jerusalem a praise in the Earth. We believe that the Jubilee trumpet sounded at the 7th month shout of God's people:—That the 7th trumpet then also commenced sounding, and that we have heard the midnight "cry." Having this faith we rejoice and lift up our heads, KNOWING that our redemption is NIGH. This spring, we expect, that Jesus WILL COME, and set the remaining captives FREE. Let us then, "not draw back" when the glory is so near, but unite with the groaning creation in crying "Thy Kingdom COME."

C. S. M.

Letter from Bro. Clapp.

Hartford Conn. Feb'y 25, 1845.

DEAR BRO. JACOBS:—I have now a few leisure moments, and thought I would spend them in writing a few lines to you; although I am not personally acquainted with you, and have never heard you preach but once or twice. But for three years past I have been very much interested in reading your publications and letters, and have rejoiced to witness your untiring and unceasing labors, in the cause, which I believe to be of God. I believe you are doing God's work, and can most heartily bid you God speed. You know the Adventists do not all see alike on every point of doctrine, &. I cannot see some things just as you have written: But in the great question of the *speedy personal coming of Christ*, without sin unto salvation, we do agree; and it appears to me that you are looking for him about the same time that I am. I did rejoice very much while reading your letter to our good Brother Storrs. I am sorry he has taken just such ground as he has. It seems to me he has a little backslid, and lost some of the glory which I have seen him have. I pray God to preserve him blameless unto the coming of the Lord. I could not help notice the flood of light you gave on the blowing of the Jubilee Trumpet. If it did actually take place on the 10th of the 7th month, the Lord must certainly come in the *first month of next Jewish year*,—that month will be next April.

I believe without a doubt, we have seen the angel spoken of in Rev. 14th, having the everlasting gospel, flying through the midst of heaven, saying, "Fear God, and give glory to him, for the hour, [or time] of his judgment is come." It has gone over the land and world like a mighty river with great glory—it has shook the moral heavens, and the people of the land exceedingly feared and trembled: A great many souls flew for refuge to the cross of Jesus Christ and found mercy and great peace in believing: Joy and glory broke in upon their souls. But as for those that rejected the cry, gross darkness has covered them.

I have seen the evil servants, spoken of by our Saviour in Matt. 24: saying, "My Lord delayeth his coming," and smiting the faithful servants that were giving meat in due season. You have been smitten—I have been smitten,—sacrificed by the church and cast out into the world, but the Gospel took me up and placed me upon the Rock, Christ Jesus. Glory to God!!

When the evil servants were thus doing, I have seen, blessed be God, the Kingdom of heaven likened to ten virgins, go out to meet the Bridegroom. I think we have seen Daniel's vision, and the Bridegroom tarry, and all those virgins slumber and sleep, and at this time, I belive we saw another angel, saying, "Babylon is fallen," and another, saying, "Come out of her my people," be not partakers of her sins nor of her plagues. We saw the people of God take heed to the voice and "come out."

While the Bridegroom tarried until midnight, we heard a voice loud and long go through the land, "Behold the Bridegroom cometh, go ye out to meet him"! on the 10th day of the 7th month: And the virgins arose and trimmed their lamps. But he did not come—the oil in the lamps of the foolish did not last them any longer—their lamps are "going out!" They can see no more definite time, and find fault and blame the wise that *do* see light ahead. Now the parable looks to me just so; and there is a little—a very short tarrying time, in this very point. If am correct the Lord of lords and King of kings will soon come.

The parable of the ten virgins can never be more literally fulfilled again in our generation, no, never! never!! And the Lord Jesus Christ says, "This generation" [that see the signs] "shall not pass away till all these things be fulfilled." My mind is solemn while I thus write. Oh, where are we? Upon the last inch of time!! This world will soon be on fire,—The plagues of God's wrath will soon be poured out.—The Son of God will soon descend himself, with the voice of the archangel and the trump of God, to raise the righteous dead, and change the righteous that remain, in a moment, in the twinkling of an eye. Clothed with immortality, they will be caught up in the clouds to meet the Lord in the air, and be for ever with the Lord. And in flaming fire will he take vengeance on all those that know not God and obey not the Gospel of our Lord and Saviour Jesus Christ, and dash the kingdoms of this world to pieces like a potter's vessel, and blow them away like chaff, and there shall be no place found for them.

It looks to me as if some of the saints are unnestly praying that this might soon be done:—that the angel would thrust in the sickle and reap, for the harvest of the earth is ripe. They are holding up the world as a mirror and showing the moral condition of it, and they see that the wickedness of man is great in the earth, and he cannot bear upon it but a little while longer & suffer it. O that all the true Israel of God may be waiting with their lamps brightly burning, so that we may escape those awful judgments that are so soon coming upon this ungodly world, and that we may enter into that bright world of glory in the new earth, and receive the promised inheritance—a crown of glory—have eternal life, and be forever at rest, "And not a wave of trouble roll across its peaceful breaste."

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing thy praise,
Than when we first begun."

We have a very good congregation of Advent believers here, and some very good meetings. But we have our trials as in other places.

Yours, in the blessed hope.

AARON CLAPP.

Letter from Dr. M. Helm.

Springfield, Ill. Feb'y 27, 1845.

DEAR BRO. JACOBS:—The band of Second Advent believers in this place, lately had occasion to raise a pecuniary collection to defray the expenses of an Advent minister, who had visited us by their request. He refused to receive the whole amount raised, taking only sufficient to cover his actual expenses; in consequence of which, there was left of the collection after supplying him, five dollars. A question arose how this should be appropriated: a brother proposed that it be sent to Bro. Jacobs, as a donation in aid of the Western Midnight Cry (Day Star).—Being put to the Board the proposition was sustained; and I according enclose in this and forward you that amount, trusting, that though a trifle, it may not be unacceptable at this time, when the paper seems to be struggling for existence, that it will serve to show the interest we still feel in the second Advent cause. That cause can never die till the Lord comes. "Heaven and earth shall pass away, but my words shall not pass away." What are those words? "I go away and come again unto you."—"If I go and prepare a place for you, I will come again and receive you unto myself." But when? Jesus, Daniel, Paul, Peter, James and John, all unite in replying, about this time. O! how much to be pitied are they who will not understand the prophetic history of the world, as given us in the sure word of God, nor heed the

signs of the times, which so clearly indicate that the glorious event, for which the whole creation has been groaning for six thousand years is now momentarily to be expected. Well, whose fault is it? Their own. Faithfully have they been warned—well have many of the watchmen done their work. Have they not sounded an alarm in God's Holy mountain?—Yet how few comparatively have given heed thereto? Alas, "they are not all Israel, that are of Israel."—"My sheep hear my voice."

Like as it was in the days of the prophets, many have "refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear; yea, they have made their hearts as an adamant stone." What now should Advent believers do? Continue to repeat the message of the coming Kingdom and the coming King to all who will listen, look well to themselves, see that their own loins are girt and lamps burning, watch and pray always, press forward towards the goal (now in full view) for the prize, be temperate in all things, as those who wrestle for the mastery, and have nothing to do with the beastly governments of this world, except to suffer their exactions, *living* as pilgrims and strangers, looking for the better country, even a heavenly, and the best of rulers, the Lord from heaven. You being a preacher, Bro. Jacobs, I would ask you, if you think it would do us Advent believers, or any body else any harm, to commit to memory the 15th Psalm, the sermon on the mount, and the 13th chapter 1st Corinthians, especially if we also impress them upon our lives and conversation?

Yours, in the Gospel Hope,

M. HELM.

THE DAY-STAR.

CINCINNATI, TUESDAY, MARCH 11, 1845.

DEFINITE TIME.

From editorial and other remarks in the "Advent Herald," and "Morning Watch," I should think there must be a misapprehension of the views of those brethren that still hold to "definite time"—or else there is something in the character and conduct, of those brethren *at the east*, that is kept behind the curtain.

Not one of the papers above alluded to has come to us for many weeks, without bearing upon its face some *thrust* against believers in *definite time;* while they have contained some mild, and argumentative remarks favorable to, that side of the question.

Judging from all the writings I have seen in favor of definite time, since the *seventh month*, there has been a willingness to confess that there has been much *error* in the preaching of definite time in the past; and the passing by of those times has tended, at least in a majority of instances, deeply to humble the believers before God. Facts also prove that the passing by of those times has led to a more faithful searching of God's word. In this prayerful searching, two positions become established in *our* minds.

1st. That to have *every* jot and tittle of the Scripture fulfilled, the *definite time* of the Saviour's Advent must be known before it takes place, though we may have been mistaken "seven times," or "seventy times seven" relative to it.

"Because he hath appointed a day, [not longer than a prophetic one,] in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance [OFFERED FAITH: *Margin.*] unto all men, in that he hath raised him from the dead."

The faith in this appointment is "offered" to "all men," and its evidence is found in the Gospel that "hath appeared" or "shined out" "unto all men." But on this head I must stop here, for this sheet is not sufficient to hold the evidence of this fact.

2d. In this searching of Scripture, we have found our past history faithfully delineated. If asked, how we know this? We answer, that God in his providence has so ordered, that no prophecy ever has had but *one* fulfillment—literally so in every point. This last discovery has demonstrated, to our minds, our true position as to the *definite time* of the Advent.

The misapprehension of our brethren seems to be, that we claim *infallibility* in all our past positions relative to time, while we only claim that the *hand of God has been in it;* for the very purpose of eventually demonstrating our position, causing us to "cease from man"—and human chronologies. Thus we are brought to the point where we have seen "ALL these things," and consequently "KNOW" Christ is at the door; which we could not do, had we to depend upon human chronology which gives a circle of from 3 or 4, to 40 years in which we might look.

If this circle of difference between chronologers, of which we hear so much just at this time, were to have been any criterion by which we were to be governed in our last anxious moments of watching, something in Scripture would have applied to such a conditional state of expectation, which is not the case.

Oh, no. It is not written, when ye cross the line of this doubtful chronology, then know yourselves within "three or four years of the end," but "*When ye* SEE ALL THESE THINGS, then *know*," &c.

Another misapprehension seems to be, that we "find fault" with those that differ from us. However true this may be at the east, I know not—it will not apply here. The mass of opposition now falls upon the believer in *definite time*, while those that have abandoned that position, are almost universally applauded by the churches and the world.

Some persons of this character, and some who never held to *time*, call regularly for *eastern papers*, to see what new argument is out against *time*, claiming these arguments to be the same they once used against us, and labor with ten fold more zeal in favor of *knowing nothing about it*, than they ever did in comforting God's people in view of their deliverance.

This language may be called "finding fault with those that differ from us in points of doctrine." If so, I do not tremble to be found among fault-finders—when I only oppose, in the fear of God, those that are strengthening the hands of the wicked.

There may be some believers in definite time, who are uncharitable toward the really pious lover of Christ's appearing—no Christian will justify such. There may also be some that speak too hastily, or perhaps, too *bluntly*, like myself! I will not justify myself. "Let us *not* strive, for we are brethren." If we are of the number whose "robes are washed"—If we are WAITING for our Lord, we *shall not* strive, only for the faith once delivered to the saints.

Every theory must stand or fall by the word of God; by this alone we have a right to applaud or condemn, and how fearful is the condition of that man that takes it upon himself to condemn where God approves, or like Saul, "spare the fattest of the flock" when God had commanded to "destroy them utterly."

I will here refer to only one point in the position of the present believer in definite time, viz. The antitype of the Jubilee Trumpet.

All will agree, probably, that we have not had this, unless it has been within a short period in the past. A strict literal fulfillment in every point, we claim to have had in the last *seventh month*, and that this demonstrates that *next year is the Jubilee*. If we are told that the proclamation was not extensive enough—that "it was exclusively confined to this country," we may also reply, The type "was also confined" to the eastern world. The evidences of the first advent as it approached, might have been overthrown in the same way, viz., that the proclamation of the predicted "messenger" that was to go before him, was not universal—other lands have not heard, &c.

The prophecies of Isaiah, Jeremiah, and Ezekiel prove, to my mind, that this land only, is the great theatre of this last work of the Gospel. I did not, however, design to enter into the argument, but will make a suggestion or two on the last named point.

Does the term "kingdom of heaven" in Matt. 25: 1, express any thing more than the administration of God among his people on the earth, in its present form?—The same as in Matt. 21: 43. This, then, will help to show from whence the "midnight cry" is to come; for the eastern world may be searched in vain to find God's administration—*a body of people* associated together, that confess *no king* but Jesus—no *Government* but God's, and *no Laws*, civil or ecclesiastic, but his written word.

In this land, just such *a body* of people does now exist. And it is in this land alone that such *a body* can exist at the present time, as the laws of other lands would forbid their existence. The administration of God on earth, has been removed from Judea into this wilderness, and therefore with propriety has it been likened to "ten," and not 144,000, "virgins."

But let me say to those that seem to be afflicted for fear we shall bring upon ourselves additional disgrace by having another time pass by, our afflictions and trials have been increased in adopting our present course—It has not been done hastily. We have looked for arguments against it, and have found nothing, but such as we have had to encounter for three or four years past—They all rather strengthen, than weaken our position. The last one I have seen, is in the "Watch" of February 27th, from which the following is extracted, being the strongest part of the argument.

"We beg those who insist on what they term "*definite time*" to pause and inquire if the following definite times has not been fixed on by many, who, as each period drew on, were confident they could not be mistaken; viz:—

1. The 15th day of February, 1843.
2. The supposed period of the crucifixion (say April 3,) 1843.
3. The supposed period of the Ascension, 1843.
4. The day of Pentecost, 1843.
5. The 10th day of the 7th month, 1843 (by some.)
6. A time ending in March 22d or 23d, 1843.
7. The supposed 10th day of the 7th month, (Oct. 22,) 1844.

We need not inquire, Did the EVENT verify the correctness of either of these *seven* positions?—These things may be "read and known of all men."

And what does all this prove? Why, that some at least, who have been looking for their Lord have been disappointed *seven times*, and therefore God has not "offered faith to all men" relative to his appointed day in which to judge the world.—This *would* seem to be the conclusion. The passing of all these times might be adduced to prove the *event* would never take place, as well as that the definite time would not be known, or that the 7th Trumpet *did not* "begin to sound" in the last seventh month.

I might say the above argument was conclusive in our favor, upon the same principle that the writer urges it *against* a knowledge of the definite time. For instance it is written,

"A just man falleth seven times, and *riseth up* again; but the wicked shall fall into mischief," Prov. 24: 16.

This new writer, (for it is not Bro. Himes) has made out the *seven times* which we have fallen, therefore the *Resurrection* must come before another fall.

While we would be bold and decided in our adherence to the truth, O let us be careful that we offend none of God's little ones. It becomes us to be very humble before God in view of our past sins and unbelief. How little fault finding, and how much "confessing" was there in the *seventh month*, when some were expecting "without a doubt," and others admitting it *might be true* that Christ would then come. Heaven and earth will much sooner pass away than we can be made to believe that the man who is solemnly assured the scenes of eternity will burst upon him within a few weeks or months, will be found indulging in hardness of feeling toward his fellow man.

Any thing having a tendency to make Christians feel that Christ will not soon come, or that our assurance of it is not as strong as it has been, seems to me to be from a *wrong source* to say the least. Thus, after prayerful deliberation, I have looked upon the "three or four years circle of difference between chronologers" gotten up just at the dawn of the Jubilee, as the great maelstroom in which to engulph souls. O let us beware, and be found constantly upon our watch!

The last "Advent Herald" has the arguments, pro and con upon the questions, "Has the Bridegroom come?" "Is the door shut?"

Bro. A. Hale, one of the editors, has taken the affirmative, and Bro. S. Bliss, another of the editors, the negative. The arguments on both sides are conducted in a good spirit—with much ability, and show great depth of Scripture research. Who has the strength of argument, will not probably be decided till our Lord appears; and that will be as well, for if I was to decide, it would be that *both* have *gained it*, and both have lost. Bro. Bliss's argument, however, leaves us a large circle in which to grope in darkness, while Bro. Hale's introduces us to *day light* at once, and of course has more of the literal rendering of Scripture.

☞ Any typographical errors in this number, may be accounted for from the editor's absence at the time of reading the proof sheet.

☞ The Advent Band at Springfield, Ill., will please accept our hearty thanks for their very liberal, and timely donation for the "Day Star."

"The secret of the Lord is with them that fear him; and he will show them his covenant."—Ps. 25: 14.

☞ The following note was found in our box at the P. O., one morning last week, directed

"P. M.
Cincinnati, O.

For E. Jacobs.

Send to J. V. Himes, "Morning Watch" office, *only* 3 copies of the 'Day Star.'"

During my whole management of the "Western Midnight Cry" and "Day Star," the regular weekly list of exchanges with the "Midnight Cry" (now Morning Watch) has been 25 copies, until the last vol. which was decreased half its size, so our brethren of the "Watch" very properly sent us 12 copies of theirs for 25 of ours. This arrangement was very beneficial to us, for it enabled us to supply our friends with the "Watch," from whom also we generally received 5 or 6 cts. per copy. Supposing the "Star" was disposed of in New York, to equal advantage, I concluded it a fair and honest trade, or *speculation*, as some would call it. But this is all suddenly nipped in the bud—my old friends, it seems, no longer call for the "Star," except a few private subscribers, one of whom loves to read it as may be seen in another column. I have become so used to rolling my bundle of 25 copies marked "Morning Watch" and trudging one mile to the P. O. with it in my basket, with other bundles, that I shall feel lost to leave it out. Brethren, please to let a little of our western, unpolished truth into your city. Where shall the bundle be sent? You shall have it free of charge.

Of course, The "Watch" will have to stop the 12 exchange copies, for surely a man that loses *two cents* in the publication of a vol. of a newspaper, and has neither funds of his own, nor *salary*, can not be expected to *pay for his paper*.

The following solemn, Christian-like, and scriptural warning, is from the closing words of a discourse by Bro. Storrs a year or two ago.

"Now, reader, this is perhaps the last address I shall ever give you. I feel that our Lord standeth at the door. Beyond a doubt, in my mind, the NEXT great prophetic event is the sounding of the LAST TRUMPET, the coming of Christ to raise his sleeping saints, change his living ones, "melt the elements with fervent heat, the earth also;" BURN UP THE WORKS THEREIN. That will be "the DAY OF JUDGEMENT AND PERDITION OF UNGODLY MEN!"

What heart, not sealed for perdition, can fail to feel the force of such language as the above! And who would believe the same heart that throbbed with these—heaven's high sentiments, has given publicity to the following, clipped from the Philadelphia Sat. "Sun" of March 1st 1845.

☞ "SECOND ADVENT—DEFINITE TIME NOT KNOWN."—This position will be taken by GEORGE STORRS, TO-MORROW (Lord's day) MORNING, at the Chapel, JULIANNA street. The Afternoon and Eve will be occupied in the consideration of the notions that Christ does not intercede for sinners—that probation is ended—that the 10th day of the 7th month movement was the true Midnight cry, and the sounding of the seventh Angel, &c., all which notions Mr. Storrs believes to be false. Services at the usual hours. Seats free."

"Poor Peter"! Sure enough. "Well, do not smite him then, for he'll soon come back with tears." No, we'll not smite him, but we'll tell the disciples that he is "in the kitchen" with Pilate's "servants," and beg him to come out as soon as possible.

"For the froward is an abomination to the Lord: but his secret is with the righteous."—Prov. 3: 32.

Philip Smith, Again.

This man has sent us another letter from West Middletown, Pa., for which I paid 18¾ cts.

It is not "speculation" but "argument" that he has illustrated in this letter. It is as follows,

"it (the W. M. C.) Contains a Small Amount of Some nonsencical trash that Came from the pen of the Edtr of the W, M C Cincinnata And I think the skilful treatment of A Lunatic asylum would pe better adapted to his CasE than the Most powerful weight of Argument that Could Be presented." * * * * * *

PHILIP SMITH.

He wished the whole of his letter published, but I have given the "argument" only.—In the room of sending what he owed like an honest man, he has sent a tirade of abuse, fully illustrating Jude, 10–13.

The reason of Mr. Smith abandoning the second Advent cause need not be guessed at. I hope there is not another man in West Middletown, so mean as to insult one he honestly owes, though he may differ from him in opinion. Mr Smith's debt is freely forgiven, and may God forgive him.

THE SECOND PSALM.

1 Why do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take council together, against the Lord, and against his anointed, *saying*,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that setteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my King upon my holy hill of Zion.

7 I will declare the decree: the Lord hath said unto me, Thou *art* my Son; this day have I begotten thee.

8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the Lord with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."
Isa. lxii. 6, 7.

But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.—1 Thess. 4–6.

Letters and Receipts,

For the week ending the 10th inst.

Aaron Clapp, A. P. Prichard, P. M.; J. Hamilton, .50; C. S. Minor, $1.00; Philip Smith, (postage 18¾ cts.); Dr. M. Helm, 5,00; M. Stark, P. M.; Thomas L. Hawkins, for James Hopkins, 1.00; Mrs. L. Griffith, .50; John Y. Butt, David Jennings, (order for $2.00 not accepted); E. P. Chapman, P. M., for G. and F. Purdy, 1.00; John T. Tulley, P. M., for A. Morris, .50; H. H. Johnson, P. M., for Wm. Hart, .50, A. N. Hart, .50, Alfred Powers, .50, Parvin Eves, .50; E. L. H. Chamberlain, 1.00, for Wm. Mitchell, and N. S. Classon.

THE DAY-STAR.

E. JACOBS, Editor & Publisher, | "WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. i. 19. | C. CLARK, Printer.

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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.

Letter from Indianapolis.

Johnson Ct. Ia., Feb'y 26, 1845.

DEAR BRO. JACOBS:

I have ever been backward in undertaking to write for the press, thinking it better became me to sit at the feet of my brethren, and read, and learn: But in reading some of the writings of my brethren in reference to our coming Lord, it seems to me that they labor unnecessarily in the dark. I have several times decided, within the last few weeks, to write, and have as often reasoned myself out of the notion; but this night, feeling restless on the subject, I have arose from my bed and trimmed my lamp, and now intend to commit a few thoughts to paper, leaving it for you to decide whether they may or may not be worth the attention of your readers;—you may then dispose of them as you think proper.

I wish to write so as to be understood, and yet as brief as possible. And now in the first place it seems as clear as day light to me, that our Lord has given us way-marks sufficiently clear, from the Mount on which he sat, down to the end of time. This is contained in Matt. 24. and the parable commencing the 25th.

In Matt. 24: he brings us down by certain events or signs, to the space of time called, "near at hand even at the door." Here he tells them it will be as in the days of Noah, and Lot, and then gives a charge to "watch," lest he might come in a day that we looked not for him, and an hour that we are not aware of: And in order that this may not be the case with those that may be disposed to watch, he gives us certain events marking the space of time called, "near at hand even at the door".—This he does by introducing the parable of the "ten virgins," as the natural inquiry would be, How long this time called "near at hand even at the door"?

Are there no marks by which this important space can be measured? There are; "Then shall the kingdom of heaven be likened unto ten virgins" &c. From this parable we learn that some circumstance would transpire in the above mentioned space of time, like the parable here brought to view.

To me, the lesson taught in the parable is, that like the virgins, some would go out to meet the Bridegroom at the beginning of this time: and in the second place we learn that they went out too soon, for "while the Bridegroom tarried they all slumbered and slept." In the next place we learn that it would be night, or a time of darkness, with those who should be like the virgins. We next learn what was done in the *middle* of the above space of time, for "at midnight there was a cry made," and another disappointment, for after the cry was made, and they *all* arose and trimmed their lamps, both the wise and foolish thought there would be time to go and get oil, and while they went (not before) he came, and they that were ready went into the marriage and the door was shut.

I must not stop here to ask my brethren whether any thing like this has taken place; but I will ask them if they do not remember when their reckoning ran out, and night commenced, or darkness took possession of the mind? If then we can remember this, and are shown the middle of the night or time of darkness by the "midnight cry," is it so that we cannot make the calculation when the day of the Lord will dawn?—or for the length of the last half of this night, or space of time? Or in other words, if darkness commenced at the commencement of the present Jewish year, and it was six months and ten days until midnight, or to the middle of the dark space of time, How far from that point will the same number of months and days carry us?

I believe this darkness began the 22d day of last March. If it be 214 days from that time till the 22d of Oct. or middle of this night, How long will it be till the day shall break by the rising of the sun of Righteousness with healing in his wings? It does seem to me that if we have eyes to see, and continue to watch and pray, there will be no need to fear that the day or hour, much less the year, is so hidden from us that the Lord will come in a time that we are not aware of. Look around you my brethren and see if you cannot already discover some appearance of "day dawn." Look close within, and see if you cannot discover some signs of "the day-star" arising in your hearts.

Let us watch and pray. One more struggle and Eternal Life is ours.

GEORGE RUEBUSH.

Letter from Bro. Butt.

Stony Point, Ky., March 3, 1845.

DEAR BRO. JACOBS—Having a few leisure hours, I embrace the opportunity of addressing a few lines to let you know how I am prospering in the good way. I feel, blessed be God, that *old time* is carrying us rapidly on towards the dawn of the eternal morning, when Jacob's face shall not wax pale *any more*, but when "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads," when "They shall obtain joy and gladness, and sorrow and sighing shall flee away."

Though I am, as it were, wading through a sea of unbelief, yet my hopes are still buoyant. I oft times feel glory in my soul when viewing by an eye of faith the saint's inheritance;—the earth restored to its Eden glory. If I can trust my own heart, I believe I have a longing desire to see the "King in his beauty," and to behold the *Land* which in the Prophet's day was "very far off," but which is *now very* nigh, when "the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence." This is truly a glorious picture. That heart must be *cold* indeed which cannot say "Amen! Even so, come Lord Jesus."

Since Bro. Maull left me, in Louisville, I have been laboring with Bro. Jacob Marshall, who has come fully into the faith of the Lord's *speedy* coming. We have lectured about twenty times within the last two weeks, with but few exceptions, to large and attentive congregations. There appears to be a desire on the part of the people to hear on the subject. This may however, be as much the result of curiosity, as a desire to hear the truth.

The infidelity of the nominal church is every where apparent,—to them the *most* positive declarations of God's word appear to be uncertain, (except those portions quoted by them in support of their various articles of faith). Many in order to avoid the truth of the Lord's immediate coming, will run into the most foolish extremes. In conversation with a professor, orthodox so called, I was told the world was to be converted. I asked him to please define the Saviour's exposition of the parable of Wheat and Tares. In doing so, he told me, the angels was the fire that burnt Jerusalem. This appears to me like wresting the Scriptures to one's own destruction: This however is a *specimen* of the system of spiritualizing of this day.

The words of the Prophet Isaiah 29: 11, 12, are now having a literal fulfillment. "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is *learned*, saying, Read this, I pray thee; and he saith, I cannot; for it is *sealed*: And the book is delivered to him that is *not learned*, saying, Read this, I pray thee: and he saith, *I am not learned*."

A celebrated minister in this region said that it was "consummate nonsense" for *young men* to pretend to expound the prophecies, when the *learned men* of past ages were insufficient for the task. He appeared to forget, or to be ignorant of the fact, that in the "Time of the end" the vision was to be no longer sealed; but as Daniel says, "Many shall run to and fro, and knowledge *shall* be increased."—Dan. 12: 4. And that "The wicked shall do wickedly; and none of the wicked shall understand; but the wise *shall* understand."—10th ver.

Again, that these things are hidden from the "*wise and prudent*" (that is of this world) "and revealed unto *babes*" (through his word).

Again, that he rejecteth the *proud*, but giveth grace unto the *humble*. He, with many others might be asked the question, "How *can* ye believe, which receive *honor* one of another, and *seek not* the honor that cometh from God only?"—John 5: 42, 43.

The evidences of the Lord's immediate coming appear every day to be accumulating. The siren song of "*Peace, peace*," must soon reach its height, when "sudden destruction cometh." God's true people will not much longer mourn the absence of their Lord. "For yet a "*little while*, and he that shall come will come, and will not tarry." Then he will repay them for all their toil, for "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it." And then, O then, we shall exclaim, (if we are found in a waiting and longing attitude) "Lo, this is our God we have *waited* for him, and he will save us; this is the Lord; we have *waited* for him, we will be glad and rejoice in his salvation." And now unto "the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light, which no man can approach unto: whom no man hath seen nor can see; to whom be power everlasting. Amen.

The brethren at Louisville are still strong in the faith. Give my love to all the brethren, and receive the same yourself.

Yours, in the blessed hope,

JOHN Y. BUTT.

Letter from Bro. D. Jennings.

Port Byron, Ill. Feb'y 17, 1845.

The Seven Last Plagues.

I cannot understand these plagues in a consecutive manner: that is, one vial of wrath being poured out and fulfilled, and then another, until the seven are fulfilled. But there is a strong probability, in my mind, that they are all poured out and beginning to operate, and will continue to take effect more and more until all the wicked are destroyed from off the face of the whole earth.

I think these plagues will all be literally fulfilled: Although the first may not be visible yet, the second has literally begun. This I think no honest man who can read his Bible will deny; for it is exactly according to prophecy: The sea was to become like the blood of a dead man, and every soul in the sea shall die. It appears by the secular papers so far as the dark water goes every thing dies: These papers call on the wise men of the day, as did Pharaoh, to explain the mystery. They seem to deplore the consequences, which is also a fulfillment of our Saviour's words, "men's hearts failing them for fear, and for looking after those things which are coming upon the earth."

But, glory to his name, he gives a word of comfort to his followers, "When ye see these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh."

The third plague is to be upon the rivers and fountains of water; "and they became blood." I think the Saviour will come before this is fully realized, or it could not then be as it was "in the days of Noah:" if the rivers and fountains of water was turned into blood men could not attend to their worldly business.

"The fourth angel poured out his vial upon the sun." This plague also will not be fully realized until after the coming of Christ.

The fifth plague is on "the seat of the beast, and his kingdom was full of darkness." This has begun and will continue until all shall be fulfilled.

"The sixth angel poured out his vial upon the great river Euphrates:" How far this is fulfilled I am not able to determine; but it is very evident that the "unclean spirits," or "spirits of devils working miracles" has already gone forth unto the kings of the earth and the whole world to gather them to the battle of that great day of God Almighty.

"The seventh angel poured out his vial into the air and there came a great voice out of the temple of heaven from the throne, saying, It is done." This voice we have not yet heard, but I think we have seen the prelude to the fulfillment of this plague. Witness the dreadful storms of thunder and lightning that have occurred within the last year. I have heard of more people being killed & wounded by lightning within ten months, than perhaps within thirty years before. Witness the numerous tornadoes in all parts of the world: and storms at sea, dreadful earthquakes in the West India islands and other places. Also many uncommon hail storms. I have lately seen the account of one in Louisiana—many of the hailstones were as large as hen's eggs, some larger; killing fowls and doing other damage.

O may we all be found watching that we may escape those things that are coming upon the earth.

As I have yet a little room I will scribble a little more. You said that it was not your prerogative to say when the probation of man should begin or end. With you I fully agree: and farther, I believe, as God made man a moral agent he will never take that agency from him: It is true we have not the power to exercise our reason and agency when asleep—so it will be with the wicked when the night of death comes; they must remain filthy still, for in that very day their thoughts perish. Psa. 146: 4. But after the millennium when they rise in the resurrection of damnation they will be in the same state as when they closed this life for there can be no change in the grave: and the devil who was bound by their death will be let loose again, and will go about to deceive them, and will actually deceive some, from which I plainly infer that they are moral agents, or they could not be deceived: Although they are cast into the lake of fire; yet the tree of life grows in the New Jerusalem, the leaves of which are for the healing of the nations: the glorified saints are not polluted: then of course there are none but those in the lake of fire that need healing.* That this is the true interpretation will be confirmed by reading Rev. 15: 2–4. Those glorified saints who stand on the sea of glass shall sing the song of Moses. Saying, Great and marvelous are thy works Lord God Almighty: just & true are thy ways thou King of saints. Who shall not fear thee O Lord and glorify thy name, for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest. Now remember the nations had not then come, but the saints they would come, and this is to be after the coming of the Saviour. John also saw that every creature in heaven, and earth, and under the earth, and such as are in the sea, shall praise God. 5–13 Isaiah says, When thy judgments are in the earth the inhabitants of the world will learn righteousness.—26: 9, 10. David says, God's enemies shall submit themselves to him.—Psa. 66: 3, 4. As many as died in Adam shall be made alive in (not out of) Christ: but every man in his own order.

D. JENNINGS.

* I do not know that I fully comprehend Bro. J's meaning in this place, but if he designs to convey the idea, that any of those cast into the lake of fire will be healed, and join the number of the glorified saints, let him read Rev. 20: 5, 13—15. The moral agency of immortal saints will better account for the healing properties of the "leaves" than the restoration of the lost.

THE DAY-STAR.

CINCINNATI, TUESDAY, MARCH 18, 1845.

☞ If the subscribers should not receive their paper next week at the regular time, they may expect a *double number* with some important articles when it does come. This matter is not however, fully settled.

DAYTON.

I spent Sabbath before last with the friends in Dayton, and lectured for them three times in a private house.

I was grieved at their scattered condition. For better than eight weeks they had not a week evening meeting, until a few evenings before I reached there. The number that will meet regularly hereafter, is probably from 10 to 12. I can not here speak of the influence which has produced this change, but I do earnestly pray that the Great Shepherd may speedily gather his scattered flock. There are a few in Dayton that are anxiously waiting the Master's return. I would solicit for them an especial interest in the prayers of all God's people.

HONESTY.

☞ Bro. Shepherd, from Brown County, came into the City the other day, and having some business with us—desirous to take the paper, &c., he made enquiry for some of the second Advent people, and not readily gaining the desired information he stepped into the *Methodist Book Concern* and enquired; whereupon he was told that the paper was not published—that the whole concern had gone down, and that there were no second Advent people, or "Millerites" in the place that they knew of. I now venture to say there is not a child about that establishment but knows that our meetings are held regularly at the Tabernacle, and our congregations are as large as they ever were. Besides this, our paper is sent to the office of the W. C. Advocate regularly every week. And again, a special meeting was held only a week or two since in one of their chapels, to take some measures relative to the Millerites still remaining in their churches, where it was agreed that they treat them kindly, &c.—and after all to tell such a ——. Readers, these are the people that would have you believe the reports they have recently published about revivals.

LETTER TO BRO. STORRS.

Cincinnati, March 17, 1845.

DEAR BRO. STORRS:

Your kind letter of the 25th ult. is received, and I now sit down to return a brief answer: In so doing, I wish deeply to realize what is already demonstrated by the word of God and our own experience, viz. That, "the Judge standeth before the door."

There are some things in your letter that pleases me, and some, it seems to me, that can neither please nor profit any one that loves the blessed word of God.

1st. I am pleased that my letter was received by you "with the same kind feelings that dictated it," and 2d, I am pleased that you find it in your heart, to pray, that my "aching heart" may be healed, and that the Lord would bind up the wounds of "his dear people;" But, O my brother I am sorry, after searching your letter through, to find some salvo for this "aching heart," that the salvo is mixed with so much of the "leaven" that you and I have fought *against* for the past few years, that my heart would still be an "aching" one, were it not that my hope is fixed alone in the Lord.

You will not of course, blame me for not applying the prescriptions you offer me, to heal my "aching heart" since you "confess" your own "has not done aching yet." As leaving the rock has not healed *your* wounds, how can you safely recommend that course to others?

You will recollect in my letter, that I urged upon your consideration two propositions, founded upon which, was the demand how you got off from the "rock," &c.

Those were, first, that the antitype of the Jubilee trumpet was given in the last *seventh month* which was the *forty-ninth year* of the last Jubilee from B. C. 606, while the antitype of the deliverance of God's people could not be given till the *fiftieth*, or the following year. Your own argument, in your *own* language, was adduced to show the correctness of this position.

Second, the principle of *the time of the Advent* being taught, whether we yet understand it or not, was placed before you, not only in scriptural language, but also in *your own;* and taking the ground that *these "two propositions"* were immovably fixed by the hand of God, without any mixture of *humanism*, I founded upon them my demand how you came off from the rock? You will therefore readily discover my surprise in reading your letter of *four columns* in the "Watch," to find *no reply whatever* to those propositions. Had you proceeded to examine *them* in the light of the Scriptures, and with as much anxiety as you felt when you determined to leave the "flat rock," the truth of God would so dazzled your eyes that you never I would ever have seen the end of these *four columns* in the "Watch," and in the "Star."

Since all your remarks are employed in an explanation of the "honest" manner in which you left the rock, I must say, those remarks, though not lacking in *quantity*, are to me, far from satisfactory.

1. I think you have misrepresented that rock and will here prove it, by showing the work accomplished by that figure. What you "designed to accomplish by it, is none of my business;—let us bring the affair to the true test.

After presenting your argument, you asked the question, "How shall we be ready for that day?" and then answered it by saying, "*Believe God's truth*, and venture out upon it, by a strong faith that gives glory to God."

You called upon us to "believe *God's truth*"—not your opinion: Was that wrong? Dare you take that back? Of course, "God's truth" was not your conclusions, nor mine;—we had the truth to examine for ourselves. You next called upon us to "venture out upon" that truth. Was that wrong?

Again, you called upon us for "entire consecration to God, and deadness to the world," as "if we knew we were to die on that day." In this do you do any thing more than the apostles done in

fore you?—Rom. 6: 2, 11; 1 Pet. 2: 24, &c. And now to illustrate this perfect state of preparation to meet the Lord on the "*tenth day*" the figure was introduced. And now the "Mighty Prince" and "Splendid Steamer" illustrates the appearing of Christ with his glorious train at "A given time" to "carry all persons whom he shall find" upon a certain "large flat rock in the midst of the ocean," "with evidence that they fully credited HIS WORD, to a glorious country." Thousands listened to the call—separated themselves for ever from the world—cut loose every affection, and were at that time found in the very waiting posture that God in his word directs.

Thus thousands, while they knew that they had no positive demonstration that Christ would personally appear on the *tenth day*, yet having strong evidence, they knew it would be perfectly safe to repair to the "flat rock," which was a rock of eternal separation from the world,

This they knew to be a duty every where enjoined upon the follower of Christ. So my brother, if you made an "idol" of the "tenth day" you must remember there were others whose minds embraced the whole outline of Christian duty.

The word of God makes it your duty to "look for," and consequently expect, the Saviour continually. Did you do more than this on the 10th day?

It is also made your duty to be "separate" from the world—make no "provision for the flesh,"&c. Did you do more than this on the "*tenth day*"? and can you *do less* to-day without disobeying God?

My dear brother, let me make this one request of you: Take your article containing the figure of the "flat rock"—place it before you, then take your Bible and test it. When you have done this, tell me where "PRESUMPTION" is illustrated, or what act is enjoined that is not the duty of every Christian to perform *to-day*. Tell me what work is there urged upon your fellow mortal, that you are now "*forbidden by the Spirit of God*" again to urge?

This rock being the place where I now live—weather-beaten, and weary with watching, and as I said before, some having deserted it by means of your influence and example, I again demand, by what rule of interpretation you found on that rock, the word "**PRESUMPTION**"? The only rule I admit—the Bible, has proved it a rock of separation from the world. I care not what "was designed"; there is its language, and there is the Bible to try that language, and the Bible justifies it.

But to the manner in which the presumption is proved from Deut. 18: 20–22.

"But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

And if thou say in thy heart, How shall we know the word which the Lord hath not spoken?

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

Here is an admission then, that in preaching the coming of Christ in the *seventh month*, in the room of being guided by the written word, you "prophecied," and done this too with the knowledge that none but "false prophets" were to arise in the last days. No wonder the word "PRESUMPTION" stared you in the face after the 10th day. Had I have done this, I should expect to see and hear "presumption" wherever I went.

We not only "designed" in that preaching, to be governed by the written word only, but we did appeal to that, and that alone, and made no pretensions whatever to prophecying. Those appeals went to show that Christ would come out of the Holy place, and that the "Seventh Trumpet" would sound in the seventh month.

If asked the reasons of our hope, we pointed to God's word, and not to any spirit of prophecy that we claimed, as you very well know.

But the thing did not come to pass. What thing did not come to pass? Why, Christ did not then personally appear. Neither did the words of prophecy adduced by us, go to prove that he would then appear. They proved that the 7th trumpet would sound; and that it has "begun to sound" we have the proof, as no prediction can have but one literal fulfillment. We also have as clear evidence as could be asked, that the "Master of the house has risen up and shut too the door" and they that are without are beginning to say, "Lord, Lord, open unto us."

The things presented in the prophecy brought forward in the *seventh month*, have partly at least, "Come to pass."

"There," brother," "that does not make" *my* "eyes ache" for I did not prophecy, I only read it, and believed, as I do now, that all that God did not speak, is demonstrated to be "presumption."

You have explained how you got on to the "rock" by means of "a very leaky boat" called "Delusion," and "can hardly tell" how you "ever came to get into it." You must again pardon me for dissenting from a principle of interpretation, that makes out an entire "separation from the world," and "deadness" to it, a "delusion;" while at the same time we are anxiously "waiting for his Son from heaven."

And again, you will excuse me for doubting that you ever did, really, see the name "presumption" on our ROCK; at least, I must doubt it until you pursue a course that will alarm, and offend the ungodly as much as you once did.

I am sorry also to discover in the description you give of the "honest" manner in which you "got off" the rock, a very sore defect. In the first place, what business had you to leave it? You are not able to prove from the language of that article, that you was out of the way of your duty when on it: You can give from the word of God a reason for every step that conducted you thither, but not *one* for leaving it. And then the boat in which you came away, and which you call "Truth" is a very suspicious one. Bro. Storrs, I do not believe it was the boat "Truth." I know that old boat well, and I never saw her unmanned,—her Maker always sits at the helm; while it seems the boat in which you came off, was "floating" unmanned—no person on board to make known a "condition" and yet you had to perform "one condition" before you could get on board; That is to "confess." In attempting to "get away" from "deadness to the world," would it be any strange thing for the god of this world to deceive you with an "optical illusion" when you manifested a disposition to pursue a course so much at variance with Scripture?—It might have been "the positiveness" of Christ's appearing "*on that day*" that influenced, or led you to that "rock," but something more influenced me; viz. The absolute *necessity* of being *on that rock*, if I would please God by being found in a waiting state. It could not be a Divine influence that induced you away, or you would have given a Divine testimony for your course. What influence then has done it? As it is not divine, it must be "a mere human influence." In looking the whole matter over, I must believe it a "Mesmeric" influence that led you from that rock. The name "presumption" is a singular label for "deadness to the world" and waiting for Christ. "Delusion" is another singular name for the path, or course that leads to this "deadness" &c. And then your boat of "Truth," unmanned, that "walks on land as well as in water" is all very strange, altogether too accommodating for the unchanging word of God. If you have been once deluded by "Mesmerism," the symptoms of a relapse are very strong.

You say, "to attribute that cry (10th day) to the Spirit of the Lord, looks very much like sinning against the Spirit." A sin against the Holy Ghost being unpardonable, those that have committed it are unfit to teach or advise others.

O then, what have you done? Did you "design" to represent faith "without a doubt" in Christ's coming on the 10th when you said "I am forbidden by the *Spirit of God*, to doubt or indulge in an if, for one moment"? Remember also that you charged those who doubted Christ having sworn to *the time*, with "virtually" accusing Christ of lying; and now you can charge those that believed these words of yours, after deducting your "designs" with "sinning against the Spirit."

Again, what possible good can be effected by the questions you propound to those that have left the rock? They all belong to the school of "Mesmerism" in this section.

Since the 10th day, one of them stepped up into the desk after I had closed my lecture, and called the attention of the audience to the "*Confession* of Bro. Storrs," which he held in his hand. I offered my services to read it, and while doing so, a perfect air of satisfaction seemed to rest upon the whole "mesmeric" school: So when I got through, I read your other little "mesmerism confession" which very much disturbed them, one saying it was a "lie" and another he "can't prove it," &c. I told them when your next "confession" come, I would read *that* to them; but it is delayed so long I much fear it will not come, but I live in hope. O my brother, let us be humble like little children! Again, I beg of you to review this matter in the light of God's truth. The Lord is at the door, and will come in the year of Jubilee, which I believe with all my heart, from evidences before presented, is the coming Jewish year.

Yours in the blessed hope,

E. JACOBS.

P. S. You will see, of course, that the "Watch" as a matter of equal justice, publishes this "reply."

THE PATH OF THE JUST.

"*But the path of the just is as the shining light, that shineth more and more unto the perfect day.*"
Prov. 4: 18.

Let us in the first place look at the priviledged character named in this text. Who is "the just?"—the one that *God* declares to be such, for there is a vast difference between the ideas of justice entertained by mortals, and those revealed by Him "who only hath immortality." We are apt to pronounce a man just, that deals honestly in *all* points with his fellow man, though he may never have been strictly honest with either his God, or himself, for a single hour.

None can be strictly just, without "the law of God in their hearts"—it is then that "none of *their steps shall slide.*"

"Noah was a *just* man, and perfect in his generations, and Noah walked with God." Gen. 6: 9.

This is the character God gives to Noah; and why is *he* called just? The reasons are found in v. 22, and chap. 7: 1, "Thus did Noah according to *all* that God commanded him, so did he." "Come thou and all thy house into the ark: for thee have I seen *righteous in this generation.*"

He obeyed God in *all* things, and pursued a right course while the multitude around him pursued its opposite.

The just man has a teachable disposition. See Prov. 9: 9, "Give instruction to a wise man, and he will be yet wiser: teach a *just man*, and he will increase in learning."

His words all tell to some good account. Prov. 10: 20, "The tongue of *the just* is as choice silver:" ver. 31, "The mouth of the just bringeth forth wisdom."

He is a persevering character. Prov. 20: 7, "The *just man* walketh in his integrity." Prov. 11: 15, "It is joy to the just to do judgment."—So he has comfort in dealing justly.

Isa. 26: 7, 8, "The way of the just is uprightness: thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee."

Ezek. 18: 5-9, "But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, * * * * * and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath *given* his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, and hath walked in my statutes, and hath kept my judgments, to deal truly; HE IS JUST, he shall surely live, saith the Lord God."

Hosea, 14: 9, "Who is wise and he shall understand these things? [see ch. 13: 13-15,] prudent, and he shall know them? for the ways of the Lord are *right*, and *the just* shall walk in them: but the transgressors shall fall therein."

The just lives by faith, and there is no such things as *back steps* in all his path.

Hab. 2: 4, "Behold, *his soul which is lifted up*, is not upright in him: but the just shall live by faith."

Rom. 1: 16, 17, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

Gal. 3: 11, "But that no man is justified by the Law in the sight of God, it is evident: for, the just shall live by faith."

Heb. 10: 37, 38, "For yet a little while, and He that shall come will come, and will not tarry. Now *the just* shall live by faith: but if any man draw back, my soul shall have no pleasure in him."

Thus we have the character of "*the just*" as delineated by a just God;—to attain which, should be the highest ambition of mortals. It is a character, when gained, that never can be taken from us, nor can it be counterfeited. Two of the principle ingredients of this character—Faith and Love, can not be successfully imitated.

Great blessings are kept in store for *the just.* While the hypocrite destroyeth his neighbor, the *just is delivered*:—While "*the wicked is snared* by the transgression of his lips: the just come out of trouble." (Prov. 11: 9, and 12: 13.)

"No evil shall happen to the just," (Prov. 12: 21.) "He that justifieth the wicked, and he that condemneth *the just*, even they both are abomination to the Lord." (Prov. 17: 15.) "For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief."

At the end of this world the wicked are to be "severed from among the just." Matt. 13: 47-49.

The just are to have a resurrection by themselves, Luke 14: 13, 14.

It is *the just* that compose the family of Heaven, Heb. 12: 23; Luke 14: 13, 14, &c.

But no greater blessing in this state of mortality can be promised to *the just*, than a "path" in which to tread—increasingly illuminated until the Great Sun of Righteousness arises in all its glory, to scatter for ever the darkness that has mantled the earth these 6000 years.

What is the *path* of the just? It is the way of eternal life, Psa. 16: 11, "Thou wilt show me the path of Life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

It is a way prepared by the Lord, and to be sought for. Psa. 27: 11, "Teach me thy way, O Lord, and lead me in a plain path because of mine enemies."

"The *path* of the just" is God's commands, Psa. 119: 35, "Make me to go in the path of thy commandments; for therein do I delight." ver. 105. "*Thy word* is a lamp unto my feet, and a light unto my path."

It is a path protected by the Almighty, Psa. 139: 3, "Thou compassest *my path* and my lying down, and art acquainted with all my ways."

This "path of the just" also symbolizes deep mental exercise. Psa. 142: 3, "When my spirit was overwhelmed within me, then thou knewest my path."

It is a way entirely disconnected from that pursued by sinners. Prov. 1: 10-15, "My son, if sinners entice thee consent thou not. If they say, come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: Let us swallow them up alive as the grave; and whole, as those that go down into the pit: We shall find all precious substance, we shall fill our houses with spoil: Cast in thy lot among us; let us all have one purse: My son, walk not thou in the way with them; refrain thy foot from their path."

Prov. 2: 1-9, "My Son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding. He layeth up sound wisdom *for the righteous*: *he is a buckler to* them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

Ps. 25: 1, 10, "Shew me thy ways, O Lord; teach me thy paths; all the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."

There is a point of time in which it is especially enjoined upon us to examine closely whether we are in the path God has marked for the just:—A time of apostacy, when deceptions would be practiced by the professed teachers of religion. That time, described by the prophets, has now come.

Jer. 6: 9-17, "Thus saith the Lord of Hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thy hand as a grape-gatherer into the baskets.

To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it.

Therefore I am full of the fury of the Lord; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days.

And their houses shall be turned unto others with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the Lord.

For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely.

They have healed also the hurt *of the daughter* of my people slightly, saying, Peace, peace, when *there is* no peace.

Were they ashamed when they committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord.

Thus saith the Lord, Stand ye in the ways, and see, ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

Also I set watchmen over you, *saying*, Hearken to the sound of the trumpet. But they said, We will not hearken."

"But they said, We will not walk therein," but will maintain the "old ground"—will not move, but stand still &c. Such was to be the character of those that cried "Peace" in these days, when *the Trumpet has not yet souded.*

Obedience to *every* truth of God, is the path of the just.

It is, however, impossible for us to give a clear and perfect description of a *path* until we have traveled in it, though it *is* possible for us to have so clear a description of it, as to tell *when* we are in it, and *where* we are in it, by the marked objects along the way.

What are the principle reasons for describing a *path* under any circumstances? It is, first, to know when we are in the *right one*, and consequently free from the dangers to which *by-paths* lead, and second, that we may know how far we are from our journey's end.

(*To be continued.*)

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."—DEUT. 29: 29.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—AMOS 3: 7.

"For the froward is an abomination to the Lord: but his secret is with the righteous."—Prov. 3: 32.

"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."—1 Thess. v. 5.

Letters and Receipts,

For the week ending the 17th inst.

G. R. Shepard, $1.00; Hannah Vail, 5.00, (acknowledgment was omitted last week through mistake); Geo. Ruebush, D. Weaver, .50; [illegible] Hatch, .50; M. Clark, P. M., for Wm. D. [illegible] 1.00; A. Jones, P. M., A. Potter, 1.00; A. Hastings, P. M., for J. Weston, .25; Mary F[illegible] (Wm. J. Harts, 1.00 forwarded by J. Little "summer" was not rec'd.) N. Stewart, .50; [illegible] Price, .50; J. Pratt, P. M., for Aaron Clapp, [illegible]

[Sent to J. V. Himes, draft on Wills & [illegible] Boston, $15.30.]

THE DAY-STAR.

E. JACOBS, Editor & Publisher,

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

C. CLARK, Printer.

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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.

FROM THE HOPE OF ISRAEL.

To the Believers Scattered Abroad.

Dear Brethren:—

Believing as we do, that a few more brief days will finish the trial of the saints, and perfect their joys forever, we feel in duty bound to spread before the little flock of God, the burning, trying truth, touching their earthly pilgrimage.

Never have we felt the importance of Bible truth, more than at the present moment; particularly those truths which were to be meat to the household, just as they were to change the revilings of the men of this world, for a crown of everlasting life, and the enduring benediction of the KING of kings and LORD of lords. The great question is; are those truths, ours? Are the saints who are looking for the KING in his Beauty, those who are to be the representatives of our Lord, while he shall wind up the gospel age or dispensation of everlasting righteousness? if so how apparent is the importance of truth in these last hours. To be a Christian, is to be in this world, as Christ is.

To labor to be as Christ, *was*, or as he *will be*, does not make one a subject of Salvation, or of the Kingdom. But to be as HE IS; that is, to exhibit in our life and labors the true state of things touching the Kingdom of God; for if we are found believing contrary thereto, or inconsistent with any change that may have been effected in that Kingdom, we shall be found acting against Christ, and in *high treason* against the KING of kings.

The present is no time to play with Jehovah's word, or to quibble, through the aid of vain *philosophy* from a Bible position written before our eyes in living lines of light, and also deeply engraved on every sainted heart. Truth, and truth alone, can make a son of Abraham free, and should we shut the truth from Israel now, and through that act of ours, a single Sheep be torn from this fold, and then destroyed, their blood must lie at our doors.

An awful work of death has already been accomplished among the flock since the seventh month. But thanks be to God, we here before angels and men, can wash our hands in innocency. We have never opened the door of the fold, nor have we labored so to do. We have never tried to press the flock to labor among the wolves, lest they should be devoured, and we should be unable to account for them when the great Shepherd should appear. We have believed unwaveringly, that the mystery of God was finished, when the "Cry" was finished; and have felt satisfied, that the number of Israel could not possibly be increased, but that the number might, and would be diminished, by every apparent conversion or revival, unless they heeded the injunction of the Saviour, Luke 17: 32;—"Remember Lot's wife." It is not expressly told what Lot's wife looked back for, at that eventful moment, but, it seems very clear, that in an hour so solemn—so big with her future destiny, that she would not be moved from her path of duty, by mere curiosity, much less, in view of all the circumstances, would she be moved by the love of the property of that devoted city. Her *friends*—her *daughters* doubtless occasioned that fatal, lingering look upon the cities of the plain. Her sympathies were not dried up;—she was not *dead to the world*. She could not say in relation to friend and foe, "Thy will O Lord be done, *even so Amen*," and therefore was not worthy to be saved. Her unhallowed sympathy no doubt would have saved "*many in and out of the church*," in that devoted city, who were rejected by the Almighty, and for this rebelious act Heaven cursed her in the plain, and we are warned against her example.

Our object in this article, is to set the plain unvarnished truth before the flock, and we mean to do it faithfully, so that Israel may see their present standing in the light of God's eternal word. We remember, that in the parable, five of them were and five were wise foolish; and we are determined to study to be wise, and to save all, whose lamps have not gone out.

We are aware, that many have, and still will continue to oppose the views we advocate, but we feel confident, that such as now abide in Christ, with his word abiding in them will be able to see the truth, and love, and rejoice in it. There are many doubtless, whose hearts are right, but having never seen the Bible ground, for believing that the mystery of God is finished: have talked of farther effort for the world and church, who, when the truth is spread before them, will be fully satisfied that their work is done, for all but the little flock, to whom it is the Father's pleasure to give the Kingdom. To such we say, pause dear brethren, lest you forget, that those who talk of being now shut in, can never knock for admittance, unless they are first cast out. Since some must knock, and be refused, because they knock too late, (Luke 13: 25,) be sure you stand, talk, think, pray, and sing, agreeable to the word of God, and the deep experience through which that word has brought you in connection with the seal of the Holy Ghost. Oh pause dear brethren, and read with care the following hints touching our present position. First, we will consider

THE PARABLE OF THE TEN VIRGINS.

1. *Its Chronology.*

This parable is evidently designed, to present some special state of the true church; and from its construction alone, we learn, that it must apply just as the Lord is to be revealed. But we are not left to the necessity of fixing its application from the parable, for the Saviour has given its chronology in such a clear light, that we need not be mistaken.

In the 3d verse of the 24th chapter we find the Saviour seated upon the mount of Olives, and his disciples with him; at which time they ask the following questions. "When shall these things be?" (when shall the temple be destroyed?) What shall be the sign of thy coming? and of the end of the (Aion) age? The questions asked cover the whole stream of time, down to the everlasting Kingdom. The Saviour then proceeds to answer these questions; not in the order in which they are asked, but in the order in which the events would transpire. Hence, from the 4th to the 13th verse inclusive, he gives an exordium, or outline of his discourse, hinting at the more important scenes through which the church would pass down to the end, and then in verse 14, gives a sign of the end of the age.—"*This gospel of the Kingdom* shall be preached in all the world, for a witness unto all nations, and then shall the end come." Every reflecting mind, must see that the dispensation of mercy must be finished before the visible coming of Christ. In verses 15–20 inclusive, the first question of the disciples—("When shall Jerusalem be destroyed?") is answered. From verse 21 to 29, the Pagan and Papal persecutions of the Church are foretold; particularly the 1260 days of Daniel, and John, "in which days, and after the tribulation," (see Mark 13: 24,) "the sun shall be darkened."

This darkning of the sun is to be within that generation; that shall not pass until all these things be fulfilled. See verse 34, also Luke 21: 28–32. Having carried the inquiring minds of the disciples down the stream of time, to where they are commanded to "*know* that the Kingdom of God is nigh, even at the door," we are told, ver. 37, 38 that the state of the world shall be "As it was in the days of Noah." We are then, verses 44–51 presented with two kinds of servants, one giving "meat in due season," (proper truth, in a proper time) the other "saying, My Lord delayeth his coming";—which state of things continues until the Lord appears to reward every man according as his work shall be.

Thus we see, the Lord has caused to be written for our instruction, a consecutive history of the more important events connected with the church, from the destruction of Jerusalem, to His visible coming in the clouds of heaven, and then adds: "THEN shall the Kingdom of Heaven be likened unto ten virgins," &c. When? not at the destruction of Jerusalem, nor yet during the Pagan or Papal persecution of the church. Neither can it be when the sun is darkened, nor yet when the signs in the sun, moon and stars, &c., have come to pass, for it is not until then that we are commanded to KNOW that the Kingdom of God is at hand, see Luke 21–31. And none surely will ever attempt to take the ground that this parable will apply after the visible coming, yet it must be within the generation that witnesses the darkening of the sun, for that generation shall not pass until all these things (and the coming of Christ in the clouds to gather his elect is among the the things) be fulfilled. When then, at what point in this last generation shall this likeness exist? Plainly when these signs have so far been fulfilled, that the children of God know as they are commanded, and have gone forth from these and other evidences to meet their coming Lord.

Now, as the "Cry" in the parable will not of course be made after the Lord appears, it follows that this parable must be parallel to some portion of the 24th chapter. Again, as there is a simultaneous and harmonious movement in the Kingdom of Heaven when the cry is made, it is positively certain that the "beating of the fellow servants, and eating and drinking with the drunken" must be subsequent to the cry, and before the saints are caught away to meet the Lord.

The Cry then, that requires the children of God to go out to meet the Bridegroom, must find its parallel in verses 40, 41. In verses 42–44, we have substantially the same instruction as in ver. 13 of chap. 25, after the Cry is finished. Hence verses 45–51, of the 24th chap., must present the true state of things, from the *finish* of the Cry, to the visible coming of the King; for at his coming, He "cuts the evil servant asunder and assigns him his portion with hypocrites and unbelievers."

What death-like darkness must shroud the mind of a professed Adventist, who can attempt to apply this parable to the whole Gospel age. Truly, the whole advent library, and perhaps in them, the productions of his own pen, will testify against him when the Lord appears.

Having settled the chronology we proceed to consider,

2. *Its True Import.*

Many have been much afflicted, because they could not obtain some authentic history of an Oriental Marriage, the better to understand this parable. But we have no need of such a history; for Jesus himself has given us the marriage and affirms that the Kingdom of heaven shall be LIKE it.

Some hold the infidel idea, that this parable is designed to teach a single moral, viz., that those who are not "ready" must be "shut out." Now, if there is but *one* important point of truth taught in this parable, who shall decide which is that point? one might fix on one, and another, on another; and each would have an equal claim to truth. But if it be so, why has the Saviour given more than a single point? The Lord Jesus Christ

has given this marriage in detail, and then affirms that the *Kingdom of Heaven shall be like it.* Surely, if with the unvarnished word of *Jesus before us*, we listen to the sayings of men, because they claim to be great, our condemnation will be just.

But before coming *directly to a consideration* of the parable, it may be proper first to remark, that we have mistaken the true import of this parable, when we *had blended the two characters* of Christ, viz., the Bridegroom and King. We looked for him as King, when he was to come only as Bridegroom; *not* to earth, but to the wedding. Christ must have sustained three distinct characters when he comes to deliver his saints. First, He was exalted to be a PRINCE and a SAVIOUR, (his work) "to give repentance unto Israel and remission of sins." While in this character, the preaching is, Faith and Repentance. Next, he is the Bridegroom, or what is like the Bridegroom. The work he is to do before he comes as King, may be found in Daniel 7: 13, 14, and then the preaching is, "Behold, the Bridegroom, cometh go ye out to meet him." When he comes to gather his elect, he comes as King, with power, and great glory. See Matt. 24: 30; Rev. 16: 16, and others.

It is in the character of Bridegroom, that the "Cry" anticipates his coming, and not as the King of glory.

In this marriage, in which the ten virgins represent the "Kingdom of Heaven," there must have been a proclamation in which there was a time set; which proclamation called "the virgins forth to meet the Bridegroom." But the time set passed by, and to the virgins the "Bridegroom tarried," and they "slumbered and slept." Eastern marriages were always consumated in the night. And in this case, which Jesus says the Kingdom of Heaven shall be *like*, there was a "cry made at midnight." "Then all those virgins arose (*a simultaneous movement*) and trimmed their lamps. The foolish said unto the wise, Give us of your oil; for our lamps are gone (Margin, *going*) out. But the wise answered, Lest there be not enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went to buy, the Bridegroom came; and they that were ready went in with him to the *marriage*, and the *door was shut.* Afterward came also the other virgins, saying, Lord, Lord, open unto us." *But there was no admittance.* After what, did they come and knock?—plainly after they that were ready went in and the *door was shut.* This Cry then leaves those virgins in the guest-chamber, but not at the supper-table. Thus much for this part of the marriage.

It is said "*The Kingdom of heaven shall be like unto*" Now let us see if our history is like this parable. Have we had a proclamation, in which a time was set, which time called out the people of God with their lamps?—Surely we have, and that time (1843) was supported by every needful argument, drawn from the Bible, Chronology, and the Signs in the Natural and Moral world. Beside all this, Jehovah set his own broad seal of approbation, upon that proclamation, by whomsoever made; hence it must be right. But that time passed and to us the vision tarried. Did we slumber and sleep? Have we heard the cry, "Behold the Bridegroom cometh, go ye out to meet him"? yea, verily! and it began at "midnight." But in the marriage the cry was *made*, i. e., it had a *finish*, and then the "*virgins trimmed their lamps.*" So also the cry which began the last July, has had a finish—it was made; and had an end. We were all *engaged in extending* the cry, we were driven day and night, until about the first of the seventh month, when unexpectedly, throughout the host of God's elect, a sound within the soul said, IT IS DONE. The watchmen were called from the walls, the Advent papers throughout the land hearing the Cry were stopped,"—and there was silence in heaven, for about the space of half an hour. Dear Brethren, recall that deep experience. When you were dismissed did you feel that you had "Oil" to spare!—could you labor for others! no! no! *one* thought, and *only* one hung on thy soul, "*Shall I be saved?*" But some there were whose state was not like ours; they asked for oil but you had none to give; you could only say, pray for yourselves. They wondered why you did not preach and pray, and sing, as *before*!—they could ask for oil, then go to buy, while you were trimming up your lamp; but while they went to buy, the Bridegroom came, and they that were *ready, went in* with him to the marriage on the 10th day of the 7th month, and the door was shut. Went in with him where? To the sea of glass? into immortality? No, but to the *marriage.* Nor (let it be remembered) that the Lord Jesus does not come as Bridegroom to earth, but to the marriage. But one feature then, of this parable remains to be fulfilled, and that has now begun—they came and cried, "*Lord, Lord, open unto us.*" God save us in that hour! The true midnight cry, then, does not leave the saints in glory, or on the sea of glass: but what is *like* the guest-chamber, wherein the ten virgins went. *But how like them "shut in"?*—theirs was a literal room, and its walls and door were seen by the natural eyes. So too, theirs was a literal lamp, with literal oil, and gave them literal light to see those walls with natural eyes. Our lamp, is the eternal word;—our oil an unction from the Holy One, by which *the wise shall understand*, 1 John ii. 20, and that received through faith; our fire of heavenly origin, by which our lamp is lighted.—*Our light is to be the Spirit, for the things of God* are "spiritually discerned." With such a lamp, well trimmed and burning, we were all enabled to *see the walls of separation* that were put between the world and us on the 10th day of the 7th month, "having *done* the will of God," and with one consent exclaimed, *our work for earth is done.* The Ark is still the same; and if your lamp burns clearly now, as then, those walls are still apparent. But if you sell your lamp, or wilfully cast away the 7th month, no power in earth or heaven can save you. All, all is lost!

Christ is this door, he also is the vine, and we the branches. He having risen up, the door is shut; and every living branch is raised up with him;—their prayers for rebels hushed and all unholy sympathies dried up for ever. If not they ought to be.

But is this marriage celebrated on the part of the Kingdom of heaven before the Lord appears?

We answer, it is, and give the proof.

Turn to Matthew 22: 1-13. Here we have the marriage of the King's Son, and here our Lord affirms again, "the Kingdom of heaven" shall be "LIKE" this marriage. After several invitations, the servants were sent into the highways and hedges, and the wedding is furnished with guests. This last invitation, must be parallel to the Cry in the parable above; and carries those children into the same flock, for the Lord will have but one wedding. The parable of the ten virgins, illustrates the movement of the saints while going into the guest-chamber, but this shows their state while there, and before they are changed. This "King" represent *God the Father, the "Son," the Lord* Jesus. So then, the saints must celebrate this marriage in what is like the guest-chamber before *the Lord comes to gather them, for then he comes* as King. Again, in the wedding, some are bound and cast out. The "Kingdom of heaven" shall be "like" it. Will the Lord ever mistake, and change to immortality, any who have not on the wedding garment, take them to the sea of glass, and then cast them out? You answer no. So sure then as that will never be, so sure the examination is now passing, and will be all over when the Lord appears; for when he comes, immortality comes with him; See 1 Thess. 4: 14-18, and there is no time for examination then, for it is in a "moment" says Paul,—yea, quicker than that, "in the twinkling of an eye." see 1 Cor. 15: 51, 52. But it may be asked how any are found here not having on the wedding garment, as only they that were ready went in, and the door was shut. They have not kept their loins girded with truth,—they have lost their garment through want of watchfulness; or else their robe is spotted with sin, and being "naked" their shame appears.

Where does the Lamb receive his Bride? We should not forget that *his marriage is but another* name for his coronation. This is done before the Ancient of days; or God the Father. See Dan. 7: 13, 14, "*I saw in the night visions and behold one like* unto the Son of man, and he came with the clouds of heaven, and he came to the Ancient of days, and they (the clouds) brought him near before Him, and there was given him dominion, glory, and a Kingdom," &c. This is the coronation of the King of kings, and here he asks and obtains the promised possession, as in the 2d Psalm, and this is "*like*" a wedding. Having learned that the true Cry, leaves the saints in the guest-chamber, and that the guest-chamber is on this side of the vail, or before we are changed, we pass to inquire, where the King comes from, when he comes to deliver the saints.

See Luke 12: 35-37, "Have your loins girded (so as to keep your robe on) and your lights burning, and ye yourselves *like* unto men that wait for their Lord, when he shall return *from* the wedding, that when he cometh and knocketh, ye may open unto him immediately."

"Blessed are those *servants whom the Lord*, when he cometh shall find watching: Verily I say unto you, that he shall gird himself, and make them to *sit down to meat, and will come forth and serve* them." Here is the marriage supper; so the marriage must be over when he appears, for he comes *from the wedding* to the supper, and cuts and carves, himself. Glory, Hallelujah! Rev. 3: 10-20, and 19: 9. He comes to the supper then, not as the Bridegroom, but as the King of kings and Lord of lords. Rev. 19: 16. He comes with power and great glory, see Matt. 24:, hence, he must have obtained that power and great glory, prior to his coming in the clouds to gather his elect; and as this is given before the Ancient of days as in Daniel 7: 13, 14, and as he must rise up to go and receive it, a child may see that the door must be shut, and the mystery of God finished a time before he visibly appears.

One thought more in relation to our being shut in after the Cry, until the Lord appears. In the marriage, to which the Kingdom of heaven is likened, the virgins went into the guest-chamber, and the door was shut; but they were not permitted to enter the Bridal chamber, until after the marriage ceremony was over. None but the Priest and the near relatives of the Bridegroom and Bride, ever witnessed the ceremony. They *knew not how long they would have to wait* there, until the marriage was over, when an examination, and call to supper made all things plain. In Luke 12: 25, 36, we are certainly required to have our loins girded about, and our lights burning, and to be ourselves like unto men that wait for their Lord. Now we could not thus wait, when we were slumbering and sleeping, for our lamps were not trimmed, there was no waiting during the Cry, nor then, until the time had passed; since then, we have been waiting our Lord's return; and the call to the marriage supper of the Lamb, makes all our trials plain.

We will try to show, that verses 45-51 of ch. 24, must be fulfilled after the Cry is finished, and now we see it being done. When the Bridegroom came to the marriage on the 10th day of the 7th month, he committed to his servants, his household; he made them rulers over it; not to lord it, but to give them meat *in due season.* And now while one servant will labor to make the distinction appear, between the Bridegroom and King, *and show that the Bridegroom has come* according to the Cry, another, will confound the two characters of Lord and Bridegroom, and say, My *Lord* delayeth his coming.

But will those who have "gone forth" from Bible evidence, and who are still preaching that the Lord is coming, ever say in their heart, my Lord delayeth his coming! the thought is paradoxical, but yet it will be so, he beats his FELLOW-servant, one with whom he has toiled and suffered, and walked in company to the house of God!

How then can this state of things exist? We will try to show. We cannot show that the Bridegroom has come to the marriage, and the door is shut, without showing that the Master has risen up, and gone with the clouds of heaven to the Ancient of days, to ask and receive His Kingdom, as in Dan. 7: 13-14. If this be shown, we prove that Christ is on his way to earth, and will soon be here.

Again, this is His way, He comes by the Ancient of days, *This is his coming.* If it then be true that we have had the Cry, and they that were ready went in on the 10th day of the 7th month, such as from the *heart* teach that Christ is still a Mediator, *that the door is still open, and that no change* has taken place, are saying, My Lord delayeth his

coming. Although the Cry has been made, Behold the Bridegroom cometh: and the seal of God's eternal Spirit has been set upon it, they say, 'He'S not yet started, He delayeth, sinners may yet be saved.'

We have before said, that there are those whose hearts are right, but whose intellects have never been enlightened, and for want of light, have tried to labor in opposition to the promptings of the heart. To such we humbly say, whether you are a writer, preacher, or private member of the flock, do not cast away your confidence. The Master said, if he should say in his *heart*, &c. Bro. Peter says we should take heed unto the sure word of Prophecy until the day dawn and the *day-star* arise in your hearts. If you have talked inconsistent with the state of your heart, do so no more. Immediately bring your efforts to correspond with your experience of the seventh month.

Having now passed through the parable, we will direct attention once more to the parallel before noticed, and pray the reader to compare them. Matt. 24: 40, 41, is parallel to the Cry. Matt. 24: 42, 43, 44, is parallel to verse 13 of chapter 25. Matt. 24: 45–51, is parallel to verses 14–30. From verse 31 to the close of chap. 25, we are presented with the separation now taking place in the Advent ranks, with the very language of the two parties. This chapter will all be fulfilled before the Lord is visibly revealed, as then there is no time for separation. See 1 Thess. 4: 15–18; 1 Cor. 15: 51, 52.

Such as now in heart receive this call to Supper, find their talents doubled, and rejoice with exceeding joy.

O see to it, that while the Saviour knocks you open unto him immediately. As none will ever go to the sea of glass, and cry, Lord, Lord, so that must here be witnessed, that hour is just upon us! It is the hour of temptation, Rev. 3. 10, see James 5: 7. O keep the word of his patience, keep your sympathies with Christ, and then you shall be kept in that tremendous hour.

If we occupy the solemn, yet interesting position as presented above, we are led to inquire, by what reasons the door has been shut. Some suppose, that the world, and Laodecean church, as a whole are rejected, merely on the ground of their having shut their eyes to truth. And some portions of the world may be rejected, and not the whole, because say they, all have not had the same light that some have. But this is not the fact in either case. If the door is shut, it is done by finishing the atonement, on the 10th day of the 7th month, and if the atonement is not finished, then the door is not shut, and all who come to Christ, in any land, may yet be saved.

The argument from the types showing that the atonement would be finished on the 10th day of the 7th month, was perfect, save in one point; and that the argument may be before the mind in all its strength, just give it now a careful reading. The point of error alluded to above, was as follows. We supposed the atonement began with the crucifixion. We overlooked a TITTLE of the Law, of which Jesus says, Matt. 5:–18, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled."

The shadow of which we speak, is the daily offering of the lambs in the Holy Place, or first tabernacle, and not in the Holy of holies. See Numbers 28: 1–10, and parallel passages, where it will be seen, that the second Lamb was constantly offered at the hour of the Passover. Heb. 10: 11; 6: 67. This offering was made daily throughout the same year, on the 10th day of the 7th month, or day of atonement, but this was no part of the atonement offering; Lev. 23: 26–32. Particularly the 16th chapter. The live goat is the atonement offering; the slaughtered one, is for a sin offering; but no lamb is killed on this day! The cry in the sacrifice of the lamb, has been the whole year for mercy, mercy, but on the day of atonement, that kind of pleading ceases, the children of Israel were absolved from all their sins, and the live goat bears them into a land of forgetfulness. This atonement was made complete, on the 10th day of the 7th month, and no more blood can be obtained until another lamb is slain.

The type of the daily offering of the lambs, must find its antitype in the continued pleading of the Prince and Saviour, while sitting at the right hand of God, where he was to sit, "until his enemies are made his footstool," see Heb. 10: 12, 13. As advocate, He sits at the right hand of the Father, until the day of atonement; which atonement, in order that the type may be fulfilled, must be on the 10th day of the 7th month. Mark, it must be within the day. See Lev. 23: 27–29. For if it be not accomplished within the 10th day, the type is not fulfilled.—This then, is the true view of the subject. The Saviour, from his crucifixion, to the first day of the 7th month; was the antitype of the Jewish high priest, while ministering daily in the first tabernacle;—He then rose up, and the virgins trimmed their lamps. On the 10th day He was at once the antitype of the dead and living goat. He entered the Holy place, or inner court, (according to the 3d chapter of Zechariah,) and shut the door. Then, the atonement being finished, as it must be on that day: He leaves on the clouds, to obtain the throne as we have before shown.—The great objection urged against the argument of the 10th day, is then without weight, for He must go in, and come out, on the same day, and we have given abundant evidence that he has so done, hence no more blood can be obtained, for Jesus dies no more.

One point more deserves our thought. When the Jewish High priest entered the inner court with the blood of sprinkling, the congregation stood without, in almost breathless silence. This too, must have its antitype. This, the Kingdom of God must fulfil in their experience, at the time of the atonement. The word presents this silence in connection with the close of the Gospel age. Read the following Scriptures in the order in which they are quoted: Rev. 8: 1; Isa. 41: 1, 2; Zech. 2: 13; Luke 13: 25–27; Dan. 12: 1, 2, and 8–10; Rev. 22: 10–19. This silence was felt and witnessed in the 7th month, and it is to all who love God's power, a sealing evidence that what we write is truth.

Having shown in the foregoing argument, that the Saviour comes only as Bridegroom in the parable of the ten virgins, and that the day of atonement was the day of that coming, we pass to consider the

TYPICAL DAY OF HIS COMING AS KING.

In consequence of the mistake in the typical arguments before referred to, we lost sight of another important "tittle" of the LAW:—We mean the type of the Passover.—While supposing that the atonement began at the crucifixion, it was very natural to infer that the crucifixion was the final fulfilment of that type: but this was not correct. The Passover was designed, not only in the offering of the lamb to point to Christ,—"the Lamb slain from the foundation of the world," but to commemorate the destruction of the Egyptians; both by the destroying angel, and in the sea, as a type of the destruction of the wicked, in the last act of cleansing the Sanctuary. Our Lord did not fulfil the type of the passover, when he was crucified, for his enemies was not then destroyed; but then, as was shown in the Cry which was made, He did become the antitype of the lamb, both as it regards manner and time. And this was done how? why by becoming himself the Lamb, in connection with the eating of the passover feast. Luke 23: 15, 16, "And he said unto them, with desire have I desired to eat this passover with you, before I suffer: For I say unto you, I will not any more eat thereof, until it be FULFILLED in the Kingdom of God." After eating the passover with the disciples, he gives the sacrament of bread and wine; not to commemorate the passover, but in remembrance of Himself, see ver. 17–20. In the type the lamb was a part of the feast. Now, as He was to become that Lamb, He eats the passover on that day; thus connecting it with Himself; hence His desire to eat it before He suffered. It will be seen that the feast, and the Lamb which is the SUBSTANCE of the feast, must go together; hence, as He becomes from the crucifixion, to the day of atonement, the daily offering for sin, the antitype of the passover lamb, it becomes necessary that He bear away the ceremony with him—not fulfilled, but to be fulfilled in the coming of the Kingdom of God. Having connected the passover with himself, He institutes the Lord's Supper (so called) in remembrance of Himself, and as a pledge that the passover shall be fulfilled, when He shall come in his Kingdom.

Now dear Brother, as not one part, or tittle, of the law shall pass, until all be fulfilled, THIS TITTLE must be fulfilled. THIS shadow must certainly have a substance. And we have the word of Christ Jesus himself, not only that it was not fulfilled in his death, but, that it shall be fulfilled in the KINGDOM of God.

The antitype will be realized, when the stone cut out without hands, shall smite the image of earthly governments, and become a great mountain and fill the whole earth. It will not only be fulfilled as to the manner, agreeably to the type, but also in TIME, and circumstance, for so has every succeeding type been fulfilled and so it must be, to some the jots and tittles. There is strong evidence then, that the King will be revealed, with the armies of heaven, as in Rev. 19, on some passover day, between the two evenings at Jerusalem. Now as the atonement must be accomplished on the 10th day of some 7th month, and the Bridegroom go for his Kingdom, and return as King on the following passover, so it is true, that from the 7th month to the passover, there is no mediator, only of the new covenant. Heb. 12: 24, and 10: 15–19, and no High priest, only over the house of God, Heb. 10: 21, Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Heb. 3: 6. And this priesthood is after the order of Melchisedeck, which is first, King of righteosness, or judgments, 2d, King of Salem, or peace, and 3d, Priest of the Most High God. Heb. 7: 1–2.

Again, as the Bible picture of the last days will not be fulfilled but once, and as we have had the time, the tarrying time, the Cry, the 10th day of the 7th month, with all its attendant evidences, together with the holy power, and heartfelt joys of God's salvation, consequent on the passing of the atonement; we feel justified in cherishing a strong expectation that our King will come in all his glory on the 14th day of the 1st month of the next Jewish year, at 3 o'clock, P. M., at Jerusalem. Thus our glorious King will break his enemies at the same time they broke his body on the cross, and thus the saints both dead and living, shall have the victory through Jesus Christ our Lord. The Israelites were requested to stand with their loins girded, their sandals bound, and their staff in hand on the night of the passover, ready to go at a moment's warning. So we are required to stand with our loins girded, and our lights burning—that we may open unto our King immediately; Luke 12: 35. Such as watched obtained the day and hour of the Bridegroom's coming to the marriage. So such as have watched and kept their garments, will see the day and hour in which our King is coming to the supper. We cannot now say positively which moon is the first in the coming year, but we now believe it is the moon in April.

"THE LITTLE WHILE."

Notwithstanding the Lord has strengthened us from time to time, with rays of light from the "little while," we could never fully understand its import, until we saw the time,—the day of Christ's visible coming. To us it now seems perfectly plain; we get its length. In the 7th chapter of John, we find the Saviour at a feast of tabernacles.—He came up in the midst of the feast and before the great and last day, probably the 21st, he says, verses 33, 34, "Yet a little while am I with you, and then I go to him that sent me. Ye shall seek me, and shall not find me, and where I am, thither ye cannot come." The feast of tabernacles was in the 7th month, A. D. 32, (see margin,) and he was crucified on the 14th day of the first month of A. D. 33, which was the following passover: This "little while" then extended from the 7th month to the feast of the passover; for then he was crucified, rose the 3d day, and ascended to the Father, before he met with his disciples; to the Jews he showed himself no more. In the 16th chapter, while conversing with his disciples, he says, ver. 16, "A little while and ye shall not see me, Again, a little while and ye shall

see me; because I go to the Father." The disciples could not understand this second "little while," until the Saviour showed them that it was spoken in proverbs, or parabolically, i. e. the first "little while" was a likeness of the second. He also shows that in this last "little while," the saints will weep and lament, but the world shall rejoice,—and thus they have done. We are also shown the form of prayer, for this last "little while," verses 23–28; which form of prayer anticipates no Mediator.

As in the former "little while" the Jews should seek, and not find Him, So in the last "little while" the World and Laodicean Church shall seek and not find, for the door is shut. This last "little while" is the one of which Paul speaks, Heb. 10: 35–39, "For ye have need of patience, after that ye have done the will of God, (on the 10th day of the 7th month, which will is our sanctification, Heb. 10: 9, 10,) might receive the promise, For it is yet a little while, and he that shall come will come, and will not tarry." He (Christ) in the character of the Bridegroom, has to the saints, tarried, but came to the marriage in the 7th month, from which it is a "little while" to the passover when he (the King who comes to earth,) shall come, and not tarry. No tarrying beyond the passover, glory be to God. This too, is Bro. James' time of patience, from the early to the latter rain, O that our patience may endure to the end, see James 5: 7, 8. Again, Paul presents this "little while" in Heb. 12: 25, 29. While referring to the promise of God in regard to shaking the earth, he says, "And this word yet once more, signifieth the removing of those things that are shaken, as of things that are made," &c. The words, *yet once more*, in connection with the shaking of the earth, occur no where but in Haggai, hence, from Haggai 2: 6, the Apostle must have quoted. Haggai prophesied in the 21st day of the 7th month, and said—"Yet once it is a little while, and I will shake the heavens, and the earth, & the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come."

There can be no doubt but the Saviour had his eye on this same "little while," when *He said*, "*Again*, a little while," &c. One says "*again*," the other, "*once more*," which to us is the same expression. As the earth was shaken at the end of the first "little while," on the day of the passover, when Jesus suffered, so, at the end of the second, or the day of the passover, when He comes to "rule the nations with a rod of iron," shall all things be shaken that are made. This shaking is the great earthquake, Rev. 11: 19, at which time the dead in Christ shall all arise.

The passover! the passover! the day and hour of Jesus' coming, King of kings and Lord of lords! Who cannot see the day and hour of Jesus' coming! Surely all who have a lamp can see, if they but look with care. O Israel, thine hour of triumph is at hand, thy "*warfare is accomplished.*" Ye sons of Levi take again your harp on willows hung, and with fresh courage, chant the dawn of Jubilee. Ye Peters, take again the shepherd's crook, and hie thee to the scattered flock, and pluck them from the hunter's snare, they are sick, and faint, and weary.

Ye heralds of the Jubilee, prophets of earth's final hour, go, blow again thy Clarion, the flock will hear thee, and such, as from the error of their ways you save, shall sparkle evermore in that bright crown which soon shall deck thy polished brow, in New Jerusalem. Ye weary saints of Master's fold, come, gather up your feet again, —again cut every tie, weigh both your anchors, and put your little bark again before the wind;—the gale is coming, this gale will waft you home. O ye suffering saints, rise in the strength of Israel's God, and claim the victory. The kingdoms have ever more become our Lord's, and now he reigns. But if you will not go, or if you mean to sink, Oh, sink alone for Jesus' sake, and do not drag with you, beneath the waves of fire and death, the flock of the Redeemer.

"For the froward is an abomination to the Lord: but his secret is with the righteous."—Prov. 3: 32.

"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."—1 Thess. v. 5.

THE DAY-STAR.

CINCINNATI, TUESDAY, MARCH 25, 1845.

☞ A number of valuable and interesting letters have been laid over till next week, to make room for the "Address to Believers scattered abroad."

☞ I had designed to publish a double number this week, but sufficient means not being received, I have issued our usual size, and no increase of the edition. About 200 copies can be spared after supplying regular subscribers.

☞ There are some things in the "Address" published in this number that will be objectionable to many minds, but the message is so cheering—the theme so glorious, and the arguments certainly any thing but weak, that I dared not withhold it from our readers.

I perfectly agree with the conclusion, that we are fully justified in expecting our Lord the present spring, but have generally arrived at those conclusions by a different argument.

"The Jubilee Standard."—A valuable second Advent paper, has been started in New York city under the management of Brethren, S. S. Snow, and B. Matthias.

It is issued every Thursday, at 131 Division St. Price 75 cts. for 26 numbers.

The editors are old acquaintances of ours; they have always retained the confidence of their brethren, and are still feeding the flock with "meat in due season."

THE PATH OF THE JUST.

(*Continued.*)

"*But the path of the just is as the shining light, that shineth more and more unto the perfect day.*" Prov. 4: 18.

The manner of describing a path is very instructive: In noting objects along the way, and also giving the character of the road itself, it is interesting to mark the anxiety depicted upon the countenance of the weary traveller while this description is going on. Says the informant, when you pass over a piece of rough road—turn such a corner—pass such a house—climb such a hill—pass such a forest, then—How far is it? Only a mile from the forest to the city. The traveler presses on,—nor is he in doubt when the rough road is passed—the hill climbed—the forest passed, &c. As he passes these several points, he KNOWS he has not to pass them again.

His path "*is as the shining light*" because the word of God is his lamp—a lamp to his feet, to shine where he is, and not where he is not. See Psa. 119: 105.

His path is especially illuminated toward its last end, for it "shineth *more* and MORE:" The word of God is also the lamp that the virgins took as the Bridegroom was about to come. See Matt. 25: 1.

The word of God is also the "sure word" which we are to "heed as a light shining" until it is eclipsed by "the perfect day."

The "perfect day" to which the path of the just leads, is the "day of the Lord" so often referred to in the Scriptures. It is perfect, because there is no blemishes upon it. It is perfect, because it is a day without a night. See Rev. 21: 25; 22: 5. Perfect, because, "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended," Isa. 60: 20.

Having seen the source from which the light of the just eminates, to guide them to this perfect day, let us enquire how this path is to be illuminted more and more.

Reaching to the perfect day, there is a given distance as all will admit—though all will not admit that the distance being given, amounts to any thing, for some would make the text read, The path of the just is as the shining light that shines more and more till just before the day dawns, when it will plunge you suddenly into a whirlpool of darkness, arising from "doubtful chronology."

But God hath declared the end from the beginning, (Isa. 46: 9, 10,) and promised a rest to his people at the dawn of the seventh day, (Gen. 2: 1-3,) which rest was still future when Paul wrote to the Hebrews, 4: 4–8, and the length of time in the future was settled by Pet. 2d Epistle 3: 8: &c.

The "day of Judgment and perdition of ungodly men" appointed by the Almighty, (Acts 17: 31,) is also the "perfect day" when God is to be "glorified in all them that believe," 2d Thess. 1: 10.

All will agree that from creation down till the "restitution of all things," we have the full length of the path marked out for all. And on all this *path*, has the revelation God has given us, cast such a light that those who desired could please him.

When Adam's spirits sank under injuries inflicted by the serpent, his darkness was lighted with the promise of the serpent's overthrow.

When the earth was filled with violence, and just Noah endangered by the gathering storm of wrath, God lit his path to an "ark of safety."

Israel in their peril were pointed to the cloud of defence behind them, and to a lighted path beneath the opening waves before them.

When their enemies were ready to destroy, the voice of the Lord and his sound in the "mulberry trees" was their token of his presence.

The light of God along *the path* of the just is known by its clearness and purity—the light is ever the same—increasingly clear and splendid; but the path is not always alike; it is progressive. When a hill is once climbed, it is not to be climbed again:—when a forest is passed, it is passed for ever. When a mountain is scaled, it is scaled once for all.—There is no twice traveling this path—no "going back."

The part of the path in which we now travel is not that of the martyrs who suffered under Papal rule, nor was theirs the trials of the sifting time in connexion with the harvest.

To walk in the path of the just we want an appropriative faith suited to the place in that path which we have reached.

(*To be continued.*)

Letters and Receipts,

For the week ending the 24th inst.

R. M. Riddle, P. M.; R. Willard, $5.00; W. D. Oaks, P. M., 1.00; J. V. Himes; Silas G. Strong; J. W. Williams, .50; (This is the first notice received from you: Your papers have been regularly mailed since the commencement of Vol. 1.) C. Clapp; M. L. Lewis, 3.00; (11 subscribers, and pay for M. L. Lewis, Tho's. J. Lewis, S. Ball, J. W. Craig.) Thomas Johnson.

THE DAY-STAR.

E. JACOBS, Editor & Publisher. | "WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. I. 19. | C. CLARK, Printer.

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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.

Letter from Brother Clapp.

AKRON O. MARCH 18th 1845.

DEAR BROTHER JACOBS:—Being quite unwell this evening with a severe cold on my lungs, consequently, deprived of the privilege of meeting my dear brethren and sisters in the prayer circle, I have taken the liberty, although a stranger in the flesh, yet I trust we are one in Christ our Living Head, to say a few words to you. We learn in his blessed word if one member suffer, all the members suffer with it. Oh, how true this has always been with the *little flock*, and especially at the present time with the despised few, who are earnestly contending for the Faith once delivered to the Saints, and are waiting, looking and longing for the return of the Nobleman after receiving the Kingdom. Luke 19: 12, 16; How appropriate now the injunction of the Apostle, Gal. 6: 2; "Bear ye one another's burdens and so fulfill the law of Christ." My dear brother, let me say to you, I have often thought of the afflictions and trials which you have been called to experience in your labors of love among the brethren at the West, and in view of the fact that you are alone as it were, in holding up the light, in the great Western Valley, my heart has been drawn out for you with feelings not to be described. I rejoice, that amidst the dark night of infidelity that broods over the wide extended field you occupy, relative to our blessed hope, that the "Day Star" has arisen, and I feel to bless the Lord, that its bright beams do gladden the hearts of pilgrims and strangers, to whom it betokens the near approach of the Sun of Righteousness. Dear brother, your warfare is almost ended, the Crown will soon be yours. "Yes, oh, yes, He will gather his ransomed ones home.' Oh, Glory, Glory! I must not omit to tell you, I was greatly comforted and blessed in reading your article on *Time*, in W. M. C., vol. 4, No. 5. Will you have the goodness to forward me five or six copies of the paper, should you have them on hand. On the passing by of the 10th day of the 7th month, when for a short time the pillar of cloud and fire, seemed to be withdrawn from the Hosts of the Lord, my mind was in darkness and perplexity, relative to our latitude and longitude. After comparing the position or grounds you took, with the word of the Lord, I felt satisfied it sustained you, and the light I then received on the subject, has been increasing and I can truly say that since that time, the Scriptures have been a Lamp to my feet and a light to my path. I have been much disappointed that you have had no more to say on the important truths presented in that article, I know very well that some were startled at the position you assumed, but I am convinced that they cannot show, comparing Scripture with Scripture and spiritual things with spiritual that you are not in the main correct. What an amount of evidence clusters around the 10th of 7th month movement to prove it. Oh, let us, my brother, recognise the hand of the Lord in this blessed work, for some in not doing so, have lost their confidence in God and are in great darkness, and *some* I fear have fallen. There is another class still who admit that great events took place about that time and yet have nothing definite in their minds as to what they were. Oh, that the Lord would help, that we may be kept humble, teachable, prayerful, that we may understand his whole will, in relation to his past dealings with us, and still follow on to know the Lord. Was it not the purpose of God connected with this movement, most manifestly, to prepare his people for a certain work—ever constant, earnest, and agonising prayer for the coming of the Lord and the Resurrection? Yes, the time for Zion to *travail* has come according to Psalm 102: 13, 23; Isaiah 26: 17, 21; 66: 5, 10: Micah 4: 8, 11; besides many other very precious scriptures. Oh, what figures God has here given us, and shall we not understand by these that our hearts are to be fixed most intensly upon it? Oh, yes, my dear brother and already are the Simeons and Annas in our land, bowing themselves with mighty struggles before the Lord. May the Lord increase the burthen of soul till the Resurrection morn shall dawn upon us! Amen. I am satisfied in my own mind that what John saw in vision, Rev. 14: 14, 16, was fulfilled by us just before and on the 10th day of the 7th month. I can see no intimation in that prophecy that we are commanded to pray for Christ to come, but for him to *do* a certain thing. What is it? why, that he would thrust in his sickle and reap for the harvest of the earth is ripe. It was my most earnest prayer and was it not yours, my dear brother, previous to the 10th to be cut loose from earth in every form, and did not the good Lord help us to do this in such a sense, as it had never been done before? Oh, yes, and let us magnify the riches of his grace for assisting us as he did to obtain such a complete victory over the world and self. Have we not felt ever since in a most peculiar sense, that we are dead and our lives hid with Christ in God. Praised be his name. I feel that the word of the Lord teaches us most clearly that the harvest was then ripe and that it was then reaped, but not gathered into the garner, the New Earth. I can now see great beauty, power and harmony in the figure of the harvest, as used by our Saviour, found in Mat. 13: 30, 38, 39. From the original we certainly are not to understand by the word *world*, in this connection that it has reference to the earth or habitable globe, but to the age or dispensation. I can see no evidence that precisely at the closing up of the Gospel dispensation we are to expect the conflagration of the earth and elements. The great trouble with us, as a general thing, has been that we have crowded many important events in together and have expected their fulfilment at one and the same time. Can it be shown from the word of the Lord, that the Gospel-age or dispensation has not ceased, and that our great High Priest did not according to the Type finish up his work on the 10th day of the 7th month, and did then receive the kingdom? Luke 19: 12, 15; This cannot be, replies one, for the word says he is to be High Priest forever &c. But this view would most certainly conflict with other parts of scripture, for we are told that when he shall sit on the Throne of his Father David, he reigns as King; as such we are looking for him to come, not as High Priest. We find by the original that the word *forever* has different significations as to time, depending upon the subject or thing in relation to which it is used in the word of God; for instance, it means age, ages, ages of ages, or in other words as long as the object or thing of which it is spoken shall exist. I think I now understand the full import of the promise to the Philadelphia or Advent church. Rev. 3: 10; Has not our High Priest as such, had long patience waiting for the fulfilment of the promise made to him relative to the kingdom? Also what we find in Luke 13: 25; was fulfilled at the time he took the kingdom, as well as many other scriptures to which I could cite you had I space on my sheet. Oh, what an awfully solemn yet glorious time is the present to the people of God! Every ray of light from the blessed word, relative to the consumation of our hope, does seem to concentrate at or about the termination of this Jewish year: As I regard the Parable of the ten Virgins and its fulfilment, I cannot admit that the present is a time of preparation on the part of the children of God as some contend. I am satisfied that this parable was not intended to harmonise with other parables or scriptures the watches even. The figure our Saviour here introduces to illustrate the parable is taken from an ancient custom in Palestine. We find by that, the Bridegroom never came later than midnight; to be sure they began to look for him as soon as 9 o'clock in the evening, therefore taking the parable in all its parts I am convinced that it was intended of itself alone to teach us a specific thing to be a test of readiness or perfect preparation of heart to meet the King at his coming and has all been fulfilled.

I see an abundance of precious scriptures to prove it. I will give you but a few references lest I weary your patience; viz: Heb. 10: 36; Rev. 22: 11, 12; Mat. 3: 16, 17. I know some cry out spiritualism relative to the above view of the parable, but I cannot see that parabolical language is to be understood literally. And now my dear brother in view of all that God has done for us, cannot we heartily adopt the words of the Apostle Paul—2d Tim. 4: 6, 9; "For I am now *ready* to be offered and the time of my departure is at hand. I have fought a good fight. I have kept the Faith—henceforth," and "He which testifies these things saith surely I come quickly—Amen, even so come Lord Jesus." Brother Pickands has returned to us again after an absence of about three months, during which time he has been strengthening and comforting the sheep scattered abroad. He is full of faith and the Holy Ghost and gives us meat in due season. Bless the Lord! Our dear brother Cook was with us one evening last week. We expect him to be with us again on Friday of this week, at which time, the Lord willing, we commence a conference to continue over Lords day. My dear brother, may you and the little flock in Cincinnati be kept in the love of God and in the patient waiting for Christ.

Yours, in the bonds of the Gospel of the kingdom,

CHARLES CLAPP.

Letter from Bro. Cook.

Warren, O., March 19, 1845.

DEAR BRO. JACOBS:—

After a long absence, it has pleased our good Lord to return me to my family. All in about our usual health—happy in hope of deliverance in the *Jubilee*, now just at hand: "Amen, even so, come Lord Jesus."

The friends in Oswego were to write you,—a letter had been begun ere I left. In Kingsbury, Luport Co., the brethren S. and M. M. Catlin, were ordained to the work of the ministry. Nine were baptized, and good done to all, I trust. In both Perrysburg, and Lower Sandusky, there is a band, which seem to be strong in the grace which is in Christ Jesus.—In all these places, your excellent paper is read with interest, and profit. Allow me to request the dear brethren, in each place visited during the winter, to read the epistle to the Philippians, on their knees. This, dear brethren, "beloved and longed for," far surpasses any thing which I could write:—And this I adopt and send to *each one* with whom an acquaintance has been formed, at the west; especially ch. 1: 27-30; also chaps. 2d, 3d, and 4th. This then will be far better than for me to write to a few individuals.

O had I an angel's wing, how soon I'd see the dear brethren in Marysville, Springfield, Ill., and all other places where I have been invited. Lord Jesus, do thou visit them. Amen!

There are a few kind but plain things which duty requires, should be said relative to the Eastern papers, & to Bro. Storrs. On the subject of Christ's Intercession. I replied to Bro. S. very briefly through the "Watch."

Why was the old designation exchanged for "The Morning Watch"? Was there not a settled conviction that we have had "The Midnight Cry"; and that now we are approaching "The Morning Watch"? Surely our excellent Bro. Southard and "the heads of department," thought that there was something in a name. We are only holding on to the grand idea which suggested the change in the name of that paper. We are able and willing, the Lord helping, to wait *for the Lord* in "The Morning Watch." Do not those whose light has gone out,—whose patience in waiting, has become exhausted, and whose steps wend the other way, give fearful evidence that they are being numbered with "the foolish"? What is more rational than to wait through *'the morning watch'*? What *now can be more judicious* than to wait for the coming Jubilee!! This turning short about and practically denying that we have had the antitype of the Trumpet, or the three former watches, looks like petulence in children, when they get their "will up," and rebel against their paternal guide.

If the conductor of the paper now denies that we have had the first three watches, then he is out against all that has been done by Bro. Southard, in relation to them. If we are not now in the the morning watch, *he is reproved by every page* of his published sheet. The colors under which he sails must be false now, (as he assumes they were, when inscribed "The Midnight Cry,") except he admits that we have had the "midnight cry," and are now in "the morning watch." My heart is full of kindness in saying this.

As to Bro. Storrs, it is dreadful to hear him maintaining that he never had a scriptural reason for believing, what he published to the world with so much solemnity. If approaching Judgment was not sufficient to deter him from publishing as true what he had *no good reason* to believe, what must we conclude actuates him now? But I forbear, I only wish to protest in the name of common sense, and our holy religion against the imputation that we proclaimed the coming of our Lord without a reason, which was to us perfectly satisfactory. *Before man and the searchers of hearts* I affirm, that *my* preaching of time was the result of intelligent conviction, and not of "a steaming process," or "Mesmerism."

Allow me kindly to say that *Bro. S's faith* has one grand defect. It ascribes supremacy to his impressions, rather than to the unambiguous word of the Lord. For instance—his *feelings* relative to Baptism, have the supremacy, rather than Jehovah's word. Hence a young brother from Phila'd. told me some months since that Bro. S. did "not care *any thing about baptism any way.*" *Surely* that faith is defective, which assumes that we have "business more important than to examine the 2d Advent." So with our esteemed Bro. when he imagines he has truth to proclaim, and duty to discharge far more important than that which relates to God's holy will, relative to baptism. There is *supremacy* in God's unerring word. It was evinced in Eden, in the command "*thou shalt not eat.*" In the wilderness, when Moses perilled his life by neglecting circumcision, and when the man was stoned to death for picking sticks, in opposition to Divine statute. Also in the history of John the Baptist, when multitudes "rejected the counsel of God against themselves, *being not* BAPTIZED of him." Luke 7: 29–30; Ex. 4: 24.

Till our Brother's faith rests on the word of God, in all matters of doctrine and duty, he will *be liable* to "the steaming process"—exposed to "Mesmerism," or Dr. Gorres' vision. A man of strong mind, like all others not settled down on the rock of truth, may vibrate, just like the pendulum, from one extreme to the other. I see and feel the danger of mistaking the path of duty, with all the guards given us, but every turn may swing clear off from the rock of truth, if he rely on his impressions, in opposition to a thus saith the Lord, "Repent and be baptized, every one of you," &c. Let those disregard this in their preaching, and practice, who are exempt from obligation.

It may be difficult to convey the affection of my heart with my words, but our dear brethren at the East, *of whom you speak*, have dodged some doctrines or duties of great moment. Their voices were heard in trumpet tones, announcing the cry of the "first angel," but the 2d, and 3d, were echoed faintly, or not at all. In the movements *of the mind*, like those of the body, you can not take the 4th step till after the 2d and 3d have been taken. Those who have followed the flight and echoed the cry of the successive angels, feel as much at home *with the 4th as they did with the first.* May these suggestions be appreciated. Amen!

As I have been traveling through the mud, allow me to adduce an illustration: When your team "gets *swamped*," you get out—step round, and reach out carefully, to take hold, lest you soil *your clothes*; but *after* you get clear in, and *muddled all over*, then you take hold fearlessly, and lift without reserve. Now you have no hope of keeping clear of the mud. Just so, my brother, let us be altogether Christian,—*all over dripping with* the "reproach of Christ." If need be, then we shall take hold any where that duty demands. We shall entertain no expectation of saving our character with the wicked and worldly. All I ask or seek through grace, is to secure acceptance, and stand approved before the Son of man.

If an honest belief of God's word, after prayerful investigation, subjects me to reproach, then I expect to be "still more vile," as was David.

Much is revealed as to the time, of the second Advent. It is my purpose, the Lord aiding me, to hold on to all I get, and to get all I can from the unerring word. The Jews were doomed to destruction "because they *knew not the* TIME OF THEIR VISITATION." The event can not be separated from "the time appointed," and we may therefore by unbelief in "*time*" make light of the event, and like the *Jews*, perish *in not knowing* the revealed will of God on this subject.

Love to all. Yours, in the hope of God's great Jubilee. J. H. COOK

Letter from Dr. Lewis.

Louisville, Ky., March 21, 1845.

Bro. JACOBS,—There are a few in this city who are looking for the coming of the Saviour, and are willing, I believe, to receive the truth. *They appear to be firm* in the blessed hope, and they are looking anxiously for the day of their release from bondage.

Now is the time of trial with God's children—Now is the time they need *Faith*, that *they may* believe the word of the Lord. Oh! may his children be possessed of a meek and teachable spirit, that they may receive PATIENCE, and be prepared to stand before him, as fit subjects for his KINGDOM.

There has been such a *perfect fulfillment*, of what *He promised should come to pass*, it appears to me, *without* a doubt resting in our hearts, we should trust *Him* for what is yet to *come*. For one, I feel, *glory* be to *God*, that I have nothing to fear, if I put my trust in *Him*; but every thing to *hope for*. I can see nothing to induce me to relinquish my blessed hope of soon seeing my Saviour. The signs of his soon coming are *developing*, and fulfilling in every quarter, and I hail them with joy. The true believers in the soon coming of the Saviour, should give glory to God, that they *have arrived in the fulfillment of* Prophecy, to that point, where the next event which they may expect, is the personal appearance of the King of kings, to take his weary *pilgrims home*.

Let us be sober, cleaving unto all the precious promises left upon record for our comfort, that *our hearts may be cleansed from* all unholiness, that we may be prepared to *stand*, and hail our King with joy, *when he comes*.

Brother, I do expect to be one of that happy number that shall inherit the Kingdom. I have placed myself at the foot of the cross, and given up all into the hands of my Saviour, to learn wisdom, and I have prayed to be entirely stripped from the incorrect views I had received of his word from those "Prophets who have prophesied out of their own hearts," and also to take from me my own will, and enable me to say "Thy will be done, O Lord, and not mine." Let me become as a little child, possessing a *willing* and teachable *spirit*, and in patience possess my soul, and wait patiently the coming of my Redeemer.

The Brethren and Sisters all send their love to you, and we pray that God may sustain you in the glorious work in which you are engaged, and when the *Master* comes that you may be found standing on the "*Rock*" of *salvation* "without doubt" or cloud to obstruct your vision, when your eyes shall behold our Blessed Redeemer.

M. LEWIS.

Letter from Judge Strong.

JUBILEE TRUMP AND MIDNIGHT CRY—IDENTICAL.

Gen. 1: 14, "And God said *let* there be lights in the firmament of heaven, to divide the day from the night; and *let them* be for signs, and for seasons, and for days and years." 16th verse shews that the Lights were the sun, moon and stars.—The *word let in* each place where used in the 14th verse is indicative of command. Now observe the order: let them be for—1st signs, 2nd seasons, 3rd years, 4th days—and in this order through the infinite wisdom of God in overruling events, those lights have been made to fulfill his grand command—while from the creation the sun, moon and stars moved agreeably to God's designs, and did indeed mark the time; yet it was in inverted order: 1st day, 2nd year, 3rd seasons, 4th signs. But God, that he might have a peculiar people to whom the law might be given, and a revelation of his designs fully revealed—ordered in his providence that his chosen people should suffer a grievous bondage to a Nation of Idolaters, who by the same wonderful providence was through the first dawning of the science of Astronomy, to bring to light the necessity of the first, to wit: for signs, by an *accurate division* of the Zodiac into the 12 signs, by which means the seasons, the 2nd in the series, are accurately measured. Also by the same signs the year and the day were found susceptible of measurement. Has God sanctioned by any revelation, the signs and seasons, as well as the days and years? I answer, Moses is supposed to have been the first who wrote by inspiration and the book of Job was the first book. And it is worthy of notice that Moses had all the advantage of the learned Egyptian court; and was, so far as learning qualified *him*, well prepared to commence his labors. But he needed the Grace of *patience*, and the Lord so ordained that he should flee to the land of Midian, and there while dwelling with the priest of Midian, the inspired penman, whose first lesson was that of patience, was instructed by God himself while addressing Job, that he recognized the division of the Zodiac into signs. See Job 38: 32, "Canst thou bring forth Mazzaroth (the 12 signs) in his season, or canst thou guide Arcturus [Shem] with his sons.—Hence having shown that the first division of the command, "Let *them* be for signs" has been obeyed and God has approved.—The 2nd division "and seasons" refers to the moon, and Moses in due time was fully instructed therein. And all the ceremonial laws and observances were in accordance with the seasons, regulated by the faces of the moon, but *all the afflictions* brought upon Gods peculiar people were in pursuance of the third and fourth divisions regulated by days and years; so far as any warning was given by God's servants, the prophets. And in this Moses was instructed of God, yet God by his instruction further sanctioned the learning of Egypt. The twelve signs, *by them, were divided* into 30 equal parts each, amounting to 360 in all. So Moses and the other inspired prophets, used the 30 divisions of a sign, as 30 days in a month, or 12th part of a solar year—12 signs as 12 months—360 days as a year &c, &c.

We for a few years passed, have been giving heed to the sure word of prophecy. In a special manner have we been examining the sure word as to years and days, and have almost entirely overlooked the signs and seasons: And we still think that we are right in taking a *prophetic* day for a literal year, and that we are yet in the true year 1843 (*Roman* until the 25th of March, and *Jewish* until some time in April.

If we are right as it regards the year, then we have use for the signs and seasons. The season began with the Jews on the 3d day of the moon, and consequently the 1st in the true year 1843 was April 20th and the 1st of the 7th season (or

moon, month) was on the 14th of October and the 10th of the 7th month was on the 23d of October. On the same 20th of April the sun entered the sign Taurus and on the 23d of October, entered the sign Scorpio. So that if we have the right year we have had the antitype of the Jubilee Trumpet on the 10th of the 7th month according to the *season*, also the the Midnight Cry, on the 1st day of the seventh month according to the signs, and in as much as a prophetic night must be equal to a prophetic day, and the cry: Behold the bridegroom cometh was litterally made at the exact period to answer, who can gainsay it? If the foregoing views are correct and I believe they are, Where are we? Oh where? It does not require much learning to see that we have but one sign of 30 days before we reach the line, where we expect deliverance: And who shall abide the day of his coming? who shall stand when he appeareth?

Yours in hope of speedy redemption.
SILAS G. STRONG.

March 20th 1845.

Letter from Sister Fall.

GRATIS, PREBLE CO., O., March 9, 1845.

Dear Bro. Jacobs,

I am still a believer that the second Advent of our Lord is very near. I think there is no subject that yields to the faithful so much delight, as the contemplation of the nearness of that event. May the Lord prepare us for that day—a day that I, for one, long to see.

Ever since I embraced the doctrine of the soon coming of Christ, I have felt like a pilgrim and a stranger on the earth. I attend such meetings as we have here, but the preaching I hear puts Jesus so far off, and us so low down in the cold grave, that it affords no comfort to my soul—I cannot enjoy it, nor do I expect ever again to enjoy it.

I long for the society of some of our Advent friends; If I could be at your place and hear preaching upon this theme, I should be cheered.

When the *seventh month* passed I thought I should have to turn back to Egyptian bondage again; but a small voice was heard, saying, "Stand still and see the salvation of God"—be of good courage, we are on Israel's side.

There are a few in this place that like to hear Advent preaching.

You will excuse the imperfections of this letter when I tell you I have not written a letter before in *twenty-eight years*; but for the last three months it has been impressed upon my mind that I must write to you.

Lord, what a wretched land is this?
That yields us no supply:
No cheering fruits—no wholesome trees,
Nor streams of living joy.
But prickling thorns through all the ground,
And mortal poisons grow;
And all the rivers that are found,
With dangerous waters flow.

Yet the dear path to thine abode,
Lies through this horid land;
Lord, we would keep the heavenly road,
And run at thy command.
Our souls shall tread the desert through,
With undiverted feet;
And faith and flaming zeal, subdue
The terrors that we meet.

Yours, in the blessed hope, &c.
MARY FALL.

Extract of a letter from Brother Himes, dated March 13 1845.

"The cause in Boston is in a prosperous state. Our meetings in the Tabernacle are well attended, and the brethren and sisters are united and firm in the faith of the blessed hope. But very few have the view that the bridegroom has come, or any change has taken place in the relations of the Savior to us, or the world. We stand on the old ground, looking for the Advent of our king as an event at hand, and an event for which we must be prepared *now* and always till Christ appears. It is nigh, and O that we could all be in readiness, that we might receive the crown of life at his appearing."

"I should be glad to visit the brethren in the West once more, but know not that I shall be able so to do. I wish to be kindly remembered to all. Tell them to "hold fast the profession of the faith for he is faithful that promised.

In correcting the proof of the above letter, the compositor (a new hand) made the first sentence terminate thus: "the faith of the *blind* hope" in the room of "blessed hope." Singular "Error!"

ED.

CINCINNATI, O., MARCH 24, 1845.

Bro. Jacobs,—

I had written this article several weeks ago for the "Western Midnight Cry," but hesitated to offer it for publication. And now in looking over it I see that it has a close resemblance to your own discourse on last Sabbath evening. As I have never before prepared any thing for the press, I don't know whether this is fit, or not. But, with *all* its imperfections, I submit it to your better judgment. If you think it worthy of a place in your valuable paper—well. If not, dispose of it as you please. I shall not be offended if it does not appear. "MARY."

TO ADVENT BELIEVERS.

BRO. JACOBS,—Permit me, through the medium of your paper, to offer a few remarks to our second Advent friends in general, but *specially* to those who have taken Peter's position when he "followed afar off." For it cannot be denied that there are many "in whom we once delighted"—many "bright examples," who from some cause or other, have suffered their "zeal and love" to grow cold—many who once "looked fresh and green," now, "alas! we fear, are blighted, scarce a single leaf they show."

Dear brethren and sisters, do we not all *profess* to believe that the *second* Advent of our adorable Redeemer is *nigh*? That "no man knoweth the day or hour wherein the Son of man, cometh"? Why then will we suffer the cares, or the interests of this present evil world to entangle us again, and cause us to forget our "high calling in Christ Jesus"? Think of the words of our Blessed Redeemer when His friends forsook Him on the right hand and on the left! He turned to that little band who had followed with Him and said, "Will ye *also go away*?" O remember that the eyes of the ungodly world are upon us. They are watching us for *evil*. And remember too that the adversary of our souls is watching and seeking an opportunity to break in upon our ranks. This is, and always has been his grand object, to sow *discord* in the world, but especially in the Church of Christ, to get brethren at variance with one another. And is not even this one of the *last* signs? What says the Prophecy? "And when he shall have accomplished to scatter the power of the holy people, *then* all these things shall be finished." Then, dear friends, let us watch, "lest any root of bitterness should spring up in our minds" against any brother or any sister. O remember that if the cause of our blessed Master suffers, *we* must suffer with it; for we have identified ourselves with it. Should we discover any imperfections in a brother or sister (and imperfect we all must be while in this mortal state) let us exercise that charity which "*never faileth*." See what Paul says concerning it in the 13th chapter of 1st Corinthians: "Though I speak with the tongues of men and of *angels*, and though I have the gift of prophecy, and understand *all mysteries*, and all knowledge; and though I have all *faith*, so that I could remove mountains, and have not *charity* I am nothing. And though I bestow *all* my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing; I am only as sounding brass or a tinkling cymbal." O what a lesson is taught us here! Look at the *gifts*—the *faith*—the *zeal* that is here described. Yes, faith and zeal that would enable us to embrace the martyr's stake, and *give our bodies to be burned*, yet it would all profit us nothing unless we have the "charity that *beareth* all things—*believeth* all things—*endureth* all things." Are we not at best, but a feeble "little flock!" Then let us love *as brethren*, "with a pure heart, fervently." "And above all things, let us have *fervent charity among ourselves*." Look at the sweet and holy prayer of the suffering Saviour, in the 17th ch. of John. How often He prays that His followers may be *one*, as He and His Father are one! And why? That the *world* might know and believe in the Saviour of sinners.

Dear brethren and sisters, I have to beg your patience and forbearance. I am not accustomed to writing for the public eye and feel my incapcity for so doing. I have thought, however, that these humble suggestions might not come amiss at the present crisis. My object is "to stir up your pure minds by way of remembrance," and if I have the happiness to succeed, may all the glory be to my Lord and Redeemer. And may He enable us *all* to "watch" and "keep our garments" until He appears, is the prayer of the humblest *sister* among you, and the very least of all the Mary's.

THE DAY-STAR.

CINCINNATI, TUESDAY, APRIL 1, 1845.

TO CORRESPONDENTS.

There is no objection to the publication of the article of Bro. S. B.—, but there is some of it not written sufficiently plain for me to decipher.

"MARY," is requested to continue her favors, and if she pleases, endeavor to stimulate other "Mary's" to bring *their* talents into use in these days of trial.

Several interesting communications are omitted for want of room. D. B—., W. H. M., A. W., and W. D. O., will appear in our next.

THE VOICE OF TRUTH.

Bro. Marsh, the editor of this valuable paper, has considered my "manner" in replying to his "friendly note" as to how many copies of his paper should be sent us; a departure from our former "kind spirit."

The reply will be recollected—it was as follows, "You can send ☞ ONE ☜ if you please." I confess the significant manner in which the word "ONE" was pointed out, betrayed a spirit of "retaliation" which did exist at the moment the paragraph was penned. I was sorry the note was in the paper before it got half way to Bro. Marsh's office; and am again sorry that it so afflicted him as to call forth half a column of editorial on the subject.

Discontinuing exchanges, in any reasonable numbers, among second Advent editors, looked to me like *small business*, but Bro. Marsh's liberal offer to send *gratis* any number of his sheet I may 'wish to order' shows that it was not, as I had supposed, a *small* motive that led him to discontinue our exchanges. Will Bro. Marsh forgive both the "manner" and *matter* of the note, and send us six copies of his paper?

THE PATH OF THE JUST.

(*Concluded.*)

"*But the path of the just is as the shining light, that shineth more and more unto the perfect day.*" PROV. 4: 18.

Faith in a Messiah to come, might have justified the pious Jew the day before he heard Christ declare, "this day is this scripture fulfilled in your ears"; but faith in a Messiah to come, could then serve him no longer.

The faith of the thief on the cross, who had never heard a Gospel sermon, we are not assured will apply to the gospel-hardened sinner.

All will agree in saying, the truths of God now shed a clearer light, to *the just*, than when enveloped in their sackcloth covering.

And now, then, since *the just* have a *path* leading all the way to the "perfect day"—a path that is to shine *more* and *more*—a path that has a beginning and an end, and which has not yet ended; where have we come? To what part *of the path of the just*? Ah, that's the point. "O that I did but know," said an eminent *professor* to one of our brethren not long since.

That no *improper question* is here propounded, let me prove that the occasion of the overthrow of the *Jewish Nation*, was their inability to answer just such a question. Luke 19: 41–44.

"And when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto *thy peace*! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side: and shall lay thee even with the ground, and *thy children within thee*; and they shall not leave in thee one stone upon another; because thou knewest not the TIME of thy visitation."

Because they knew not *the time* of their visitation—the spot in "*the path* of the just" which they had reached.

By way of answering, we *have certainly come* to the very last predicted change of the "fourth kingdom" *which is to be succeeded* by God's everlasting kingdom—"the Perfect day," Dan. 2: 43, 44; 7: 9–14.

Without doubt, We have come to the "perilous *times*" described in 2 Tim. 3: 1–5; and which were to come in the last days.

We have come to the predicted cries of "Peace, Peace," when God's overflowing storm is speedily to fall upon the heads of the guilty. Ezek. 13: 10,—13; 22, &c.

We have reached the fulfillment of the proverb, "Every vision faileth," when God declares none of his "words shall be prolonged any more." Eze. 12: 17–28.

According to the best evidence, we have reached nearly the end of 6000 years which is to be followed by the great Sabbath of rest. 2d Pet. 3:

We have come to within a few weeks of *the* end of the 2300 days when the Sanctuary is to be cleansed. Dan. 8: 13, 14; 9: 25; Ezra 7: 9; 10: 17.

We have come to *the sounding of the Seventh* Trump, the type of which was given on the 10th day *of the 7th month of the 49th year*, which was to be followed by a release of all the captives in the 50th, or the following year. Rev. 11: 15–18; Lev. 25.

We have come to the predicted Cry at midnight, or middle of that dark period after we had supposed the 2300 years ended in the spring of 1844. Matt. 25: 1–10.

We have come to the time of Patience—the "little while" when the Lord "will come and will not tarry." Heb. 10: 36, 37.

It is indeed most solemnly true, that we have come to that part of "the path of the just" where we have been commanded to go "forth to meet the Bridegroom," (Matt. 25: 6,) and also to "remember Lot's wife." (Luke 17: 20–33.) This, none of us dared to deny in the *seventh month*;—in obedience to heaven's high command we separated ourselves for ever from the world, and shall we now presume upon God's command, and turn our eyes, hearts, or affections, upon the city of *destruction to which we had bid our last farewell*? Why "remember Lot's wife" in this part of the path? *Because, as in her case, a mighty struggle,* will arise between the power of human sympathy, and a disposition to strict obedience—while every *spirit* and temper that savors of this world will be of the former. Friends, unconverted friends!—the "daughters" of Lot's wife, was what turned her eyes back to the city of wrath, after she had obeyed the command to "go forth," or "Up, get ye out of this place."

Who will assume the responsibility of saying we have not reached this part of our path? So sure then as we have passed this point, where we have seen written in living lines "REMEMBER LOT'S WIFE," so sure it is unsafe for us now to "look back," though the dearest earthly friends, and strongest human sympathies imperatively urge their demands.

If, on your way, you find sinners further out of Sodom than yourself, cry to *them*, "Escape *for* thy life"! "Fly to the mountains"! "Tarry not in all the plain"!!—But as *Lot dare not* "look back" even to encourage his doubting wife, so press your way to the *mountain*, as *you* value the life of your soul.

It *seems* like folly, to me, to talk of a *path* shining "more and more until the perfect day" while *we are forbidden* to understand the nature of the objects we have passed, and their relation to the objects still before us, both in regard to *time* and *distance*.

What but *time*—the "definite time" of the Advent, drew the line of separation between those that were "looking for" Christ, and the world! It was this alone that "caused us to be known and hated of all men." It was this that discovered where the hallowed fires of love for Christ's appearing, were burning in the soul, and where its affections still clung to a polluted world. Preaching *the time* was the dissecting knife that sundered every cord of unhallowed union with sin, *and discovered* before all men the difference between "Christ and Belial."

As we drew nearer and nearer the expected *time* of the Advent, the line of separation between the world and believers grew wider, and still wider; and why! Because a principle laid down in the word of God, viz. that the time of the Advent was so taught that it would not come on God's people "unawares," began more clearly to develope itself the nearer we came to our journey's end. At this point in our path, all manner of evil was spoken falsely against us. As Bro. Storrs once publicly remarked in this City, that it was by no means one of the smallest evidences that this work was of God, to see all classes of the ungodly—even the most degraded drunkards, perfectly agreeing with high salaried Priests among our opposers, in the exposition of the text, "But of that day and hour knoweth no man."

At the termination of the cry at midnight, last October, the separation between those looking for Christ, and the world, had reached its greatest extent.

As a body, we were "crucified to the world, and the world unto us;" *we were as free from* all interchange of friendly religious feeling with them—being spurned *from their fellowship, friendship*, and even their houses, as though we were "dead"; while we had *performed* our last duty toward *them*, and urged our last warning, and then took *our leave forever*. And now, where has God made provision for our union again with the world? Where can the breach between us and them be safely narrowed?

Can you now meet the churches that so lately opposed and persecuted, on common ground, that "the Lord is near!" And what has softened down their haughty language and persecuting tone!

I will tell you my opinion: You have abandoned a principle of which God is the author—that the *definite time* of the Saviour's Advent is taught, and enjoined upon all that can "read" to "understand."

We might more safely deny our existence than that God has led us in the path we have trave'd under the proclamation of the *time* of the Advent. To abandon *time*, would be to demolish the wall of separation God has fixed between his people *and the world*. We *can not* abandon the teachings of the past on this subject any more than Israel could blot out the cloud that hid them from the Egyptians.

To cleave to these truths, is to KNOW our redemption nigh—to abandon them, is to deny the words of God contained in our text.

To cleave to them, is to know that we have had a proclamation of liberty that will be carried into effect the coming Jewish year. O how many ten thousand influences now combine to turn aside the *just* from his path! In this "little while" of "patience" it is said, "the just shall live BY FAITH," especially so in this "little while," for it is a time when human sympathies will all be dried, and tears will almost cease to fall—a time when "a man's foes shall be they of his own house."

We need now, as ever, an appropriative faith, that embraces Christ *where he is*, and realizes our present relation to Him, each other, and the world.

No doubting now! Admit, *in view of the evidences* with which God has surrounded us, that *years may pass before* Christ will come, and in spite of all your efforts, you will calculate for those coming *years*.

O do you wish, do you long, with God's groaning *Israel, to see* a "*perfect day*"! follow the increasing light of God's word, and it will speedily burst upon thy soul with all *its glory*.

But if you are indifferent, and do not regard "the path of the just" as one that "shines more and more," it is to be feared you will be found like those in the days of Noah, who "*knew not*" till "the flood came and took them all away."

"*Surely the Lord God will do nothing, but he* revealeth his secret unto his servants the prophets."—Amos 3: 7.

Letters and Receipts,

For the five days ending the 29th ult.

A. Hemmingway, P. M., for W. G. Ruggles, and James M. Corwin, each .50; F. Bancroft, P. M., (You speak of S. W. Eaton having sent money; *None has been received.*) "Mary"; S. Burrett, P. M., for Alvan Ward, Joshua Burgess, Betsey C. Bancroft, and Mary Blodget, each .25; D. Bartholomew; J. D. Wesson, P. M., for G. S. Miles, 2.00; J. B. Cook; T. J. McLain, P. M. for J. B. Cook, 2.00; G. H. Griswold, P. M.; J. V. Himes; T. L. Tullock; C. Hastings, P. M., for A. H. Brick, 1.00; Sanford Perry, P. M., for B. M. Bryan and Francis Bryan, 5.00; L. Bennet, P. M., for Geo. Ford and John Cochran, each 1.00,—for John D. Botsford, Jane Huston, L. D. Mansfield, and Wm. Hocking, each .50; G. W. Cherry, P. M., for Jonathan Kelley, and S. G. Strong, each .50.

CORRECTION.—In our last No., M. L. Lewis, was credited only $2.00; it should have been 4.00 that was the amount rec'd.

ACKNOWLEDGMENTS, in the paper are considered receipts.

THE DAY-STAR.

E. JACOBS, Editor & Publisher, | "WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. i. 19. | C. CLARK, Printer.

VOLUME 5. CINCINNATI, TUESDAY, APRIL 8, 1845. NUMBER 8.

THE DAY-STAR

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All communications for publication—on the business of the paper, or orders for books, and publications, should be addressed POST PAID to E. JACOBS, CINCINNATI, O.

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.

Letter from Bro. Johnson.

Near Bayou Sara, La., March 7, 1845.

DEAR BRO. JACOBS:—

I have often thought of writing to you, but being in a place where there is but little to interest those of our belief, I have deferred until now.

When I arrived at Bayou Sara, it being night, & my children living at some distance, I was under the necessity of staying there over night, and very fortunate for me, as I was somewhat lonesome, I put up at a house where I found brother Warner, from Akron, Ohio, accompanied by his wife and her sister, who were all looking for the Coming One. We very soon found that we all spake the same language. It was very comforting to me, as I had been on the boat for 8 days, with but little company but my Bible, &c., and my health was quite poor. Bro. Warner had been merchandizing, as I understand, for several years, but his health had been poor for some 2 or 3 years, and he had come here on account of his health. I think he exerts some influence with them for good; but his health being poor, and not having books, &c., he could not do much. I lent him my vols. of the Cry, Eastern and Western, and gave him some books and papers to read, and some to distribute. I have seen him several times, as I have been passing through Bayou Sara where he is staying. He is still firm, and trying to do what he can.

I found all my children well, and willing to read, but like many others, hard "to believe all that the Prophets and apostles had spoken concerning Jesus Christ." However, I can but hope some of them will find mercy.

Many have regretted very much that you could not have come this way, they thought you would have been gladly received, and found houses to preach in, and people anxious to hear; but they are not acquainted with all hearts, and have not experienced what many have; however, the people are more independent here, than in many places, and are governed more by their own opinion.

I understood that a man had preached in the neighborhood, some few weeks since, by the name of Robart or Hobard, which they strongly suspected of being tinctured with Millerism, (as they call it,) and the preacher of the place, I understood was afraid of him; however he said he knew nothing about the time, it might come soon, or it might not, but it was necessary to be ready, as we did not know the time; but like most others, they are not *ready*. The one referred to was a Baptist preacher.

I have visited some of my old acquaintances, they appear willing to talk about the end. I called on Col. Bryant the other day, after supper, in conversation, he had occasion to speak of Mr. Miller, and the doctrine he advocates. I asked him if he understood what Mr. Miller believed, he said he did not know much, only what he had read in papers from the East, they said he had found himself mistaken, and had given it all up, as the end of the world had not come when he said it would. I then gave him a candid statement of facts; well, said he, no one can find fault with that. I wish said he, I knew two things, that it would come as Mr. M. believes, and I was ready for it. He was anxious to read on the subject, and as I had taken my books and papers along, we commenced, and compared the Word and the Advent doctrine, it was all in harmony with the Bible, and the doctrine he had always believed, much of it. He had supposed the world was to be converted, but he saw the passages that were taken to prove the doctrine was not fairly quoted, only taking part of the passage. The return of the Jews, he had always supposed to be a Bible doctrine also, but saw it wanted proof, we pursued it two days, reading, singing, &c., his lady accompanying us, (she was some few years since from Rhode Island, having come here as a teacher in one of the Seminaries. I was not acquainted with her, my friend having lost his wife, one of the excellent of the earth, and married again since I had seen him). I spent the time very agreeably and I hope not without profit to myself and others.

Mr. F. B., a brother of the Colonel's, called in with his lady and requested me to go home with them, I had called on them as I was passing two days before, but stayed but a few minutes, and did not say any thing, only to renew our old acquaintance and enquire of their health &c. But as they found us engaged in reading, talking, &c., we were prepared at once to go into an investigation of it, and to see if it agreed with the Word. We had a very agreeable time, as far as I am able to judge. We read, and talked, and sung, and prayed, &c. I can but hope we were made the better thereby. It appeared to be a very welcome doctrine to Mr. B. and his lady. Both families are worthy members of the Baptist church. They all being singers, they learned many of the tunes we sing, and wrote off the notes and words, as I had but one book, which they regretted very much; and also that some good lecturer could not come this way, as they all were very anxious to hear on the subject. I spent four days there, as it was raining, and they were unwilling for me to leave. They all gave me very pressing invitations, to visit them again, and wanted me to visit several of their acquaintances, who they said were very pious, and they thought the doctrine would *suit them*. One was a Baptist preacher, who once preached for them, and used to preach much as the Adventists do. I left them books, papers, and tracts, with a promise to visit them again, if I could, and their promise to read and circulate the papers, &c., as much as they could: But I fear they will not have as much time, as should be devoted to this all absorbing subject, as they are planters and are very busy at this time of the year to insure a crop; but, they are not so closely wedded to this world, as many, and I can but hope, they will find time to search the scriptures, to see if these things are so.

When I returned, I came through Jackson, La., where the Louisania Colleges are, and where Mr. Shannon, of Harrodsburgh, Ky., was President of that institution.—Some of his followers believe in the doctrine. I left some books and papers there and intend visiting them again. There is a free colored woman there, who is one of Mr. Shannon's followers, who lived near my children, when they lived there, and my daughter took pains to send her the papers, that I sent her after having read them. She is a full believer in the doctrine, and I believe a consistent Christian. She has property, and lives very comfortably; they were not aware of Mr. Shannon, having been so favorable to the doctrine.

My children do not oppose the doctrine, they have come to all but the *time* by the reading the papers I have sent them, as they see it agrees with the Word. I think they are more serious and they search the Scriptures daily, some of them, to see if these things are so, and I think they feel a duty and responsibility they did not before, and I earnestly hope they will be benefitted by it.

I have read the papers as they have been sent to J. K. D., Bayou Sara, & J. B. J., Waterloo P. O., Point Coupe, La., which was quite a comfort to me, and I wait with anxiety for every number.

It seems to me that we may look for the glory to be revealed this spring, and I hope I am sufficiently informed on the subject to come to proper conclusions. I cannot preach, but I can point to the word of God, and read the lectures and views of my brethren and show their harmony, which is convincing to an unprejudiced mind.

Yours, sincerely,
THO'S. JOHNSON.

Letter from Bro. Bartholomew.

Aurora, Ind., March 22, 1845.

MY DEAR BRO. JACOBS:—

I take my pen with a sincere desire of heart to communicate in the columns of your most interesting little sheet, something, although it may be in weak and broken sentences, that may prove a source of some little comfort, or encouragement, to some few of God's dear afflicted children, scattered through this wide wilderness of darkness, sorrow and sin, who are still looking for the blessed hope, and glorious appearing, and are still searching what, or what manner of time, the Spirit of Christ that is in them, did signify, &c.

The Jewish year, big with important events has now passed off, and is numbered in the annals of the past. The countless seals of condemnation and fiery indignation, which ungodly sinners, and nominal professors, may have brought upon themselves, by their obstinate rebellion, and profane scoffings at the word of God, and salutary effects that have been produced on the minds of multiplied thousands, by the faithful proclamation of the Gospel of the new and everlasting Kingdom, which will soon be established in the earth. The cry of the 10th day of the 7th month, or probably the antitype of the Jubilee Trumpet, will not be realized, until eternity shall unfold all its important vast realities.

At the commencement of the past year, our little band at Aurora, felt constrained, for conscience' sake, to separate and withdraw their connexion with the M. E. C. and take the word of God as the man of their counsel—the perfect law of liberty, as their discipline and only rule of life; since which time, we have been looking therein, and praying, that we may not be forgetful hearers, but doers of the word, that we might be blessed in the deed. This course has succeeded thus far to admiration; we have had perfect peace and Christian fellowship, and have enjoyed the blessing of the Lord in the unity of the Spirit, while there was, and still is, in the church envying and strife: But with this, we have no part nor lot. Here we stand, as it were on the last inch of time, ready to adopt the language of the poet, while we tune our harps and sing,

"Here we'll raise our Ebenezer,
Hither by thy help we've come;
And we hope, by thy good pleasure,
Safely to arrive at home."

All boasting is excluded, while we paraphrase a little on the language used in a prayer of an old servant of the church in this place, one year this day, and we think we feel thankful to the good Lord, that we are permitted to stand on the last crumbling sands, of his, and other's predictions, of the dispersion, back-sliding, creeping back into the church, infidelity, burning of Bibles, and sale of Millerites dog-cheap in Aurora. These predictions have all failed, none of these calamities have befallen us, and I should judge from the general expression of our little band at a late meeting, and the signs of the times, that the heavens and earth that now are, will pass away, and the King of glory establish his new and everlasting Kingdom in the new earth, before any of these events transpire. We feel that while we put our trust in the Lord, and walk by the same rule, and

mind the same thing, we have no reason to fear what man can say, or do unto us. We stand here in the main as we have stood for the past year, on indefinite time, but full in the faith, that when the 2300 days, of Daniel, from the going forth of the decree, &c., the times of the Gentiles, and the same period in Rev. 12: 6, of one thousand two hundred and three score days, are fulfilled, then will the King of Zion in all his glory, with all his holy angels, personally appear upon the throne of his Father David, and then will commence the millenial reign, between the first and second resurrection. And surely, we are not prepared to say, that all the prophetic periods will not have expired at the commencement of the present Jewish year. If so, are we ready to say, Amen, even so, come Lord Jesus. And if our dear brethren, Jacobs, Miller, and others, who by close application to the unerring word of life, have daily trimmed their lamps, and replenished them with oil, should stand on definite time, and be able to see a little farther in the misty way than we, whose lamps perhaps for want of due diligence, by trimming, &c., may have become somewhat feeble and flickering, let us not judge them, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. Our minds have been somewhat afflicted, while we have read the conflicting views of some of our dear brethren, in reference to different points in theory. Yet we are pleased to see, a perfect agreement, in all the fundamental principles, of the blessed doctrine of the speedy, personal advent of the King of glory.

When our ears was saluted with the loud proclamation of His appearing, on the 10th day of the 7th month, our hearts were somewhat elated, although our faith was in a manner wavering, as to the certainty of all those great events transpiring at that particular time, which many so confidently expected. Yet the arguments, and types adduced, to favor that position, appeared so very plausible, that we could not altogether reject them. We were much pleased and encouraged by the beautiful figure, and lucid representation of the flat rock, lying a little to leeward. We at once formed a resolution to cut loose and sail directly to the rock. At this time we were lying in the broad bay of Uncertainty, hard by the coast Worldly-mindedness, in the little boat, Indefinite Time, with our sails trimmed, our hatches partly closed: But before we could obtain a clearance, we had two solemn injunctions to obey, one of which we had already complied with.—This was found in our chart, marked Rev. 18: 4.—This however was attended with some little difficulty, as there was some small cords that was hard to sever. When this was done, before we was beyond hailing distance, a little fellow of sandy complexion, from the land of strife, and popularity, bearing the high sounding title of Right Reverend, came to us in a little boat Presumption, with a long but somewhat shattered tow-line, marked in big capitals, M. E. C. This line was made fast to a high post marked Episcopacy, in the land from which he came.—With this he proposed to take us back to the post. But we being as he might have supposed, somewhat deluded, and incorrigible, he made use of his crook, an instrument he held in his hand, which he marked misrepresentation, and so managed, as to pull two or three of our crew overboard. The other injunction stands recorded on another page—the record is in John 2: 15. We had long since seen this, and had been striving with too little effort, for a full compliance, but found some little cords that still drew our little boat to land. When these were severed, we soon found our sails filled with a pleasant breeze, and we put to sea in company with three other gallant little ships, whose sign was, Faith, Hope, Charity, the last of which is much the largest. These three were so united, that to separate one, would render the others altogether useless. We were kindly invited by the proprietor, to come on board, and claim them as our own, as a free gift. Although, we had not by any act of ours, merited this unspeakable favor, yet we were quite willing and happy to accept the kind invitation, as the sea was somewhat boisterous, and some appearances of a squall, at no great distance at windward, in the direction of the high post. We could not but be somewhat suspicious of the perfect safety of our little boat. The others were insured, and declared by good authority, even Paul, 1800 years since, I Cor. 13: to be altogether sea-worthy, perfectly dry, no dreadful leaks, and not one stick of timber, or any of her materials marked spurious, well supplied with fresh provision and new wine: And in short, we had a most delightful passage, (still having our little boat in tow,) to the rock, where we made all fast. Our little boat has stood some severe surges, and for aught we know may yet be lost. We had not been long on the rock, until we discovered the inscription spoken of by some who first landed, whose voices in thunder-tones, had reverberated from city to city, from hamlet to hamlet, o'er hill and dale, and proved effectual in arousing many of the slumbering virgins. But by reading perhaps too hastily, they gave it, we think a wrong pronunciation, and took an unnecessary alarm, and fled rather precipitately. We hope however in their cruising, they will again haul too, and once more deliberately examine this inscription. Be assured dear brethren the same great unerring light, still hangs suspended directly over this rock, and its light is increasing, and will shine brighter and brighter, unto the perfect day, as a lamp to our feet, and a light to our path. If we are wrong in spelling or pronunciation we wish to be corrected; we have examined it over, and over, and pronounce it, PREPARATION. You see then, that we agree in the beginning and end, we only differ in the spelling of the middle syllables. But in reference to this, and all other difference in theory, let us all pray with the true spirit of Abraham in the case of Lot. Let there be no strife, I pray you, between me and thee, or between my herdsmen and thy herdsmen, for we be brethren. And finally brethren, let us gird up the loins of our minds, and watch unto prayer, that when the splendid steamer shall arrive, even if we should not be able with all our lights combined, to discover her before she nears the point, until she touches upon the rock, we may be found standing firm and fixed, ready to jump on board, with our beautiful little ship Charity, and then our little boat, Indefinite Time, will disappear, and faith be lost in sight, and hope in full fruition die. That such may be our happy lot is the prayer of your unworthy brother,

Still looking for the blessed hope,

D. BARTHOLOMEW.

Letter from Bro. Willard.

Oswego, Kosciusko Co., Ind., Feb. 27, 1845.

DEAR BRO. JACOBS:—

I have been thinking for some time that duty demanded that I should contribute something for the support of your excellent paper, which has been so liberally diffused through the land, and made the medium of citing thousands to the precious truths of the Bible, which have been so much hood-winked and covered up by human tradition, that few have apprehended the true and legitimate meaning of some of the greatest, and all important doctrines of both the Old and New Testaments.

I confess my own mind has undergone a very considerable change within a few years relative to not only the Prophecies, but also portions of the New Testament. According to the exposition of our Advent Brethren, many passages which before were sealed up to me, are now unlocked and made accessible to common minds. Sometimes I think that human learning has had too much to do with the interpretation of God's word. We feel at any rate, that commentators have instituted dogmas unwarranted, and at variance with the literal reading of the word, and many have been led into darkness by following blind guides.

The subject of the speedy coming of our Blessed Lord is a topic which above all others seems to interest the people of God most. Many of our dear brethren here, begin to look upon it, as the all-absorbing subject. They are going step by step to search diligently if these things are so.

The greater portion of the Baptist church in this place, are something like King Agrippa, almost persuaded. A few are fully confirmed in the blessed hope. Bro. J. B. Cook has been with us some days, and his preaching has been to some of us, like cold water to a thirsty soul. The Baptist church at this place have called Bro's. Barnes and Chaplin, to serve them half the time each alternately, and thus far have got along comfortably together, though in principle and preaching they differ on the subject of the everlasting Kingdom, second Advent, &c. Bro. C. refuses to serve the church as Pastor any longer,—preferring to occupy among the hedges and highways and preach to them the *Kingdom*. I think it altogether likely that those who are grounded in the truths of the second coming, will go by themselves, as they cannot be longer fed by the old mode of preaching half of the truth, and overlooking the better half. I have felt that it is high time to take sides, and I am persuaded that the Advent brethren are right, having on their side the everlasting truths of the Gospel of Christ, and I only regret that I halted in doubt so long; but like thousands of others, I did not think it of sufficient importance to investigate the subject; but when the numerous evidences were brought forward from Holy writ, testifying that probationary time was near to its end, and that the everlasting Kingdom was to be set up at the second Advent of Messiah, and that the destiny of all men would then be irrevocably fixed, it seemed high time to examine whether I had oil for my lamp.

For sometime I felt it somewhat of a cross to leave my dear brethren with whom I had been so long associated; but when I reflected that "whosoever loveth father or mother, more than me is not worthy of me," I could no longer hesitate in my decision. Now, dear Brother, I hope I have come to this, that nothing must deter me from following on to know the Lord, and to be guided by the light already given me, trusting that he will give light and grace according to my day.

Please accept the enclosed pittance, and as time may be prolonged I shall expect to be an auxiliary in support of your paper.

In haste, yours in the blessed hope,

A. WILLARD.

Letter from Bro. Goll.

New York, March 27, 1845.

DEAR BRO. JACOBS:—

I send you enclosed, $5.00, as a pledge of my regard for the cause you are engaged in, and to assist you in fighting the good fight of faith. I take great pleasure in reading your sheet, for it is truly "meat in due season". Especially at this time of trial and peril. My wife is strong also in the faith of soon seeing Jesus, "King of kings and Lord of lords," come and take to himself his great power and reign, when all the powers of darkness, death and sin, will be forever dispersed, and righteousness will run down as a mighty stream. All glory to God and the Lamb!!

I bid you, dear Bro. God speed,

JOHN J. GOLL.

Letter from Brother Oaks, P. M.

ROSENDOM, N. Y. MARCH 7th 1845.

DEAR BRO. JACOBS:—Please send to this office two copies of the "Day Star" to cheer our fainting minds.

It is one year last January since we received the Eastern "Midnight Cry." It was when it was sent *gratis* to every Post Master in the United States. We owe our thanks through that medium for the light we have received upon the truths of the Bible. O, Bless the Lord! we can now read and understand His word. Under the teaching of the day, the Bible is all spiritualised away—the hope of the Resurrection is destroyed, for the texts that prove it are all said to be fulfilled.

There is a band of brethren and sisters here that are looking for the Master. We had glorious meetings last fall, my house used to be filled; but now the cause seems to languish. Our Eastern papers do not give us the light upon the scriptures that they once did. It seems that they will not come into the light that God is opening before us, and those that would come in, they hinder.

Bro. Smith, of Cherry Valley, gave me one of your papers and requested me to send for it. I thought myself unable to do so, as I take five eastern paper; but after reading yours I could not help sending.

Yours, in haste W. D. OAKS.

Letter from Bro. Maull.

Cincinnati, March 23, 1845.

DEAR BRO. JACOBS:—

I take my pen to address a few lines to you: May God guide my pen while I attempt to write.

The awful and solemn period of the world's history that we are in, presses heavily upon my mind: And can it be that we have come to that place in the prophetic word, where "he that is filthy" or "righteous" are so to remain? That there will be such a time as this I am satisfied from the following portions of the blessed word, viz.: Rev. 22: 11, also in ch. 7: 14, of the same book, and in Dan. 12: 11. Has that time come? Is the important question to be solved. This question at this time assumes the present form:—We are either to admit this is the case,—that our work with the nominal church and world is done: Or that the proclamation of the 7th month, the "cry" made at "midnight" in the parable of the ten virgins has never been—that we have never been waked up, and are yet slumbering and sleeping in the *tarrying* of the vision. This, treacherous as is my memory, I cannot admit. To ascribe the work of the seventh month to the "devil," or "mere human influence" I dare not do: Therefore with trembling I take the position that we are in the "little while" of "patience" and "watching" that will soon terminate in the appearing of the blessed Jesus. We really have need of *patience*. I am glad in my soul that our blessed Lord has watchmen still that fearlessly give the *time*, and that they answer each other with cheerful tone "The morning cometh"!! Glory be to God!

How appropriate the name of the paper published by Bros. Pearson's—the "Hope of Israel." Abandon the position these brethren have taken, and, to me, it appears there is no "hope" for "Israel:" And Brethren Snow and Matthias' "Jubilee Standard"! O how much we needed a standard at this time, when a brother can call active living *faith*, that has had scarce a parallel since Abraham's day—"*delusion*"; and that, *that* God worked by in *waking up a guilty world* (that is, definite time) "*our folly.*"

The "Day Star"!—may God grant this may shine brighter yet, and cheer the little flock until our Father gives us the Kingdom.

Yours, till Jesus comes,

WM. H. MAULL.

Letter from Sister Willard.

Oswego, Ind. March 19, 1845.

DEAR BRO. JACOBS:—

In looking over our late papers, both Eastern and Western, the impression comes over me irresistibly, that it is esteemed by some at least, a *light* thing to interpret the word of God.

It appears to me that an individual asking the solemn question, "Why has the Lord not yet come"? stands in a similar position to Moses when he said, "I will now turn aside, and see this great sight, why the bush is not *burnt*." "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place where on thou standest is holy ground."

I believe it was right for Moses to "turn aside to consider this great sight," but the Lord showed him *how* to consider it. So I think it *right* to turn from all *earthly* pursuits, to look into the matter of the Lord's coming. But *O!* if there is a subject to be approached with *solemnity, surely* it is *this.*

I have a desire to send you my views of the word of God, in respect to our present position. For two years I have been considering this subject and I would now "hide" my face, like Moses, with fear, lest I offend God, while I am on such "holy ground."

I think the parable of the ten virgins has been literally fulfilled since the commencement of the year '43. Then there was a going "out" to "meet the Bridegroom," such as was never known before. Then I think Matt. 24: 42, was acted upon, "Watch therefore; for ye know not what hour your your Lord doth come." This state of things continued, heightening in interest, until the 21st of March '44, which I think, terminated the *first* or evening watch, brought out by Bro. Miller. Dear man—the Lord *will* reward him for his faithfulness. Then followed the tarrying, slumbering and sleeping time, down to the 6th verse, when there was a cry made, "Behold the Bridegroom cometh," on the 10th day of the 7th month, "Go ye out to meet him." This I think answered to the midnight watch; which I believe was brought out by Bro. Snow. This brought us to the 23d of October '44. During the trimming of the "lamps" following this last proclamation, we came on down to the 24th day of the 9th month, which Bro. Jacobs ably "considered," which I think answered to the third watch, or cock-crowing. This brought us to the 2d day of Jan. '45. Since which time I have heard the asking for "oil," and the "Not so," replied. And dear friends, what sweet sound is that brought to our ears by Bro. Gross concerning about the 20th of April? I do believe it is the termination of the morning watch, which will bring *Glory! Glory!* everlasting to those who are "ready." This gives time for the 6 words yet remaining of the parable to be fulfilled: "*And when they went to buy*, the Bridegroom came; and they that were ready, went in with him to the marriage; and the door was shut."

I close by asking the Divine benediction upon my dear brethren and sisters scattered abroad, who are "looking for that *blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ."

"The Lord bless thee, and keep thee;"

"The Lord make his face shine upon thee, and be gracious unto thee;"

"The Lord lift up his countenance upon thee, and give thee *peace:*"

ELIZABETH S. WILLARD.

Letter from Bro. Miller.

Low Hampton, March 20, 1845.

TO THE SECOND ADVENT BRETHREN.

Many of you have enquired, Where is Bro. Miller? and, What are his views now? I first thank you, my brethren, for your solicitude for me, and now permit me to give you my settled and firm conviction of our present position.

In reviewing my former convictions of the truth of God's word, I am not in the least shaken. I have still the same unwavering confidence in its inspiration and truth, as ever. As it respects the way, or rules, by which we are to get a true understanding of the same, and a knowledge of its doctrine, precepts, and promises, I have in no case yet detected an error. As it respects the prophecies, and the mode we have used to understand their fulfillment, I am not yet prepared to give up my confidence in. Where in then, say you, is there any difficulty? I answer. *Time* has shown us there is a wrong some where, and now we are under obligation, say our opposers, to correct that wrong, or give up the whole ground, and go back to them. I know of no stronger obligation for us to correct a wrong if we have one, than they are under to correct us if they can, and I am absolutely certain that they have shown no better light, and in many cases not near as good, as we have, especially on prophetic chronology.

If I was obliged to give up the mode which Protestant commentators have formerly adopted, and follow Stewart, or Chase, or any which I have seen of modern writers who have opposed our views, I must give up my Bible as a weak, silly, inefficient revelation, of so little consequence to us, that it would lose its whole value to me. But they cannot be true. What then, say you, is the wrong? I will answer you according to the best light I now have. And I hope to humble myself in such a manner as to receive more or better light if God or any of you should give me such.

I cannot see as we were wrong in the chronology. That the prophetic numbers did close in 1844, I can have but little doubt. What then was there worthy of note that could be said to answer to the ending of the periods under these numbers so emphatically describing the end? I answer. The first thing I will notice is, "The hour of his Judgment is come." I ask, is there any thing in the scriptures to show that the hour has not come, or in our present position to show, that God is not now in his last Judicial character deciding the cases of all the righteous, so that Christ (speaking after the manner of men) will know whom to collect at his coming, or the angels may know whom to gather, when they are sent to gather together the elect, whom God has in this hour of his Judgment justified? Rom. 8: 33. We cannot be present until we are collected, and we must be justified, and our names all registered in the Lamb's book of Life, and the books be opened before we can be well examined by the angels. And what is the order of the Judgment? Deut. 7: 9–11; Rev. 20: 4, 5, 11, 12. First, the throne, and him that sat on it, called the Ancient of days. Thousands thousands ministered unto him, and ten thousand times ten thousand stood before him. The Judgment must set, and the books be opened, Then the great whore must be judged, and then will appear the Son of Man in the clouds of heaven, when the saints will be raised, the living changed, and both caught up to meet Lord in the air. The earth cleansed by fire, the wicked and all the works of man burned up. The kingdom of the saints given to the Son of Man under the whole heaven, and he is to reign for ever and ever. This is the order as given by the Prophets and Apostles, and in their very language. I know of no rule to change the order of these events, any more than the words, and to do either would in my opinion be the highest kind of sacrilege we could commit. I have believed that the throne set in heaven would be the first thing which mortals on earth would see, and would be the sign of the approach of the Son of Man, the sight of which would cause all the tribes of the earth to mourn, and produce the cry to the rocks and mountains to fall upon them, and hide them from the face of him that sitteth on the throne. This would be a sign no mortal would or could mistake, and would produce the effect spoken of by the Saviour, as worded by Matth. 24: 30. Yet I am not positive, that man in his mortal state, while he tabernacles in corruptible flesh will be able to see this glory and live. It also seems by John's description of this event, Rev. 19: 1, 2, 11, that the scene of the Judgment begins in heaven, and the first thing mortals on earth will see, will be the messenger of God, Rev. 20: 1, who is Jesus Christ, descending from God, to execute the Judgment written in heaven, and fulfill the decrees and promises made in heaven by him who sitteth on the great white throne. See Rev. 2: 4–7, and 11: 4–6; Hab 2: 20; Zech. 2: 8–13. "*After the glory hath he sent me unto the nations which spoiled you.*" If this is true, who can say God is not already justifying his Sanctuary, and will yet justify us in preaching the time?

I am yet on the rock of presumption, as Bro. Storrs calls it, and I can not honestly get off. To jump into every boat that comes along and call each of them truth, and then delusion, How shall I ever know I am in the truth? I think I can see two great leaks in Bro. S.'s boat Truth, and I hope he will find it out, before it dashes on the breakers of the world's applause, or swamps on the quicksands of unbelief. One of these will be the end of his voyage if he continues in his present perilous position. I am on the rock yet. I know my Captain will not fail. True I expected the Steamer the same time it started from the heavenly port, herein I might have been a little careless in not discovering the exact time it would take to arrive at the rock. Therefore, I must *wait*, and have *patience*. I did not go on to the rock for a few days only, and then to jump on to the first boat that come along, especially one where I found all the scoffers and worldlings. No, no; I believe God will justify our times yet; I may not be able to tell *how*, but that is no reason why I should give up my faith. Could Abraham tell how he was going to receive Isaac as from the dead, until the event declared it? Certainly not. I expected Christ on the tenth day of the seventh month, and looked for him. Was that presumption? We are commanded to watch and look, and why not on that day as well as any other? If we are right in believing in experimental religion, I am sure I never experienced a more holy and benificent effect in my life than then. And one thing I do know, if the Advent brethren were ever blessed they were then. Surely this does not look like presumption, any more than Abraham offering his son, or

Jonah preaching forty days. I will acknowledge, to believe without evidence would be presumption, or to say "if it did not come then it could not come under fifty years." Such views and expressions I have no fellowship for, these and the like, are out of our own hearts, and come under the text, Deut. 18: 20–22. But who can honestly say, we had no evidence that he might come then? The evidence that Bro. S. admits, that he is near even at the door, is enough for my purpose. And I am thankful to God that I was on the rock then, and I hope to remain strong in faith, making no compromise with the flesh, or despisers of our hope. I have no guilt in proclaiming time, for the time is by God revealed, and wherever the mistake may be it is not in my power to rectify it, I must leave that with God. I am then waiting patiently for God to reveal the mystery of *time* or 1843 and the movement of the 7th month. I deny that either of those times was a lie. See Webster's definition of a Lie. We can only be mistaken in the precise time, the facts will prove the truth yet.

I am as ever, yours,

WM. MILLER.

The following letter is from an old friend and neighbor—the man who was so "extensively killed by the newspapers" after (as was falsely stated) he had thrown open his store last October, and invited the citizens to come in and help themselves.

New York, March 26, 1845.

DEAR BRO. JACOBS:—

I received your heavenly messenger [The Day Star] this morning: It was read with interest, particularly your "letter to Bro. Storrs." We intend to have it published this week in "The Jubilee Standard" and send it through the length and breadth of the land.

Bro. Snow is with us—his labors are attended with mighty power. We have blessed times since we separated from the *opposite side*. The Lord has been with us. We have a comfortable place of worship in the Medical College in Crosby street, where the Lord has directed us in great mercy. Bro. Snow left us on Saturday for Philadelphia, to comfort the dear brethren in that place:—We have sent with him our prayers that the Lord may bless his labors in clearing away the rubbish that has been scattered among them.

We are all alive for the Kingdom; Praise the Lord! The course you have taken in regard to the Advent cause, is very much approved of by all the dear brethren who still remain on "the rock." It has much contributed to strengthen "the flock of the slaughter," Praise the Lord! May the Lord bless you!—this is the prayer of all the little ones here, who love the truth.

I am the unworthiest, happiest man in the world: "O praise the Lord for he is good, for his mercy endureth for ever." "Praise ye the Lord"!

My wife is with me in the blessed hope of soon seeing our lovely Lord and Saviour. We unite in sending our love to yourself and family.

I send three dollars as a witness between me and thee, that we will "fight the good fight of faith, and lay hold on Eternal Life." Amen.

ABRAHAM RICKER.

THE DAY-STAR.

CINCINNATI, TUESDAY, APRIL 8, 1845.

☞ Bro. F. G. Brown, has an interesting letter in the last number of the "Hope of Israel" in which he acknowledges his recent article on indefinite time, to have been "premature."

☞ "Bro. Jacobs will please send 20 copies of the *Day Star*; for which we will either exchange or forward the money."

The Jubilee Standard.

The desired number will be forwarded, and you can send the same number of the "Standard" in "exchange."

GOSPEL HERALD.

"We concluded sometime since to say" nothing more in reply to the false and malicious statements constantly thrown out by the professedly religious press against that class of people that are "waiting for" the Lord Jesus Christ "from Heaven"; But there is an article in the so called "Gospel Herald" of March 1st, from which we think an instructive lesson may be gathered: We therefore give it a passing notice. It is on page 172, headed, "The Second Adventists." Here is one paragraph.

"In Cincinnati, on the 22d of December last, Mr. Jacobs said that Jesus Christ was that day within forty-five miles of the earth, which was just above the atmosphere, but could not be seen on account of its density; that he was then judging the world, and would soon be on the earth to execute it, and many others, presenting to the world the vagaries of a distempered brain."

This is so much nearer the *truth* than we ever knew Elder Walters to come before, while treating this subject, that were it not for the misstatements he has published in connexion, it might be recorded as evidence of returning sanity. Nevertheless, "Mr. Jacobs said" no such thing as is here charged against him. He did, however, present evidence from scripture that the Judgment must sit before Christ would personally appear "to execute" it—That his throne, when "prepared for Judgment," would be upon the "circle of the heavens," which was also shown from scripture to be at the extremity of our atmosphere. Further evidence was presented to show that the Judgment might now be in session. So you see the "Herald" man, has had something to make his story out of, and he has made it out much better than he generally does; but had he been an honest man, he would have given "Mr. Jacobs'" views on the above subject, and the texts he quoted to sustain those views, as they were published in the "W. M. Cry," vol. 4, No. 5; but this would not have answered his purpose—His *argument* would not then have been *clear*, establishing the fact that Mr. J— had "a distempered brain:" But now all is plain; his "brain" in the Elder's view, must certainly be "distempered" because he has differed so much from him, as to point to chapter and verse, for the evidence of his statements.

After presenting a long list of charges against Adventists, such as "causing divisions in churches"—"calling upon all to come out of Babylon"—"dethroning reason"—"sending scores to the lunatic asylum"—"adding to the almshouses," &c., the Elder adds, "But some one will say that we only make assertions and prove nothing." This was well put in, and shows that he is a man of a regular train of thought, as this is the first idea that would naturally enter into the mind of a man that had only "made assertions and proved nothing." He proceeds, "We answer, it is no use to presenting scriptural arguments, or rational reasoning." This shows that there is no reform in Elder Walters—he has always been of the same opinion, as all his writings against Advent believers abundantly prove. It is probable he became satisfied that the position he occupies, viz., that "scriptural argument and rational reasoning" are of "no use," when a good brother in this city proved to him that the "Kingdom of God" was still future, upon which he went to the house of another brother in somewhat of a passion and declared that he had been "grossly insulted."

No intelligent person can ever be made to believe that Elder Walters is capable of "designedly" telling the truth about Advent believers, until he gives his readers some proof of the following "assertions."

"They have been written down, and all their arguments answered a thousand times; they have been driven from the forum of debate with shame and confusion of face; they have been confounded publicly and privately."

If such "scriptural argument and rational reasoning" as is contained in this article of his, has done the work, he might have added "ten thousand *times*," instead of "one thousand," and it would all have been true.

Immediately following the last quoted paragraph is the following: "*The whole word has decided against them*" Here is a more "scriptural argument," and more *truth*, than we supposed Elder Walters capable of telling about us. We "confess" that it is true. Let the reader examine the following texts, and see if the Elder could have given any better evidence that second Advent believers are the chosen people of God: Rom. 12: 2; 1 Cor. 1: 20, 21; 2: 6; 3: 19; Eph. 2: 2, 6: 12; John 8: 23; 14: 30; 3: 19; 16: 33; 1 John 2: 15; John 1: 10; 7: 7; 14: 17; 21, 22; 15: 18, 19. The "whole world" therefore, can not decide against "its own," which is proof that this people are "chosen out of the world." This is a "scriptural argument," but it can not be safely credited to any "design" in the Elder to make it such. The article closes as follows:

"We present the following letter from brother Storrs, one of their principle men, to show that some of them are returning to their senses and feel disposed to escape from the tottering, falling fabric of one of the most daring and miserable systems of ignorance and wild-fire, that has appeared in the nineteenth century, or at any period since God made the universe." Then follows, "A note from Bro. Storrs," dated Philadelphia, Pa., Jan. 2, 1845, in which the theory of understanding *the time* of the Advent is abandoned.

The brother that handed me the "Gospel Herald" (which by the bye is a libel on the "Gospel") containing the above article, remarked, "This is the third time that Bro. Storrs has been the means of awakening me out of sleep." We are sorry that any one should offend God, but while it is so, we are happy to number among the list of our opposers such men as Elder Walters, or any other man capable of such a production as the one above alluded to—even should such characters comprise "the whole world."

We have lately seen extracts from periodicals published by the church of which Elder Walters, is a member—and perhaps from his own pen—which were given to prove that the Lord was still converting souls among them. They could not, surely, be converted into better men than these leaders; that is, in the estimation of the "*whole world*."

Letters and Receipts.

For the week ending the 5th inst.

H. H. Johnson, P. M., for Frederick Steese, $1.00, (the 1.00 sent last summer by J. Litch is correct—it is now credited to Wm. J. Hart: Henry Rienffe; B. Andrews, P. M., for S. Hutchinson, 1.00; J. M. Brown, S. M. Hamlin, Sarah N. Scott, Thomas Hastings, and Wm. Seymour, each .50;—H. Rienffe, and D. W. Tibbets, each, .25; J. Y. Butt, Abram Ricker, 3.00; G. W. Reed, P. M.: a Friend, 5.00, ("for the use of the family."); John J. Goll, 5.00; Mrs. J. Doane, .50; J. Marshall, J. Christian, and R. T. Marshall, each, .50; H. H. Johnson, P. M., for Ch's. Merriman, and M. R. Dimick, each .50; H. B. Bear, .50.

THE DAY-STAR.

E. JACOBS, Editor & Publisher. | "WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. i. 19. | C. CLARK, Printer.

VOLUME 5. CINCINNATI, TUESDAY, APRIL 15, 1845. NUMBERS 9 & 10.

THE DAY-STAR

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TERMS OF THE PAPER.

Fifty cents per vol. of 12 numbers in advance, to those that are able to pay; and gratis to those that are really unable to pay.

From the Hope of Israel.

PRAY ALWAYS; NEVER FAINT.

O could I mount and speed my way,
On some swift angel's wing,
Methinks I'd hasten to yon heaven,
And hither Jesus bring.

I'd tell Him how we've waited long,
And marvelled why he stayed;
And how the foe is waxing strong,
While He has thus delayed;—

I'd tell Him of his precious saints,
Whose bones are bleeching now
Upon the Alpine mountains cold,
Where wint'ry tempests blow.

I'd tell Him of the martyr's dust,
He's purchased, in the grave;
Oh I would plead for all the just,
For He hath power to save.

I'd bear the poor slave's sad complaint,
And every fervent prayer,
That hath been uttered by the saint,
To grace my mission there.

I'd mind Him of the grief and woe,
His fainting people bear,
As tremblingly they onward go,
And His own sufferings share.

I'd put Him in rembrance too,
Of His sure cov'nant word,
The Heavens and Earth shall pass away,
But faithful is the Lord.

The land that lies all "desolate,"
Like Eden yet shall bloom,
And saints shall rise to Paradise,
With new life from the tomb!

"Yet for all this thou shalt enquire,"
The Lord to Israel says,
It will be then the strong desire,
Of every saint that prays.

I'd mind Him that we're praying now,
All things to be restored,
For He hath taught His suffering saints,
That He would be implored.

Oh yes, I'd tell Him all our griefs,
For He hath borne the same—
He carried all our burdened souls,
He bore our cross and shame.

"Yet stay! poor mortal," now methinks
I hear good angels say,
"Thou need'st not take an upward flight,
Thy sufferings to portray"—

"For whatsoever thou shalt ask
Thy Father in *His* name,
The blessed One will *surely* give,
This to the saints proclaim!"

"Thou need'st not wing thy upward flight,
To bring thy Jesus down,
Live still by faith, and not by sight,
He comes, the saints to crown."

"And He doth hear with bended ear,
Thy mourning and complaint,
His words are words of lofty cheer,
Pray always, never faint."

"Soon will the opening heavens disclose,
Him whom ye long to see—
Christ's foot-stool *now* are all His foes,
And vanquished they will be."

"Proclaim to Zion joyfully,
Thy God and King doth reign,
And soon His glory thou shalt see,
When He shall come again."

And now the blessed sound goes forth,
Come to the wedding feast!
From east to west, from south to north,
Come every willing guest!

Portland, March 25, 1845. E. C. C.

From the Jubilee Standard.

EXHORTATION TO BELIEVERS.

To all that believe and desire the coming of the Lord. Receive the word of exhortation. You are fully apprised in the Bible that we are to have our graces tried—tried to the uttermost. He "will bring the third part through the fire and refine them as silver is refined, and will try them as gold is tried. They shall call on my name and I will hear them; I will say, it is my people; and they shall say the Lord is my God," Zech. xiii. 9. After the trial has been perfected, and they perfected through their trials, they will go into the kingdom prepared for a prepared people! Those who expect to go into the kingdom of God, and enjoy the liberty of the sons of God, and will yet avoid the cross—and are afraid to fellowship the sufferings of Jesus,—and begin to look after their lives—and to be offended in Jesus—offended at his cross; and cannot abide his tests, and begin to say, "This is a hard saying, who can bear it,"—have no promise. The promise is to those who hold fast the profession of their faith. "Hold fast that thou hast, that no man take thy crown,"—and hold the beginning of your confidence steadfast unto the end. Dearly beloved, be not deceived! You cannot have a good place in God's kingdom, if any,—*If you expect to be in good credit in the present evil world*; The Lord in his Word and Providence, and in the experience of his people, has always crossed the maxims, usages and fashions of this world. And we certainly ought to know better than to suppose God will indulge us one moment in conforming to this world. The word says, "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God," Rom. xii. 3; see Heb, x. 36, "Know ye not that the friendship of this world is enmity with God," James iv. 4.—Again, God predestinated us to be conformed to the *image of his Son*; Rom. viii. 29. He was a poor man; though the worlds were his, yet he became the poorest man in Judah; and yet he never conformed to any of the traditions or manners of men, and was a stern reformer. He raised the standard, and demanded that men should conform to it,—"If any man will be my disciple, let him deny himself and follow me."

And after many conformed themselves to this condition, and followed him—and their profession became respectable as their master became popular—for multitudes followed him—even left their homes and business to listen to the "gracious words that proceeded out of his mouth," and to wonder at the miracles he performed; and began to feel themselves honored to be indentified with him, under circumstances of so much success and attention; which circumstances interested many of the selfish and proud, who, from unworthy motives, followed him,—some even with hopes that he would feed them by miracle. The Lord saw that he had more with him than was good, or really serviceable to his cause; and, to prevent the accumulation of useless and cumbersome numbers, he charged them to keep his miracles a secret; and last of all he has to resort to a *test*, for the people were not all right,—they must be tried;—for God's people must be peculiar. Here comes the TEST, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." And they marvelled, saying, "How can this man give us his flesh to eat!" And many, therefore, of his disciples, when they had heard this, said, "This is a hard saying, who can bear it?" and went away, and walked no more with him;—and the Lord knows what became of them. Let us beware,—we cannot be saved until we have been thoroughly tried;—purified and made white, *then* tried. Let us learn from these exhibitions of our Lord's judgment and man's frailty and mistakes, that our Saviour never rebuked his disciples for believing too much, but often for their unbelief,—not for what some would call fanaticism, even shouting along the streets, but justified it: "If these should hold their peace, the very stones would cry out."

And learn from the Saviour's dealings with the people then, how he would deal under similar circumstances with them now.

Did you not when in the full tide of faith in '43 and the 10th of the 7th month, feel yourself really honored, and were not the reproaches of friends and neighbors suffered to pass by as unworthy of your notice? But you were, according to prophecy, to be TRIED, and that could not be a *trial* that you could experience with indifference,—indeed the trials that were to train us for the kingdom were to operate as fire upon silver and gold—to burn up all but the silver and gold. Now, if that mass of golden ore could feel pain when the heat is separating the dross, and it could exercise a volition, it would spring out of the crucible and be untried.

Now do not suppose that you can be thus melted and dissolved, and your present identity destroyed—and you feel no pain. God bless you, your dross is connected with every fiber of your being, and it requires a hot fire—just such as will do for silver and such as will try gold. Now don't help yourselves out of the crucible, and don't you prescribe for the Lord, and say what kind of fuel he should burn. You must submit. The process is painful any way you may contrive it, except you avoid it altogether. Says one,—"But it is so contradictory to say our experience was of God, when every body knows the Lord did not come." Well, we have explained this before. "And then to believe the Lord has received the kingdom, and that Jesus, our high priest, has performed the service of the type in the Jewish high priest, on the 10th day of the 7th month, and that the saints are sealed, and the incorrigible sinner has passed beyond hope, and the Jubilee trumpet has sounded, and that the 50th year that is to be hallowed is just upon us!" God gave you all the past glorious experience that you might believe these hard things; and they are the test. But do you say "I can't take such a test;" if not this something else quite as severe must try you; and this is what the scriptures present, and let us yield, what matter which side you lie on in the crucible, if you mean to remain there until the refiner and purifier takes you out of the fire, and pronounces you perfect. The best way is to die quick;—*submit, submit!* and know that the trial of your *faith* being much more precious than gold that perisheth, though *it be tried with fire*, might be found unto praise and honor and glory at the appearing of Jesus Christ; I Peter i. 7.

They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.—Ezek. 7: 14.

Also I set watchmen over you, *saying*, Hearken to the sound of the trumpet. But they said, We will not hearken.—Jeremiah vi. 17.

But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.—Numbers 10: 7.

From the Hope of Israel.

Letter from Bro. Brown.

DEAR BROTHER.—Let me take my place at your side and suggest to you a few inquiries.—Long and trying have been our labors to arouse a slumbering church and careless world to a fast approaching judgment. We have believed ourselves to be God's true and devoted servants; we have made the Bible—God's own book—our constant and sole study; we have sought for the truth with all our souls, we have implored God's spirit to guide us into all truth, we have had the best, the most powerful of internal evidence, that we have gained the truth. This truth we have paid dearly for—we have clung to it as to our lives—we could have gone to the stake for it; and was it an error? God has stamped it with the seal of his approbation in thousands of instances—nothing but the Lord's coming *at the very door* has seemed to be blessed of heaven. The question now occurs, has God been with us, and if so, how far? Must we not decide that if he has been with us at all that He was with us in 1843, and on "the tenth day" of the 7th month. I like those chronological terms, they are sweeter than ever. If the Lord should not come for three or four years, would his coming at that time be for his self-sacrificing and godly saints such a triumph as he usually awarded to his devoted servants under like circumstances! If he has been with us indeed, will he not justify us in all our great positions as to *time*. I know I have lately written a long article (The Safe Position) which conflicts with those views, but let that go, for I think now it was premature. A few more queries: Can you possibly harmonize the prophetic periods beyond 1843? and must they not be *harmonized*? Did we not say we would peril the whole advent question on the "10th day?" Can you prove that the work of the Atonement can be finished on any other than "the tenth? Jesus Christ was priest after the Levitical priesthood, and as such has he been officiating, until on the tenth he officiated as the *high priest* in the holy of holies, &c. Again, since the tenth has it not seemed as though God had poured darkness and death as never before around the nominal church: will you judge them out of their own mouths? Has it not seemed as though He had almost left *us*? Understand me, where are those converts to the truth, and those precious souls crying for mercy which were witnessed even when we had *no* definite time—I refer to the "tarrying time." What is the matter? are we any the less faithful? How is it that God has blest us with such sweet peace and comfort immediately after proclaiming a palpable error? How happens it that so many of the dear lecturing brethren have left their labors, feeling as though they had received a discharge from service by the Great Master? in a word, how happens it that the conviction is so general among us that *the work is over*? This was the spontaneous and simultaneous expression of every heart as soon, or before the tenth, and in most cases for weeks after? Has God been with us not to be with us *to the end*? Can we trace his hand up to the 10th, and shall we fail to see it *now*, because it is different from what it was, and different from what in our love for souls we might wish? Can we trace his hand all along through this mighty movement that He should desert it at last? A cause, too, of such awful magnitude and importance, affecting the glory of his church so dear and precious to his well beloved Son, is this like God? But do you say that you seek for a solution of the above named convictions in the constitution of the human mind, which sought for relief from disappointment &c., in the conclusion that the work was all over. Then with our enemies heretofore, may we seek for a solution of the whole movement on like principles of philosophy.

A few more queries. Were we prepared for glory on the 10th? Yes. Was it right to call in our sympathies and place them exclusively on Jesus? Oh, yes. Well now, is it not rational to suppose that God will have his people in the same situation when Jesus comes? and to this end will he not anoint them when his son is drawing near with his kingdom? Yes, I think I hear you say. Will they not go into the kingdom *shouting* "Victory!" or will they go with their heads bowed down like bulrushes? The former, I guess you say. or this last and most stupendous of all deliverances which God ever wrought for his people must be an exception to all other triumphs! Again, does not analogy teach us that the "periods" will be likely to expire and an inch or two of time will continue before Jesus is presented visibly and gloriously: search and see. The "periods" have expired, and God has begun to fulfill his promise made to Daniel, "Stand in thy lot at the end of the days." Have you any misgivings as to the application of Rev. 10: 6, 7? No, I reckon not. Did we tell the truth? We have rebuked each other since the 10th for using such solemn asservations!—Ah, brother we swore by God's Throne, and by all things he hath made, yes we solemnly laid our hands upon the Holy book, and swore that time should be no more! And by the way, how do you account for our little conscientiousness, when we have refused to stand condemned both before the bar of public opinion and our own consciences for stating so positively that the Lord would come on 'the tenth.' For this our foes reproach us.'—'No retraction,' said we, 'though the Lord has not come,' we cannot account for the failure,' 'something glorious occurred,' &c. When did the angel cease his sounding? Then, at that time, you said, and we all said, the mystery of God should be finished. Did you tell the truth? Did the angel? Did the *Midnight Cry*? Look at it brother, where are you? Where are we?—Where is the world? Truly, 'as a *snare* it *has* come,' &c. !!

Again, what did the 7th angel say, see Rev. 11: 15. Where was that angel—in the invisible world? No, he was where the angel was who was seen flying through the midst of heaven, &c. 'The kingdoms of *this* world are,' &c.

My dear brother, that anthem is now beginning to fill heaven—will you swell the chorus? Praise God the saints have won the victory, and neither themselves nor their foes have hardly been conscious of it. 'The sword of the Lord and of Gideon.' They are going into the kingdom *shouting*. Like the Israelites who had to stop in full view of the promised land, and to mourn 30 days for their great leader, and *then* passed with victorious joy into the desired Canaan; so shall the saints of God after their brief season of trial, grief and patience enter their everlasting Canaan of rest and glory! Look at it bro. all the events which included the first advent of our Lord, or which closed up the old dispensation and ushered in the new, embraced a period of nearly 40 if not 70 years, i. e. if you include the destruction of Jerusalem,—first, John as Christs harbinger, next Christ's birth, ministry, death, resurrection, ascension, pentecost, &c. Now look at it, something like 64 years since the 'signs' or harbingers began to appear of his 2d advent. I fear I shall not be understood, I have so much I wish to say. I can only drop *hints*. In what attitude are the saints to be at Christ's 2d appearing? Luke 12: 35—7. Mark the expression—'Return *from* the wedding!' Compare Rev. 19: 15. What garments are those? Clearly the garments committed to those who were permitted to enter the *bridal* chamber! No, for the nearest relatives of the parties and the officiating priest were the only ones allowed *there*. Then it is the antichamber into which (the wedding garments having been received at the door without,) those who stand with their lamps burning and their loins girt, waiting, that when the knock at the door of the *bridal* chamber is heard, and the Lord returns from the wedding they may open to him immediately. Please read Math. 22: 11—13.

Brother, we will suffer the scriptures to speak and to mean *something*. We never find Jesus uttering superfluous parables, figures, or any kind of language. Please look at the parable of the ten virgins. There is seen of course a vast difference between the virgins and the bridegroom; and by the way, some copies of the New Testament, I observe, insert 'the bride,' after the word 'bridegroom' in the first verse of that parable.—The church cannot figure as the bride: the parable, as well as express scripture, teaches the contrary. I believe the marriage was consummated either on "the tenth" or immediately after it. I believe we are subsequent to the marriage; and that the king of glory has received his kingdom, is of *course* joined or united, married to *his* bride; and the next thing is the third watch which is already beginning to be heard: then, O then we shall welcome "the King of glory" to earth. Where did we think we were left in the parable, immediately, yes, for some time *after* the tenth—"the foolish gone to buy oil," and the next report of them is, "Lord, Lord, open to us!" Now you will certainly hear this awful prayer! The nominal church is leading the way in it, though I don't know as *they* figure in the parable. But I must stop. Do read brethren Hale and Turner's views on this subject, published in the "Advent Mirror." I was opposed to them for some time. But I believe God has long since begun to talk them out to our hearts. By referring to a letter which I received two months ago from a bro. in Western N. Y., the contents of which I had entirely forgotten until this moment, I find that these very views were then held by him. Bro. *you* will not say this is a perilous position: if so, was not '43 and the tenth also hazardous. But please look at Math. 25: 24—5. That certainly shall not be your or my character and doom.—Shall we go only far enough just barely to relieve our consciences? On this ground perhaps we might long since excused ourselves from all participation in the *Advent cause*. *Bro. we will do* ALL that Jesus requires of us—yes, even unto death, if He calls for it; for "he that seeketh to save his life," &c. O bro. the Lord will fill our souls full of holy fire for every step we take for Him. This position harmonises all our past positions, experiences, &c. The work is over—the atonement is finished—the tares are bound for the flames by the withering truth of God, uttered by His saints; the wheat is just ready to be gathered into the garner. We shall very soon *see* the Lord. In a very few days we shall hear the shout ringing from one end of the camp to the other: "the kingdoms of *this* world," &c.

Our warfare *is* over; our trials are ended; let us be glad and rejoice, &c., (see Rev. 19, particularly v. 9,) the call is now to the marriage *supper*: shall not we *all* go? Since the 10th nearly all of us have been more or less tried in relation to the parable of the ten virgins; how often have we cried, O Lord, give us light on this portion of thy word. I believe God has heard and *offers* it to us. Shall we take it?

Excuse me for not observing logical order in presenting the enclosed queries, as also for not undertaking to prove each position advanced, as could have been done had time and space allowed. *Yours, in hope of soon being with the King of* Glory. F. G. BROWN.

From the Jubilee Standard.

Letter from Sister Clemons. ✕

✕ PORTLAND, Me., March 20, 1845.

It seems to me that the Lord hath spoken, not "in secret, in a dark place of the earth." We heard His voice: John x. 4. In Ezek. xii. we find that the Lord speaks when the proverb is used in the land of Israel, "The days are prolonged, and every vision faileth;" (i. e. when the vision tarries.) The Lord spoke through his servants, in the mighty proclamation "Behold He cometh!—Behold the Bridegroom cometh, go ye out to meet Him!" For at midnight *there was* a cry made. "For I am the Lord; I will speak, and the word that I speak shall come to pass;" Ezekiel xii. 25; Isa. xvii. 3-7. "For as the rain [see Zech. x. 1] cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: *so shall my word be that goeth out from my mouth*; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it. [Mark when this was.] For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree," &c., Isaiah

55. 10–13. Evidently there the word spoken by the Lord referred to the restitution of all things,—Was it not the 8th sounding of the Jubilee Trumpet on the 10th day of the 7th month? We thought that the year of release, or restoration commenced with the sounding of this trumpet, but the word gives us light now on this point; Lev. xxv. 9, 10, and we see that it began not until about five months after, in the first month of the next year.

In Isa. lii, 1–6, we find the deliverance of the children of Israel from Egypt, made a type of the final deliverance of God's people: "Therefore MY PEOPLE shall know my name; therefore THEY shall know in that day that I am He that doth speak, behold it is I." And we read in Zech. xi. 10, 11, at the time when the Lord breaks his covenant [when the mystery of God—the Gospel dispensation to the world is finished] which he had made with all his people, "The poor of the flock that waited upon the Lord, knew that it was the word of the Lord," They heard that the Lord had spoken: "The Lord gave the word, great was the company of them that published it;" see also Rev. x. 6, 7.

In Obadiah 17—21, the year of the Jubilee, or release, is referred to where "the house of Jacob shall posses their possessions on Mount Zion, and there shall not be any remaining of the house of Esau; *for the Lord hath spoken it.*" Then "the kingdom shall be the Lord's." the husbandman having waited for the precious fruit of the earth —having had long patience for them, will receive the early and the latter rain, Isa. v. 7; Hag. ii. 19. Again, the Lord shows Jeremiah a rod of an almond tree and says, "thou hast well seen; for I will hasten my word to perform it;" and this in connection with the type of the consummation.

We must hold fast our confidence that the Lord hath spoken, and drink in the Jubilee spirit. "How beautiful upon the mountains [where the sheep are scattered] are the feet of him that bringeth good tidings, that publisheth peace; that bringeth salvation; that saith unto Zion, Thy God reigneth!" "Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him, for the marriage of the Lamb is come and his wife hath made herself ready."—"Blessed are they which are *called* to the marriage supper of the Lamb;" For the day of the Lord is at hand; for the Lord hath prepared a sacrifice, he hath *bid* [sanctified or prepared] his guests."

"Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem—her appointed time is come, her warfare is accomplished, her iniquity is pardoned. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; he will come and save you." "Fear not little flock, it is your Father's good pleasure to give you the kingdom." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an heart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, [for the earth shall be filled with the glory of the Lord as the waters cover the sea] and the excellency of our God."

"The ransomed of the Lord shall return, and come to Zion with songs [singing triumphantly, "the kingdoms of this world are become," &c.] and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

Yes, we feel assured that the great year of release; Joel ii. 21–27, (the times of restitution of all things spoken of by all the holy prophets since the world began,) is just being ushered in. We are now in "the times of refreshing, Isa. xlv. 21–23; Heb. viii. 10–13; when the sins of the whole house of Israel are being blotted out, Acts iii. 19–21; Rev. viii. 3–5; Heb. ix. 28;) or are blotted out. The passages quoted prove that this is the work done immediately before the Lord himself shall descend from heaven to raise the dead and to change those that are alive at his coming. See also Heb. x. 16–39. Now where remission of these is there is no more offering for sin—no more blood can be offered in the holiest. Therefore we are to exhort one another so much the more as we see the day approaching; for if we sin *wilfully* after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries.—Ah how fearful to count the blood of the covenant [offered in the holiest on the great day of atonement] an *unholy thing*, and thus do despite to the spirit of grace. Let us then hold fast that we have received; keep the word of patience, so shall we be kept in the hour of temptation that is come upon the world to try all them that dwell on the earth.

In the hope that maketh not ashamed,

Your sister,

EMILY C. CLEMONS.

NO REVIVALS.

These meditations on a revival are from the "Vermont Observer."

"And is not this a favorable moment? The vagaries of Miller have sifted the churches of those members which would ever be but a curse: and it can be hoped that what remain are sterling and may be efficient. It is in such that the strength of a church consists, not in numbers."

The following remarks seem to us, like a knocking from without, saying, "Lord, Lord open to us."

"RELIGION STILL DECLINING."

"One fact connected with the prevailing declension in religion, which seems to be *universally* admitted and deplored, appears worthy of especial consideration; one which should lead every Christian to enquire for the cause, and seek the removal of that cause without delay; it is the *suddenness* with which this fearful declension has come upon the churches: and at a time, too, when every motive seemed to press the people of God to holiness, and more efficient action in Christian enterprise. It is scarcely two short years since all the evangelical denominations were favored with seasons of refreshing. Glad reports of thousands added to the churches, came from every quarter; and songs of joy echoed through all the halls of Zion. Why have those songs so soon ceased? Was it a genuine revival of religion? Was that great work the work of God? Why, then, in the course of *one* short year even, was all so cold and formal as if no revival had been enjoyed? Why, at the present time, are those peculiar tokens which distinguish a church in seasons of reviving, quickening grace almost obsolete? Why is it that the spirit of genuine love, and faith, and prayer, is gone? God asks the churches why, and they must answer it.

* * * Alas! How *suddenly* has this incubus of declension fallen upon us! And how has it paralyzed all the intrinsic energies of Zion and substituted the *form* for the *power* of godliness!* If these things should proceed, as they have done for the last eighteen months, for a few years to come, what may we expect? If these things are done in the green tree, what will be done in the dry? But the supposition is too painful to be indulged. Yet it must be admitted that religion still declines."—*New York Evangelist.*

* Here we have their admission that we are in the perilous times of the last days, consequently we have done right, have obeyed God in turning "away" from the churches. (2d Tim. 3: 1–5).—*Eds. Hope of Israel.*

"For the froward is an abomination to the Lord: but his secret is with the righteous."—PROV. 3; 32.

"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."—1 Thess. v. 5.

From the Hope of Israel.

Letter from Sister Minor.

Dear Bro. Pearson:—The brethren scattered abroad, have heard much, through statements, and confessions in the "Midnight Cry," of the "fanaticism" of a remnant in Philadelphia, during the consecration and sacrifice of the 7th month. Immediately after, as I had long been connected with that paper, I forwarded a simple expression of our position and faith, not with any desire of saving our life, but that our afflicted brethren who had been baptized with the same tribulation in different places, might not have over much sorrow, on account of our represented shipwreck. Notwithstanding this relation, my communication was for the *first* time rejected, and leaving the responsibility with my brethren, I have since remained silent. Receiving however continual remonstrance and intreaties from distant friends on account of my supposed desertion, I forward the *same* article (now obsolete) that, those who wait for Jesus may know, that after the manner *some* call heresy, we stil hold fast our first confidence, expecting without a doubt that Jesus himself will soon wipe away the reproach of his suffering people.

Your sister in tribulation, C. S. M.

RETROSPECT OF THE 7TH MONTH.

"Behold I come quickly, hold that *fast* which thou *hast*, that no man take thy crown." These words come with unspoken power, at this time, to those who love and wait for Jesus. Since we first heard the gospel of the kingdom, and received the precious faith of his immediate coming, the path by which his word and Spirit have been leading us out from the world, has been growing narrow. But since the true midnight cry has come to us, in the spirit and power of Elijah, saying, "prepare ye the way of the Lord and make his paths straight," we begin more fully to realize, what it is to FOLLOW the truth, as it is in Christ Jesus. In this work, God hath chosen the foolish, the weak, the base, and the despised things of the world, to confound the wisdom of wise men, that his power might be manifest. The wicked were doing wickedly, and the political world was intoxicated with excitement. The professed church, was wrapped in its Laodicean slumbers, and the multitude of formalists were seeking pleasure, wealth and fame. In the midst of this death among the churches and excitement of worldliness and sin, in the season of the year most unfavorable for a revival of true godliness, the cry, "BEHOLD HE COMETH!" was heard and FELT by thousands, to be the power of God, to the salvation of many impenitent and perishing sinners. At its first appeal, the world began to recede from our view. Its pleasures and friendships, its love and its fear, were lost in the glory of a better hope. Self, has been unmasked and the naked human heart, in all its mystery unveiled, as never before acknowledged in the records of man. In the sunlight of this reprover, the most devoted, as well as others, found, that they had idols, upon their persons, in their houses, or affections which must be relinquished. Sin, in every form, however subtle, blinds our spiritual perception, and as each obstruction was removed, we began to see more clearly, the path that Jesus trod, and to understand, as before we never could, the *reality* and power of his teachings. His precious words, (which in our luke-warm state we had explained away, or accommodated to our own position,) now came to our hearts, in their literal simplicity, and the truth, became the *power* of God. One weight after another was cast aside, until the "fuller's soap, and refiner's fire," had purified and made white the humble and the sincere. We began to feel a true and living sympathy with Christ, and when his spirit impressed his *word* upon our hearts, that "he that forsaketh not all that he hath, cannot be my disciple," we were willing to obey, not professedly, but literally, and go out without the camp bearing his reproach. Through the grace of God, given unto the foolish and the weak, we were enabled to walk out on the end of our faith, and testify by works before an infidel world, that there is a God in heaven who will immediately appear in judgment. We came to the crisis, and He who led Abraham up the mountain and

nerved his uplifted arm, upheld us also, and by *works* was faith made perfect.

Now we have need of *patience*, that after we have done the will of God, we may receive the promise, "for yet a little while" etc. The trial is still upon us, and it is *the hour* of temptation, that is to try all that dwell upon the earth, when the Lord will bring the third part *through* the fire, and will refine them as silver is refined, and try them as gold is tried. This trial has shaken, and continues to shake all that can be shaken, that, that which cannot be shaken may *remain*, and very soon, we that are alive and *remain*, shall be caught up to be forever with the Lord.

We are not careful to define our position, nor excuse our child-like trust in God, neither have we any wish to defend our reputation, for now, he that seeketh to save his life shall lose it. We believe that *it is* the Lord, and we will not fear. It is a plan by which a wicked world has been faithfully warned, & yet by the seeming failure will be caught in a snare. By which a formal church, has also been reproved, but will now return to its carnal security, with confirmed indifference, and say, "every vision faileth," "peace and safety," when sudden destruction cometh. The evil servant, will also say in his heart, while preaching different, My Lord delayeth his coming, and be surprised in an hour when he looketh not for him. As the Jewish church once rejected and crucified his first coming, so also, the *rejection* and *crucifixion* of his second coming is now fulfilled by the Gentile church. But mostly this trial was necessary, that the wheat might be sifted, and learn to cease from man, and look to Jesus. Not all who receive the truth with joy, retain it, but when persecution ariseth, many are offended. The Lord will have a *tried* people, who must come up out of great tribulation. We are also to try the spirits whether they are of God, and the rule of our Saviour alone is safe. "By their fruits ye shall *know* them." The first of this work, has been a renouncing of the world, humiliation of self, and a seeking *first* the Kingdom of God. The great sin of these last days, is wealth, and the reigning and universal sin, is covetousness and a want of *faith*. The reproving power that has been in our midst, has opened our eyes, to the wants of others, and like him who at the first advent, gave the "cry" in the wilderness, it hath said, "He that hath two coats, let him impart to him that hath none;" though we have yet to learn that any sacrifice as much as the poor widow, who gave all her living, yet a faint resemblance to the same whole consecration, has been found in our midst, of which we know by his word that Jesus approves. In this confidence we feel that it is a light thing to be judged of man's judgment. In the last hours of glorious expectation, every heart was more or less overwhelmed with the solemnity of the approaching decision of life or death. If we gained the Kingdom it was every thing, if it was lost, it was *eternal*. Different minds, constitutions, and educations, were affected differently, and according to the degree of light and faith, was their humiliation, and sacrifice before the Lord. In this extremity, the most holy, and devoted fought-ear in judgment, while they were perfected in love, and single in heart. This then is the position of a remnant, that the whole advent reform, from its commencement, is the greatest manifestation of the power of God, since the days of the disciples. That as we near the glorious threshhold of a new dispensation, the same pillar of fire, (the Spirit of God shining upon the Word,) which at first we only saw indistinctly, is leading us out farther and farther, from the world, where self-denial, reproach, and tribulations thicken. Especially do we believe, that this last cry of alarm, in its power, effects, and design, *was of God*. The world loves its own, but this power is every where spoken against and hated of all men. Though some, even of our beloved brethren, have attributed it, or a part of it, to a mesmeric influence, and as "one of the unclean spirits" mentioned in Rev. 16: 13, yet for our life, we dare not, but *must*, in the spirit of meekness and love dissent entirely, from their position. We believe as to some, that our mistake is only a fraction, and that all things are *hasting* to a consummation, and that "the wise *shall* understand." That as the parable of the ten virgins has all been literally fulfilled, to the last point, within the few months past, the rest will be *immediately* accomplished. It is our strife then to watch and keep our garments, in this last dark hour of trial, expecting soon to say with joy, "Lo this is our God, we have *waited* for him: and He WILL SAVE US. C. S. M.

Philadelphia, Nov. 21, 1844.

THE DAY-STAR.

CINCINNATI, TUESDAY, APRIL 15, 1845.

Bro. F. G. Brown.

The letter of this brother, in another column, will be read with interest—the more so because his recent article to which he refers, made the hearts of many, "*sad*."

The "narrative" of his "experience" is well remembered by all Advent believers. We have in these two letters of Bro. Brown, a striking illustration of the difference between what many still term "The safe position" and the one occupied by those who believe in "definite time."

☞ The double number is issued for the purpose of presenting more *fully*, the *views of brethren* at the east, whose communications *only* appear in the "Hope of Israel," "Jubilee Standard," and "Voice of Truth"—papers that have not yet (except perhaps the latter) obtained much circulation in this section of country. In so doing, the expense is more than doubled. We do not, however, ask for any thing more, than that subscribers should send in *what they owe us*.

☞ In consequence of ill health, I am compelled to abandon, for a few days, my sedulent habits, during which time I may, the Lord willing, visit the brethren at Akron, and other places in the interior of the State.

☞ The first number of a new Second Advent paper has come to hand, called, 'THE DAY DAWN.' It is published at Canandagua, New York, by Franklin B. Hahn, and edited by O. R. L. Crosier.

It is written in a good spirit,—the sentiments differing but a little from those of Bro. Hale,—"The Jubilee Standard," and "The Hope of Israel."

☞ We issue a double number this week, or two numbers in one. We do not design however that it should answer for the two weeks to come, but shall issue another number on the regular day of publication next week should it be needed.

The next publication day, being "the Passover," I have strong hopes, as well as strong evidence, that all God's dear children will by that time, leave this "land of the enemy."

The Cause in this Place.

Meetings are held at the Tabernacle three times on the Sabbath, and on Wednesday and Friday evenings—at all of which lectures are delivered. Meetings for prayer and conference are held at private houses on Monday, Tuesday, Thursday, and Saturday evenings—thus making out meetings every evening. Those at the private houses are crowded, and such "seasons of refreshing from the presence of God" we have never had before.

The spirit of controversy can not live in these meetings. If a controversial character finds his way into them, they consider it a *trial*, and bear it with patience, "answering not again." So when "the prince of this world cometh, and findeth nothing" but the Master's image in his children, he soon leaves.

Those that regularly attend all the meetings are unanimous in the faith that we have now come to the "year of Jubilee" in which all God's children will return to their possessions—and that the Lord will come to their deliverance *this present Spring*.

There are others who from circumstances are unable to attend with us only on the Sabbath. Among this class there is more of a diversity of opinion upon *the time*, yet there are few, if any, among them, that can bear to hear *definite time* opposed. Those that "smite" have "gone out from us" and no more attend with us. God pity them! for they appear to me to be the unhappiest mortals in all the land.

In the meantime others have come among us from the churches, so that our regular congregations are as large, or larger than they ever have been.

On Sabbath last (April 6th) the Lord's Supper was administered to between 2 and 300 at the Tabernacle. It was a melting season—some of the old tried saints shouted aloud, and others wept, for joy.

THE BIBLE.

This is to be our Lamp to guide us to "the perfect day," Psa. 119: 105, Prov. 6: 23; Matt. 25 5, 7; 2 Pet. 1: 19; Prov. 4: 18; &c.

This is what causes the Bible to differ from all other systems of instruction—it contains directions for God's people, not only relative to all the difficulties in life which they may be led to encounter, but also directions especially concerning the various periods in their history down to the time when "none shall teach." &c.

The past generation could not, according to the order of God, understand the truths that were especially designed for us.

Admit that we have arrived at *all* the truth the Bible contains, and we should soon lay it aside; but this can not be done till the day of God is ushered in, and his people changed to immortality 2d Pet. 1: 19.

Christ commissioned his apostles to "Go teach (make disciples, or scholars of) all nations," &c. and *this*—the Bible, was the great and only school book. When we were scholars to earthly teachers, our spelling book was laid aside when we had learned what it contained—so of our Grammar, Geography, Arithmetic, Geometry, Algebra, &c. We were willing to part with them and purchase no more, because the principles they taught were stored in our minds. So when chained to a creed or locked up to articles of faith, any narrower than their limits than the *whole* word of God—receiving the impression that they are the sum and substance—the essence of *all* that is in the Bible essential for us to know, and soon the "articles" take the place of the Bible. Do we thus see the cause of the downfall of the great mystical Babylon; and seeing this, shall we fail to cleave still closer to the plain word of God.

The members of the nominal church, like birds born in a cage, forget, nay, they will not believe there are unexplored fields, and beautiful groves in "the midst of" which other birds "fly" with their gladdening notes of mutual "comfort" and "praise." Their songs agree, but they are the songs of the *slave*, and not of the *free*:—they are the songs of the *cage*, and not of the *grove*.

Their songs glorify the church that God has doomed to a sure and sudden overthrow, for its Laodicean lukewarmness:—while the songs of all those that possess "Berean"-like nobleness, for their indefatigable researches in the Scriptures of truth, now glorify God that "the marriage of the Lamb has come, and his bride hath made herself ready." We once used to wonder that persons professing faith in Christ could make light of the teachings of the prophetic Scriptures, but we *wonder* no longer. These fields of truth they have never explored. They are *caged* and cannot fly.

A WORD TO THE ADVENT BRETHREN.

The above is the heading of an article in the "Morning Watch" of April 3d, and signed J. V. Himes.

No believer in the soon coming of our Lord, has labored more unweariedly—with purer motives, and enjoyed the unlimited confidence of the brethren, than Bro. Himes: And it will be much regretted by all of his friends that any thing should come from his pen, in this time of trial, calculated to convey a wrong impression. Such however I fear is the case in the following extract from the article above alluded to.

"We here beg leave, in all kindness, to say, to our brethren, that there is danger of being too hasty in our movements, relating to the cause of God. We need patience; and if we differ, let us be kind, and forbearing, and grudge not one against another, for, "the Judge standeth before the door." But, at the same time, in all faithfulness to God, we are obliged to dissent from some *movements, and sentiments*, that have been advocated, of late, by some among us.

1st. The movement of Dr. Gorgas; in which he pretended to be *inspired*, to give the *precise hour* of the Lord's Advent; and also, to direct the Advent congregations to go out of the cities at that time, or, in case of a refusal to do so, that they would *perish!!* We were shocked with it at the time, and are so still. Such pretensions, we regard but little short of blasphemy. Yet, in some places, many embraced his view, and carried it out, in all its extravagance. Among these, our respected sister C. S. M., a former writer in this paper, was one of the most active! And when she *knew* that it was an *imposition*, by the failure of *all* he had said, through his pretended *inspiration*, instead of acknowledging it, and condemning the whole matter, as a humble Christian should, she sent us a communication, in which she attempted, to *mix* up this impious Gorgas movement with the seventh month revival, as a *Divine whole!!* This, be it known to all our good friends abroad, was the principal reason, why we could not publish her communication, which she has recently sent to the "Voice of Truth," and other papers, entitled, the "Retrospect of the Seventh Month." Sister M. owes the Advent cause, if not the Church, and world, a confession, of the sore evils of that movement, in which she took so conspicuous a part, against the remonstrances of Bro. Litch, and others, and by which the Advent cause in Philadelphia, received its heaviest blow. It gives us pain, to be obliged to bring out this fact before our friends. But, at this peculiar time of our trial, when prejudice is being raised to its height, against the "Watch," sister M. has taken occasion to do her part of the work, by representing, that we had shut out her article, on the 7th month, as though our opposition to *that movement*, was the cause of its rejection! But the fact was otherwise—it was in consequence of the Gorgas *movement*, which we considered a deception. He was either deceived himself, or, he meant to deceive others;—we would hope, the former was the case. *It was however*, NO PART *of the Advent doctrine.*"

So far as the affair of "Dr. Gorgas" is concerned, I have nothing to do with it; although the very arguments adduced by Bro. Himes in a former article upholding the correctness of the *seventh month* preaching, might go far toward justifying Dr. Gorgas. The faith of "Abraham" and "Jonah" were appropriately applied; and now if any body suffered in being led away by "the vision of Dr. Gorgas" it was the individuals themselves.

I was in Philadelphia at the time the friends left the city; and although I could not see the force of their arguments for leaving as they did, yet I have never been able to see that they lost any thing in thus bringing their faith to such a test. Indeed when I saw how "exceedingly mad" the children of the wicked one were at the movement, I have sometimes (aside from the pretended vision) almost regretted that I did not go with them. I should not like, at any rate, to be found condemning a body of people whose every breath was prayer and praise, and whose faith was fixed "without a doubt" upon the appearing of Christ on that day. Before we condemn the movement, we ought to show the *great sin* of proclaiming "the hour" and the perfect *innocency* of preaching *the day*. Let us be wise brethren, and leave this matter, for the "great day of God," now just upon us, to unfold.

The clause in the above extract which I think conveys a wrong impression, much to the injury of our beloved sister Minor, is the following.

"She sent us a communication, in which she attempted to mix up the impious Gorgas movement with the seventh month revival, as a *Divine whole!!!*"

The article here referred to may be found in another column of this paper—with sister Minor's more recent introductory remarks. I had not designed to publish it, because Advent believers in this western section knew little or nothing of these matters, and I did not wish to trouble them with the unpleasant differences that only concerned the friends at the East. I now publish it from a sense of duty, because the papers that contain it are not circulated to any considerable extent in this section, while nearly, if not quite, all the readers of the "Watch" are also readers of the "Star" on this side the mountains.

It is a sore thing to aim *such a blow* at the Christain rectitude of *one* "whose fame is in all the churches." To do any thing calculated to take away the confidence of brethren in the piety and integrity of an individual merely for a difference of thought upon a specified movement, is unscriptural—ungenerous, and unkind. Our readers will examine sister Minor's article for themselves, and if I am wrong in thinking an improper impression conveyed in Bro. Himes' remarks, I hope to find forgiveness. It looked to me like wounding a dear child of God and from my full soul I must speak; and I have tried to do it tenderly as possible.

There are other things in the address in question, savoring more of the spirit of proscription than I had ever expected to see among Advent believers. For instance, the idea that our work with the world and nominal church is done, is set down to be more "horrible" than "Infidelity."

The idea of the Bridegroom having come, and the door being shut, has been ably argued upon both sides of the question in the "Advent Herald:" Bro. Himes must have been satisfied that there was *some* strength of argument upon the affirmative of this question, or he should not have admitted the debate into his paper. But Bro. H.—has furnished us with the arguments, and like all other debates both sides have gained their friends and both their opposers. I must candidly say, that from every evidence I can obtain, the great mass of Advent believers in this section, are inclined to the belief that Bro. Hale has the strength of Scripture argument on his side; yet they have no quarrel with those that favor Bro. Elias's view.

We have never issued a "bull extraordinary" against *them* because they would not believe with us: And had we been disposed so to do, we have no *one* west of the Alleghany's that are considered sufficiently authorized to do it. We have not pronounced *them* worse than infidels, or said to them, "Does INFIDELITY teach any thing as horrible as this"? Before our dear brother went so far, he should have shown us wherein it was wrong to withdraw, entirely, our "sympathies" from "a wicked world, and a corrupt, apostate, world-loving church," as he and all the rest of us did on the 10th day of the *seventh month*. Surely if we were honest we then believe our work with them *was* done. Bro. H.—should then have given us a "thus saith the Lord" for "going back" and joining our sympathies with them. When this was done, and we still remained obstinate, he should then have reproved us "in the spirit of meekness," and thus converted us from "the error of our way."

Again, I never did expect to see the time when one of these bold champions on Zion's walls, would lay aside the "sword of the Spirit" ("word of God") long enough to appeal to the sympathies of his brethren in language like this.

"As a brother,—as a friend,—as a fellow-laborer—who has done something in this blessed cause—we do entreat our dear brethren to pause, before they go further."

Now let us put the best construction upon this "Word to the Advent Brethren." All must admit that Bro. Himes's almost unparalleled labors, have exposed him to a class of trials to which most of us are strangers.

Many *heresies* are springing up around him which we know little of at *the west*. We have prayed for him and hoped that *he* would not be goaded to use the rod.

But since it is so, I for one, am glad he has used it upon sister Minor, and Bro. Snow. This expression may be thought strange; but I am glad, because it has fallen upon those that will not wrythe under it, but casting to heaven "their steadfast eye," will still pursue "the even tenor of their way"—never halting long enough either to "define" or "occupy" a "position" but moving on in "the path of life" will soon gain an eternal reward.

Bro. Snow may have done wrong, but as there are two sides to the story of sister Minor, there *may be* another side to what is said of Bro. Snow.

O brethren, let us learn lessons of wisdom from the word of God and the circumstances around us! These things must needs be for the Scriptures can not be broken. Let us be exceeding careful to do our own duty, and not attempt to meddle with the work of the great Shepherd—the "dividing the Sheep from the Goats."

Letters and Receipts,

For the week ending the 12th inst.

A. G. Bostwick, P. M., for H. L. Smith, $1.00; John Hobart, 1.00; "a Subscriber," 2.00; C. B. Hotchkiss; A. Walker, 1.00; L. B. Smith; T. J. McLain, P. M., for John Johnson, 1.00; E. T. Bussell, P. M., 1.00; N. M. Catlin, 1.00, (of which .50 cts. is cred. D. C. Elliott—postage 10½); P. M., Dayton, O.; P. M., Paddy's Run, O.

Exposition of Matt. 24: 36.

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

By Geo. Storrs.

This verse is supposed to form another objection and we not unfrequently hear persons say, "Christ has said no man *shall* EVER *know* any thing about his coming." And we are told that those of us who pretend to know any thing about the time, "*give Christ the lie.*"

We will see presently who it is "gives the lie" to inspiration, *we* or our opponents. Our Lord says: Of that day and hour *knoweth* [in the present time; not '*never shall know*'] no man," &c. *Of what* day and hour? Clearly the day and hour when the *Son of Man will be revealed.* Well I know of no man that pretends to know the day or hour of Christ's *appearing;* I am sure I do not. "But do you not believe the world will come to an end in 1843?" *Certainly, I do;* but I believe also that our Lord will appear *before* the end of the world; for there must be some time after the Bridegroom comes for the wicked to cry for mercy and find none, before the *final conflagration of the world.* Hence Christ may appear now any hour—I know not how soon.

But again: let the objector be *true* to his principles; do not let him flinch when he is tried; he says: Our Lord's words authorize him in saying that no man shall *ever know* anything about Christ's appearing till he *actually* comes as the lightning." Very well; now let him carry out his principles, and he proves that Christ *himself* will *never know anything about it* till he finds himself *here!!* For our Lord says, Mark xiii. 32: "Of that day and hour knoweth no man, no, not the angels of heaven, NEITHER THE SON."—If the objector is now afraid to follow out his principles, let him acknowledge he is mistaken in his interpretation of the words "no man *knoweth*," for, if it is true, that no man *ever shall know*, it is equally true that the "Son" never shall know. Nor can he escape from the difficulty by saying, "Christ did not know it *as man*," for it is the "*Son of Man*" that is to appear "in the clouds of heaven;" and I ask again. If he is *never to know* anything about *the time* of his appearing, till he finds himself *here!* The fact is, the *time* was given of the end of the would in the book of Daniel, but Daniel was commanded, chap. xii. 4, "Shut up the words, and seal the book, to the *time of the end;*" and at the 9th verse Daniel is told, "The words are closed up and sealed till the *time of the end*:" and then it is added, verse 10th, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and *none of the wicked shall understand:* but the *wise shall understand*"—whom! In "*the time of the end,*" That time has come. And, besides, our Saviour says: "When ye see all these things [viz., the signs he had given them,] KNOW that it is near, at the doors." Now, who gives "Christ the lie," we, who have seen all the signs, and hence believe our Lord's words, and "*know* it is at the door," or our opponents, who declare we can know *nothing about it!* Let the candid judge.

[Bible Examiner.

From the Voice of Truth and Glad Tidings.

Letter from William Miller.

Low Hampton March 15, 1845.

Bro. Matsy—What think you of Bro. Storrs' letters. According to his reasoning, the opposers of the advent are right, and we are all wrong: for take away our definite time, and there is not a drunkard in our land that would oppose us. If we preach time, from, as we believe, scripture testimony, is it a *lie?* Then any thing we can preach of the future is, or may be a *lie*, and we ought to stop preaching. Again, if reading and trying to understand God's word in prophecy is a *lie*, then Abraham *lied;* for he understood God that he was to offer his son as a burnt offering on one of the mountains of Morinh. Did he offer him? No.—Well, then it did not come to pass, and Abraham was a false prophet—he *lied.* Jonah, too, was on the "rock presumption," cut his boat and let it drift, then preached a *lie.* He had better gone to Tarshish the second time. But what is a *lie?* See the definition by Walker. I think Bro. Storrs has made a bad matter worse, and if his gourd in the east side of Philadelphia does not in the end fail him, he will not be as unfortunate as poor Jonah. But I believe in the main, (I must, on his own confession except Bro. S.) we were honestly preaching what we supposed to be the word of God; and I have no reflections to cast, only trust in God and he will shortly reconcile these seeming difficulties. That God has been in this cause, I have not a shadow of a doubt; and that *time* has been the main spring, is equally as clear; and that if we leave out *time*, no mortal could prove that Christ is near, even at the door.

Yours, as ever, looking for, &c.,

WM. MILLER.

From the Hope of Israel.

Impressions.

Never substitute them for the word of God: however clear and powerful they may seem, unless they are in accordance with that unerring guide, reject them at once. Follow not a "will-o-the-wisp;" remember that it dazzles to deceive, and will betray you from the narrow path on the enemy's quagmire dominions. Trust in the Lord and do good, be diligent that thou mayst be found of him without spot and blameless at his appearing, which hasteneth greatly.

God's holy word is the "lamp to our feet, and the light to our path;" by that you are required to prove all things—to try the spirits whether they be of God, for many false prophets are gone out into the world, with signs and wonders to deceive if it were possible, the very elect.

Never was there so much danger as now in trusting to impressions aside from the authority of God's word: and this because it is the hour of trial and temptation. When the King came in to view the guests, he found there a man which had not on a wedding garment, then his lamp must have gone out, and he trusted in his impressions how to robe himself for the occasion. Keep then all the armor girded on, "look strait before thee: ponder the path of thy feet: turn not to the right or left," for the way is very narrow, and you need moment by moment to have your lamp trimmed and burning, shining upon the path you tread, which leads you directly to the Kingdom. C.

For the Day Star.

LINES.

12's, 11's & 8's.

The day of bright glory in splendor is beaming,
When saints long entomb'd, from the dust shall arise,
And mount up with rapture, with robes white and gleaming,
With Jesus descending the skies.

Then all who are living, with lamps trimmed and burning,
And watching with prayer the return of their Lord;
From mortal to immortal bodies returning,
Are changed by the life-giving word.

Then quickly from earth, while all nature is blazing,
They are caught up to Jesus to sit on the cloud;
While angelic legions in ecstacy praising,
Around our dear Saviour they crowd.

The saints then immortal, will raise their glad voices,
In loud hallelujahs to Jesus they sing,
In anthems of praises while heaven rejoices,
And cause the broad concave to ring.

Then parents and children, and friends and relations,
Who long have been parted to meet here no more;
Will take their high stations with saints from all nations,
On immortal life's blessed shore.

Then raise your glad voices, ye friends of the Saviour,
Who look for the promise when he shall appear;
And pray that we all may be found in his favor,
For surely he soon will be here.

Aurora, Ind., April 1, 1845. D. B.

Verses written (excepting part of the last stanza) on the night of the 31st of March, A. D. 1845, before retiring to rest, and after having heard *the controversy* at the TABERNACLE, between our "Universalist" brother, and our brother of the ("so called") "Presbyterian church."

BY HENRY S. GIBSON.

Unto all with bosoms burning,
With most pure seraphic fire,
And the eye of faith upturning,
Looking for the great MESSIAH!
He will come, who once was smitten,
And who died that we might live;
Yet who lives as it is written,
More abundant life to give.

Unto all, our Lord still speaking,
Hearing still our Shepherd's voice;
Sometimes somewhat *sad*, and weeping
Most when most we do rejoice:
Unto such as prize God's favor,
He will come, the King of kings;
Jacob's Lord and David's Saviour,
As our Royal Psalmist sings.

He is just who sheweth mercy;
And His reign shall never end
Soon will cease this *controversy;*
Still doth God His truth defend.
Without Thee this world can't please us,
Therefore, if this be the hour,
Come, O! quickly come, Lord Jesus,
With thy hosts, with all thy power!

From this day henceforth forever
And for evermore—Amen!
Neither life nor death shall sever
From our souls, thyself, again.
Praise Him with the harp and timbrel,
Loud your voice in anthem's raise;
And with organ and with cymbal;
And "let silence muse His praise."
May *our dear Lord's* fraternity
In harmonious concert ring,
And throughout all eternity,
Our God and Saviour's praises sing.

From the Jubilee Standard

TO THOSE WHO REMAIN.

The Advent cross, oh raise it up,
And bear it onward still;
And without shrinking drain the cup,
And all thy work fulfil.

Undaunted yet, without the camp,
Christ's bleeding steps pursue,
And cherish well thy priceless lamp,
And gird thyself anew.

For he hath overcome this hour
Of conflict, fear, and shame,
Shall triumph soon, and know the power
Of a *Redeemer's name.*

Though long our pleadings he hath borne
Th' avenging hour is near;
And He is faithful who hath sworn
To come, to save, and hear.

Then bear the cross and onward press
And cry "thy kingdom come,"
Till Jesus comes in Righteousness
To take the pilgrims home.

Philadelphia, March 15th. C. S. M.

"The secret things belong unto the Lord our God: but those things which are revealed *belong* unto us and to our children for ever, that we may do all the words of this law."—DEUT. 29: 29.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—AMOS 3: 7.

They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.—Ezek. 7: 14.

From the Voice of Truth.

REFORMATIONS.

We have but very little confidence in the reported reformations which have recently fallen under our notice. Not because we believe sinners cannot now be saved, but because with scarce an exception, we believe they are spurious. We are disappointed that no greater, or more general stir of this character has been made among the sects; we expected from the nature of the case, that a general rally among them would be made, just before their final destruction, like the dying struggles of an expiring man. The struggle, it is true, has been made, but the fruit, or result has been different from what we anticipated: they have labored hard and caught nothing; or if any thing has been gathered in their net, as one of their own number has said, they have "catched monsters." But lest we should be considered severe and uncharitable in our statements, we will name facts.

In a recent number of the Morning Watch, an account is copied from the Christian Palladium, of a glorious reformation, in Redfield, N. Y., under the labors of elder H. Petteys, a Christian preacher. The facts in the case, as we learn from Br'n. L. E. Bates, and S. W. Rhodes, who have just left our office, are in short these: "About two weeks *before* the 10th day of the 7th month,' Br. Hazard, strong in the faith that the Lord would soon appear, commenced meetings in Redfield." The result was, "a most melting season. Several from the churches embraced the truth, while others from the ranks of the wicked were hopefully converted." "About the 22d of Oct., Br'n. Rhodes, and Bates went to Redfield." They found elder Petteys there, who on *that* day "baptized about twenty, and others soon after." Hence this reformation was *before* the "10th day," and not under the labors of elder Petteys.

Elder D. Millard reports in the Palladium, a reformation at Canton, N. Y. If we remember rightly, he says nothing about conversions, but some 20 or 30 rose up, or came forward for prayers. This has become good currency in the sectarian papers, and also the Morning Watch, that God has not departed from the churches. But we have no confidence in this case; for we know the writer who reported it, and if there had been any *conversions* he would have said so, instead of saying certain ones came forward for prayers.

In the Palladium for March 5th, Elder J. Badger reports a reformation in Parma, a few miles from this city. He says "*thirty three* came forward as volunteers in God's service." And notwithstanding, he "continued his labors for a month," he knows "not the number, but *trusts* quite a number have found peace in believing." We also *know* this writer never spares the highest colors on a work which will reflect any honor to himself, or his party. And besides we learn from competent judges, who are acquainted with the work in Parma, judging from their fruits, that not more than *two* or *three* genuine conversions have been witnessed, and these were doubtful.

Elder Shafer, of this city, reports a powerful work, under his labors, in the town of Yates some forty miles west of this city. He thought as many as *thirty* had been converted. Two intelligent brethren who attended his meetings, and thought much of Elder Shafer, have told us that but little interest, after a labored and long effort, was waked up in the community; and that not more than *two* or *three* conversions could be relied on as genuine, and these were not fully satisfactory. In the same place the Methodists had labored in a protracted effort, three weeks, we think, and effected nothing.

In this city, the Baptists, for weeks have put forth special and determined efforts to get up a reformation; but it has been a failure; they acknowledge that there was never such indifference in community, among saints and sinners, to things of religion as now. They report, however, a revival, and some conversions during their recent meetings. One of their young converts, who has been baptized, and joined the church, a few days after his *conversion*, was interrogated about his loving the appearing of Christ. He did not think he was prepared to meet him, and could not say he desired or loved his appearing! Truly they have "begotten strange children." Hos. 5: 7.

A great noise has been made about a powerful work among the Freewill Baptists: an *infidel* has been converted, &c. Yes, and he might have been called a scoffer at our precious faith and blessed hope. We know him well. His hypocritical course has been short, if we are rightly informed, but full as long as we expected. He flourished, for a few days after his conversion, as a preacher; but we are now told he is silenced.—But this is good currency abroad, among those who are laboring to uphold a fallen church.

Other cases of revivals might be named, which have been reported, but on learning the facts, they have proved to be a little *extra confessing* of the deadness and sins of the church, without any change for the better, or bringing sinners to a saving knowledge of the truth. These have been reported, published, and trumpeted far and near, as *reformations*, *revivals*, *works of grace*, &c. But we hesitate not in pronouncing all, or nearly all, a deception, or not genuine works of saving grace. There may be exceptions, we hope there are many. Those which have occurred in the preaching of the true faith, the coming of the Lord, appear to be genuine revivals. We do not doubt them.

But we judge that each and all of these sectarian revivals are not genuine works of grace, from their own acknowledgement. The most discerning among them attribute their fallen condition to the spurious revivals, which have been so common among them for a few years past. Their "inquiring rooms," "anxious seats," and every kind of human machinery used by them, have served to manufacture and bring into the church unconverted materials of every description, until the wicked in the garb of godliness, bear rule, and crowd these polluted sanctuaries. These are facts which cannot be denied. Very well, if we *know* that the churches in their glory, and before they rejected the truth begat "strange children," can we suppose the fruit of their labors would be any thing *better since* their *fall* and rejection of the most glorious truths heaven ever revealed to man, the coming of the Son of man! We can expect nothing better; they now compass sea and land to make proselytes, and when made, they are like themselves; they still love the world, and disrelish the doctrine of the coming of Christ —do not love *his* appearing.

That the churches are fallen, deeply fallen, in unbelief and sin, no one acquainted with the facts can understandingly deny. The testimony is abundant—and:

1. In every quarter of our country, long and faithful protracted efforts have recently been made to get up revivals, but in the great majority of cases, it has been a complete failure.

2. We find the sectarian journals, in speaking of their spiritual condition, freely, but mournfully acknowledge their own wretchedness. It would fill our sheet to give the testimonies now before us. They commence their lamentations with, "FAMINE OF THE SPIRIT!" "SPIRITUAL DEATH!" GREAT DECLENSION!" "THE GREAT CALAMITY!" &c. We cannot forbear giving an extract from the article bearing the last caption. It is from the New York Evangelist, the leading Presbyterian paper, for March 13. The *Editor* says:

"It is not to be denied that a terrible apathy on the subject of religion widely prevails. Piety is stinted in its growth, and chilled, and well nigh frozen. The great heart of the church, whose pulsations of deep and expanding benevolence ought to be strong and mighty, beats languidly—its functions have lost their energy. The Spirit of God has departed. He has been grieved away. He came on a mission of infinite love, breathing life into the dead and dark hearts of men; but he has been most ungratefully treated, and his benign and heavenly influence undervalued and slighted. His departure was and is a great calamity. His continued and prolonged absence indicates the deep guilt of the treatment which he received—it leaves churches barren and unfruitful."

Speaking of revivals the Editor remarks:

"But these seasons, which in past years have widely diffused their salutary effects have ceased. Fruitfulness and warmth in religion have given place to barrenness and coldness. A frightful indifference to the great interests of the soul and eternity is manifested even by religion's professed friends. The great moral barriers and restraints on the passions of men are beginning to give way or to be overleaped. The fear of God and the dread retributions of eternity, are losing their hold on the minds of man. Incipient infidelity is beginning to show its dark and cheerless aspect.—Hideous crimes and moral defalcations are becoming more bold and frequent. And this sad state of things has come about, and is waxing worse and worse under the frown and displeasure of the God of nations, by the grieved absence of the Holy Spirit and the melancholy dearth of revivals."

This speaks volumes—it is like signing one's own death warrant. Yet they know not what they are doing, nor their fearful condition; and painful to relate, some of our own brethren are aiding their blindness, by endeavoring to show that God has not departed from them! that they do, and yet may have genuine revivals.

3. Under a sense of their leanness, some months since, near *forty ministers*, of different sects, in Philadelphia, covenanted together to pray for a revival, &c. We published at the time that we did not believe God would hear them; and we have no evidence that we judged incorrectly; for no revivals, as fruits of those prayers are reported. Where but *two* or *three* of God's children are agreed in asking any thing, God will grant their requests. Here were *forty* professed ministers *agreed* in asking for a revival, and it is *not* granted. The only conclusion that can reasonably be drawn is, God has left them, and will no more hear their prayers.

4. Mr. Maffit, the celebrated revivalist among the Methodists, recently acknowledged in a discourse in Troy, that the churches were "*Dead*, DEAD. TWICE DEAD AND PLUCKED UP BY THE ROOTS!!" And what is he doing to bring them to life again? Nothing: he has turned to the lucrative calling of lecturing on the character of woman, &c., at one dollar and fifty cents from each attendant, for a course of his lectures.

What are Mr. Burchard and Finney, great revivalists among the Presbyterians, going to bring to life again the dead churches around them? Mr. Finney has retired to Orberlin, Ohio, and received the high honor of Professor of the literary institution there: Mr. Burchard, the last we heard of him, stated at the close of a protracted meeting, that himself and wife had labored night and day for *three weeks*, and *not a soul had been converted*, and *all* he had received for their services was about fifty dollars! Mr. Knapp, the great revivalist among the Baptists, has settled down on his *farm*, at Hamilton, N. Y.; and we suppose is waiting for the decision of his brethren, on certain charges preferred against him. Similar accounts could be given of thousands of the once flaming ministers of the different sects. They, with their flocks have rejected the truth, are turned unto fables. They love this present evil world; and God has left them to perish in their own delusions.

With these facts before us, how can we place any confidence in the reported revivals of a fallen church? Or entertain a lingering hope that it will ever again be restored to the divine favor? We have no confidence in either. She is a broken off, withered, and rejected branch; or as Mr. Maffit in using the inspired word, justly says, she is "*dead*, DEAD, TWICE DEAD, AND PLUCKED UP BY THE ROOTS." Hence, her reported reformations can be viewed in no other than the light of a short lived, and sickly shoot, that springs from an uprooted tree, or a severed branch. They do not spring from the Gospel soil, or have not their foundation in the truth, and hence can never bring forth fruit to the glory of God. Therefore be not deceived by these things; for if possible they will deceive the very elect. Go not after them, but cleave to God and his word, and soon you will not be at a loss to discern between him that serveth God and him that serveth him not. None but those who do the will of God will enter the kingdom of heaven. Blessed are all who do his commandments: it will soon be said to them, "inherit the kingdom prepared for you from the foundation of the world."

The following letter is published notwitstanding the time is now passed in which the writer expected the Lord. A large number are still looking to the Passover about the 20th or 23d of the present month.

DEAR BRO. JACOBS:—

I think the time has now come for us to see the *definite day* and I know not why *the hour* may not be understood, for God is a correct time keeper. You know I have taken the ground for some time that our glorious King would come in the true Jewish year 1843, and that Habakkuk's prophecy would be fulfilled at the termination of the Jewish year.

B. C. 457 or in Julian time the 4th month, in B. C. 456 when the commandment was able to go forth, Ezra 10: 17, when I understand the 2300 days began on the *first day* of the *first month*, as all our calculations were in Jewish time, so here we should not depart from them, for the vision which was written upon tables is to speak and *not lie at the time of the end*. I have made some astronomical calculations (which possibly astronomical tables might correct) and I make the new moon of April at the conjunction, astronomical time, to have been 1 D. 2 h. 25 m. previous to the conjunction on the 6th. This would make the moon little over one day old to have the 2300 days commence and end on the 6th of April in exact Solar time of 365 .5 .48 .48. If I have made no mistake then I see not why we may not know something about the hour (see Rev. 3. 3,) if we watch. The difference in longitude would make the conjunction at Jerusalem towards midnight. See Exodus 12: 29–31, also v. 41 compared with Genesis 15: 5–18. The same method of calculations make *that night which was dark* when the smoking furnace and burning lamp that Abraham saw, to have taken place when the moon was between 1 and 2 days old. What more probable time than when the two Luminaries were in conjunction to have the 6000 years commence?

I understand that all the types were arranged so as to show forth the *time* as well as the events, and I now see all the types fulfilled except that one of the first day of the first month when all the captives will be set at liberty.

God after all has given us a correct chronological date to start from, and the world is to be condemned for rejecting 1843. I also understand. Rev. 14: 20, as having chronology, as that is God's word which does that work of treading the wine press and from the time it commenced in Feb'y last, as I had placed the date when the brethren had to leave the church and world, and turn their arguments against those brethren who once went with them; the time runs only on the 6th of April. You may think I am visionary, but see "Day Star" No. 1, and so on.

I expect soon with you and all the "children of the Kingdom" to see Jesus and be like him, till then may we keep our garments which include *definite time* and hold out to the end.

Your fellow servant,
C. B. HOTCHKISS.

AUBURN, March 28, 1845.

For the Day Star.

Cincinnati, April 7, 1845.

BRO. JACOBS:—

As you have shown favor to my former communication, and especially as those living characters stand out in bold relief on the pages of Holy Writ "*Occupy till I come*," I would again tax your generosity by offering a few broken and imperfect remarks. Not forgetting, however, that it is *your* privilege to withhold it if it contains aught that is contrary to Truth, or the views of *my Christian brethren*.

My mind is much exercised at this momentous time, with regard to those who have turned aside, and "walk no more with us." Those who, I fear, are rejecting the light of God's truth, and thus, "the light that is in them has become darkness." And who can tell "how great that darkness" may be! That there are many hypocrites among them, we must, and do admit. Nevertheless, let the Charity which "*hopeth all things*," hope that, at least, there are *some* honest sincere hearts among the number, but whose minds are unhappily biased by their prejudices. And still more, they are *led* by those in whom they have placed an undue confidence! When conversing with some of them on the subject of the 7th month—definite time, and so on, I have been answered in the following manner, Away with it—I will have nothing to do with it! brother S. says it is "presumption"—"delusion," and has been got up by a "*steaming process!*" &c. O how *careful our* watchmen ought to be that their trumpets give a *certain* sound!" "For if the trumpet gives an *uncertain* sound, who shall prepare himself to the battle?" If this should meet the eye of brother S. I hope he will not consider it "smiting." No, rather let him consider and *reconsider* the ground that he *now* occupies. O with what delight I listened when he preached definite time in 1843! What breathless silence pervaded the multitude, as he unfolded the mystery of God's Truth and showed us the glorious light and liberty of the "Gospel of the Kingdom!" And now he pronounces the preaching of *time* "error" and "delusion!" And yet, the preaching of definite time always has been sanctioned and sealed by the sanctifying influences of the Holy Spirit! *Are we sanctified through error?* No verily, but through the Truth! "Men do not gather grapes of thorns, or figs of thistles," God forbid, that I, a poor sinful worm of the dust, should smite any of my brethren or sisters. No, No. My heart yearns over them. O that I could take the great Shepherd's crook (the light of God's truth) and bring back, not only our dear brother S. but *every* wandering sheep to the Fold! That men and *angels* might rejoice over their return. Nor can I consider this an "unholy sympathy."—Christ is our great *Leader*, and *He* wept over the doomed city! and said, "O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together," &c. His tender compassion was over the "lost sheep of the house of Israel." O then, let us follow in the steps of our great Exemplar! Let those "that are strong *bear the infirmities* of the weak." "Have we faith! Let us have it to ourselves before God." "And through (our) knowledge (let not) the weak brother perish, for whom Christ died." And you, dear brethren and sisters who have wandered, *I know* that ye deplore the loss of that happiness and peace which ye once enjoyed. O come, return unto us, our hearts are open to receive you. There is—there can be no turning back from this Truth, but to *perdition*. O think of this!—"*Behold the Judge is at the door!*" Salvation is promised to those and those *only* who endure to the end.

And now in conclusion permit me to say, a few words to *all*. Ye Simeons! never give up "looking for the consolation of Israel!" Ye Peters! "feed the sheep and lambs of the Flock."—And you my sisters! Ye Anna's, and Mary's, up, *work* in the Lord's vineyard, even at this the *eleventh* hour. The Lord has committed to every one of you one talent (at least) and when He comes, "He will require His own with usury." Let us all be on the Lord's side. Let us with united heart, and voice, and effort, be co-workers with God. *This* is emphatically, "the hour of temptation." *This* is the time when the evil one, who knows that *his* time is short, will put on the appearance of an "angel of light, to deceive, if it be posible, *the very elect!*' O let us realize that we are indeed, in "the last great battle, of the Lord." Remember the curse is denounced against those who "came not to the help of the Lord—to the help of the Lord against the migty!" Our lonely—I might say almost solitary watchman has stood through the long, dreary night, and in the fear of God, has *fearlessly* proclaimed "The Morning cometh!" And now behold the "Day-star." Notwithstanding the tempest that has beat around his devoted head! And shall we look on with indifference! Shall we, Gallio-like, fold our hands and "care for none of these things?" No, rather let us *all* be fellow helpers together. And when the Master comes. He will give a crown of rejoicing to all His *faithful* servants, and take them to a place of safety, where no sorrow will ever reach them, and where no *anonymous missile* will ever pain their hearts again. Even so, come Lord Jesus. Amen.

Yours, in the blessed hope. MARY.

Letter from Bro. N. M. Catlin.

Kingsbury, La Port Co. Ind. April 4, 1845.

DEAR BRO. JACOBS:—

There are a few names here "steadfast in the faith," though now for a season are in heaviness and affliction; but we think it not strange "knowing that the same afflictions are accomplished in our brethren that are in the world." I feel the more inclined to write, from the fact that the "Morning Watch," neglected from cause unknown, to publish a communication of Bro. J. B. Cook's, dated in this place, in which he gave a statement of his mission among us. Let me say then, briefly, that Bros. Cook and Greenleaf, came to us by solicitation, in the latter part of Feb'y, and were hailed as the "servants of the Most High God," who exhorted the brethren to continue in the faith, that we must, through much tribulation enter the Kingdom of God. Their visit was doubly valued, because they were competent "to set in order the things that were wanting." We enjoyed both the ordinances by their hands, together with the setting apart by laying on of hands two of our brethren (Brethren N. M. and Joseph Catlin) to the work whereunto we trust they were called, their ministrations has been blessed to the edification of the "body of Christ."

Bro. Cook baptized 9 while he was with us and I have baptized 8 since he left—all of whom give evidence of faith in the speedy coming of our blessed King. Permit me to say here, Bro. Jacobs, that the evidences to my mind are strong that God's administration of grace for the salvation of sinners, is yet extended! Although those who have been some time in the cause of the second Advent, have passed through peculiar trials and discouragements for months passed, yet it seems to me that the truth has never taken a firmer hold of the attention and hearts of hearers, in my acquaintance, since the preaching "*Fear God and give glory to him, for the hour of his Judgment is come*," &c., commenced, than within a few weeks past—by which, with much Scripture, I conclude there are still "hedges" and "high-ways" to be traversed with the "Gospel of the Kingdom."

I am aware that good brethren see differently upon this subject, and I regret that different opinions should arise among those who have labored with so much unity heretofore. Still, on reflection, it is no new thing for them that "see through a glass darkly," to differ. Why, Paul and Barnabas, two of the brightest sons of the Apostolic Church differed in opinion, and departed asunder one from the other. If our brethren would depart asunder to the work of the Lord, when they differ instead of staying to contend and strive for the mastery, now much less evil would result from such discrepencies of views.

Bro. Miller's letter in the 'Watch,' March 20th, contains some excellent thoughts on this subject. How much there was in that expression of his, "The arguments on both sides of the question required a great quantity of brotherly love to make them digest easy." Brethren will do well to notice the advice of that letter, and remember that while our publications may, if properly managed, be great means of comfort to the scattered sheep in the "dark and cloudy day." Still they may become vehicles of contention, and thus beget strife among brethren! Great discretion is requisite in this department of labor, and I hope brethren may strive together in prayer for those in this station, that they may receive wisdom from above.

Your little sheet, Bro. Jacobs, is highly prized among us, and we hope it will be continued while it is needed. You may depend on my exertions to increase its circulation in this quarter. Finally *may the God of all grace who has called us unto* his eternal glory, after that we have suffered a while, stablish, strengthen, and settle us. To Him be praise and dominion, both now and ever. Amen!

N. M. CATLIN.

Prepare ye this among the Gentiles; Proclaim war, wake up the mighty men, let all the men of war draw near; let them come up:

Beat your plow-shares into swords, and your pruning-hooks into spears: let the weak say, I am strong.—Joel iii. 9–10.

THE DAY-STAR.

E. JACOBS, Editor & Publisher, | "WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS." —2 Pet. i. 19. | C. CLARK, Printer.

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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.

From the Jubilee Standard.

"THE WHOLE CREATION GROANETH."

A voice is heard upon the air,
A wail upon the sea;
The universe is bowed in prayer,
And struggles to be free.

Creation groans, and lifts her hands,
And earth in travail waits,
And nature's animated bands
Moan at their prison gates.

And burdened hearts, as incense rise,
From earth's afflicted ones,
In supplication to the skies,
To raise her sleeping sons—

For Christ to come, and bring again
The Eden shades of love,
And banish sin, and death and pain,
As it is done above.

It is man's last appeal to heaven—
Pray'r's final agony,
To which an answer soon is given
In earth's great Jubilee.

Then "COME, LORD JESUS, QUICKLY COME,"
Our longing spirits cry;
We wait to shout thy welcome home,
And meet thee in the sky.

C. S. M.

BEHOLD HE COMETH!!

We are told by our Lord, in Luke xxi., that "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

All that he thus described as the precursors of his revelation from heaven hath been fulfilled, except the last. The sun and the moon were darkened according to Matt. xxiv. and Rev. vi. on the 19th of May, 1780. And since that time there have been many and various signs in the sun, moon, and stars, of which we speak not now particularly. One of these, however, we will mention, and that is the great meteoric shower of Nov. 13, 1833, when "the stars of heaven fell unto the earth, like as a fig tree casteth her untimely figs when she is shaken of a mighty wind." These signs having been thus fulfilled, we now, in obedience to our Saviour's words, KNOW *that he is nigh even at the doors.*"

But the most convincing sign of all, with the exception of the glory of God revealed, "which is "the sign of the Son of man," is the fulfillment of the parable of the virgins. Every part of that parable has been fulfilled but the crying "Lord, Lord! open unto us." *And already we begin to hear that cry.* And we shall need the firmness of brass or adamant, that we be not moved from our steadfastness by *human sympathy.* May the Lord in great mercy, enable us to "REMEMBER LOT'S WIFE!"

Think you, beloved, that righteous Lot tarried in the plain to confer with flesh and blood, when the companion of his bosom turned and looked back and became a monument of God's displeasure!—Was he moved by *sympathy* and *compassion* even to *look* back after his *dear wife?* No. Had he done so he would undoubtedly have shared her fate. "She became a pillar of salt." Why not a pillar of stone? Because salt has a *preserving* or *saving* quality. Moved by sympathy she cast a fond look backward on the luxurious & licentious city she was leaving to destruction; with her house, her possessions, and her relatives and friends, no doubt desiring to *save* them if possible; and the retributive justice of God was visited upon her instantly. And where a moment before she stood a breathing form, warm with the purple current of life, nothing now remained but a cold and lifeless pillar—a monument of her longing desire to *save* those which it was the purpose of God to *destroy.* *Beware,* BEWARE that you do not forget Lot's wife; but like Lot, *let your faces be as flint,* and speed your flight to the place of refuge, that you may reach it and be safe when snares, fire and brimstone, and a terrible tempest shall be rained upon the wicked.

The analogy of God's dealings with his people, and the lessons which are taught in many of the types given to foreshadow the great day of the Lord, all conspire to show us clearly that the doom of the world must be sealed, and the sympathies of the little flock, who are to receive the kingdom, must be entirely sundered from the world, before King Jesus comes in robes of vengeance to execute judgment. Strange indeed that any intelligent child of God can believe that the Lord of Glory is to descend from heaven to destroy the ungodly, and at the same time find some of his people on their knees praying for their salvation! This would be impossible, for "as many as are led by the Spirit of God they are the sons of God." And if we are led by the Spirit, we shall not be led to pray for the salvation of those whom God has determined to destroy.

Let us look at the case of the antediluvians, whose destruction is given as a type. God saw that their wickedness was great, and said, "My Spirit shall not always strive with man, yet his days shall be an hundred and twenty years." So long the Spirit was to strive, and then it was to cease its strivings and their doom would soon be sealed. But Noah, finding grace or favor in the Lord's eyes, was commanded to build an ark in which he should be saved from the deluge. Peter informs us that he was "*a preacher of righteousness.*" He also says that "Christ hath suffered for sins, being put to death in the flesh but quickened in (or by) the Spirit, by which he went and preached to the spirits in prison, who sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing." Here we are plainly taught, that while *the long suffering of God waited* Christ preached to the antediluvians, whose spirits were since "in prison," (see Isa. xxiv. 22,) by means of the same Spirit that quickened his body at his resurrection. We see, then, that the striving of the Spirit—the hundred and twenty years—the waiting of the long-suffering of God—and the preparing of the ark—all terminated together. This was seven days before the flood commenced. The invitation was given to Noah "Come thou and all thy house into the ark,—for yet seven days," &c. Some suppose that Noah and his family entered the ark immediately, but by reading Gen. vii. 11-13 carefully, it will be seen that this is a mistake. It was "in the self-same day" that the flood began. The 120 years of probation to those sinners closed therefore, and the Spirit ceased to strive, seven days before Noah entered the ark. And those seven days represent, in a miniature type, the "*little while*" that we are waiting, since our work for the world was done, and its doom was sealed.

So also, in the days of Lot. When the angels, in great mercy, pulled him out of the devoted city, there was no mercy for any that remained behind. Yet their destruction came not till Lot and his daughters arrived in Zoar. It was during this time of their passing from one point to another, that Lot's wife cast the longing, lingering look behind, which brought upon her swift destruction. And we are now on our way from the "city of destruction," to the "city of refuge." In the mighty movement of the 7th month, with its sanctifying power, we were brought out of Sodom, and shall very soon enter the "city which hath foundations, whose builder and maker is God."

If the work of reconciling the world to God is not *finished before the coming of Jesus as King,* what can we make of Rev. xxii. 11, 12? Surely those words of our adored Lord cannot be unmeaning: "He that is unjust, *let him be unjust still;* and he that is filthy, *let him be filthy still;* and he that is righteous let him be righteous still: and he that is holy let him be holy still. "*And behold I come quickly,*" &c. When our Lord is revealed from heaven in flaming fire taking vengeance on the wicked, will the unjust remain unjust still, and the filthy remain filthy still? Nay, verily; "They shall suddenly be destroyed, and that without remedy." But further, this is a command or injunction: "LET *him be filthy still.*" To whom is this addressed? Certainly to God's people.—They alone can be expected to keep and obey it. And they must do it while they are waiting for Jesus, as is evident from the fact that he immediately adds, "*And behold I come quickly.*" The point of time arrived, on the 10th day of the 7th month, when the atonement or reconciling was completed, and of course *no more were to be reconciled.* Then he that was filthy must necessarily continue so. At that time we were sanctified and received glorious garments, qualifying us for an entrance to the guest-chamber; "*Blessed is he that watcheth and* KEEPETH HIS GARMENTS." After that tremendously important point of time, Jesus cometh "QUICKLY," or after a "*little while.*" Glory to God in the highest that little while is almost past.

We have seen the parable of the virgins fulfilled before our eyes. In 1843 the virgins went forth to meet the Bridegroom. Then came the tarrying time, and the virgins slumbered and slept. Then followed at midnight, "Behold, the Bridegroom cometh, go ye out to meet him—on the 10th day of the 7th month." The message was accompanied by the seal of the Holy Ghost, and was therefore truth. It follows, therefore, that the Bridegroom received the Bride, i. e. New Jerusalem, the capitol of his kingdom, the atonement was finished, and the Jubilee trumpet was blown, on the 10th day of the 7th month: And in the commencement of the year of Jubilee ye shall behold your Redeemer and King in all his beauty and glory.—Even so, come Lord Jesus.—*Jubilee Standard.*

S.

From the Jubilee Standard.

"THE HARVEST IS PAST."

We learn from the inspired text, that in the last days a perilous *time* shall come—when the *form* of godliness shall exist *without* the *power of life*—when there shall be scoffers and mockers, who shall walk after their own ungodly lusts—when Christ will say of the *professed* church, "I will *spue thee out* of my mouth, because thou sayest, I am rich and increased with goods, and have need of nothing, and *knowest not* that thou *art* wretched and miserable, and poor, and blind, and *naked*"—when the state of the world shall be as it was in the days of Noah and Lot, when God said, "my Spirit shall not always strive with man," and the earth was filled with violence, and *all flesh* corrupted his way upon the earth. Many *profess* to believe that Jesus standeth at the door, yet now when this last and most fearful sign is developing before them, they stumble and reject its confirming truth. We believe this time has

come, and appeal to the law and the testimony. We find in the *sure* prophetic chart, that *there is a time* when Ephraim is joined to his idols and it becomes the duty of those who obey God, to let him alone. This text is found in Hosea, in connection with the *time when* "The Lord hath a controversy with the inhabitants of the land, (or earth) because there is *no truth*, nor mercy, nor *knowledge of God* in the land," "for Israel slideth back." Is not this a true picture? Have we not seen the *sliding back* of many of whom we supposed to be the true Israel? In the next verse the Lord says, "Ephraim is joined to his idols, let him alone." In the 8th ch. of Jer. this is called a "*perpetual backsliding*," when "no man repented him of his wickedness." The Lord adds, concerning the blindness of his people, "Yea, the stork in the heaven knoweth her *appointed* times, and the turtle, and the crane, and the swallow, observe the time of their coming, but my people *know not* the *judgment* of the Lord." "The wise men are ashamed, they are dismayed and taken," "they have *rejected* the word of the Lord." "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace."—Jeremiah then, with prophetic authority declares, "The harvest is past, the summer is ended, and we are not saved." The scriptures cannot be broken—we hear the cry of peace, peace, and perceive that the harvest is past, and this prediction is accomplished. Zechariah speaks of the day of the Lord and the events immediately preceding, *when* he "will *no more* pity the inhabitants of the land." In Heb. we understand, that *there is a time*, when we *see* the day approaching, after which, if we sin wilfully, "there remaineth no more *sacrifice for sins*." This is surely after the atonement is completed, and the mystery of God finished. We perceive then that the probation of the wicked must cease before Christ appears. Are our sympathies with *him*, or are they looking back after the world? After all our professions, are we at last unwilling to have the door shut between us and his enemies? Jesus says that, "many will seek to enter in and shall not be able, *when* once the Master of the house is risen up and hath shut to the door." This proves that the door will be shut before *professors* are aware of it, when they will *begin* to stand without in unbelief, and knock against it. It is evident that this must be prior to his coming, as the lightning, when those who remain shall be changed in the *twinkling* of an eye.

It will be well for those who wish to side with Jesus to remember and obey the directions which he hath given us for *this hour*. He that is unjust *let* him be unjust *still*, and he that is filthy *let* him be filthy *still*, and he that is holy *let* him be holy still, and behold I come quickly.

Philadelphia, April 2, 1845. C. S. M.

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."—*Zech.* 14: 12.

From the Cincinnati Enquirer.

STRANGE DISEASE.

A very singular contagion has broken out in Valatie, a small village in Columbia county, N. York. It discolors the face to a greenish caste, the eyes lose their usual expression, and have a vacant stare, the voice becomes husky, the memory vanishes, and the conversation becomes confused and a set of incoherent sentences jumbled together, without order and without meaning. The strength leaves and the form dwindles away to a skeleton. The person attacked raves like a maniac, & the doctors have been unable to do any thing for them. The informant states that "every person wears an affrighted countenance, and if it does not soon stop its ravages, the whole town will be inhabited by lunatics!" None have died from it as yet, but numbers are afflicted with it.

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts I. 11.

RAYS FROM THE LAMP.

"The Lord preserveth all them that love him." "He that loveth not, knoweth not God: for God is love." In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit

And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love. We love Him because he first loved us. If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from him, that he who loveth God, love his brother also. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments, and his commandments are not grevious."—*Hope of Israel.* C.

THE DAY-STAR.

CINCINNATI, TUESDAY, APRIL 22, 1845.

☞ In consequence of absence I have had but little to do in the arrangement of the last (double) number of the paper, and also of the present one. The selections are however, well made and will no doubt interest our readers.

If our readers in the country should receive this paper the *Passover day* will have passed. Then indeed, will the faith of God's waiting people be again tried to the utmost. O my soul, Hope thou in God—trust also in him and he will bring it to pass. It seems to me our work is done, but if God has any thing more for us to perform, He will open the way.

BRO. S. S. SNOW.

This Bro. says, in the last Jubilee Standard, that the statement of Bro. Himes in the Morning Watch, relative to his (Bro. Snow's) application of Zech. 11: 8, "is not true,"—he called no names, that application being made by those that heard him. This is the other side of the story.

VISIT TO CLEVELAND AND AKRON.

I left here on Tuesday morning the 8th inst., for the purpose of visiting the brethren at Akron, as the most distant point I had designed to embrace in my journey; but calling at the Post office before the stage started, I rec'd a copy of the "Voice of Truth" containing a notice of the Conference at Cleveland, upon which I immediately determined that it was the will of the Lord to direct my course thither. After a tedious ride of 54 hours, including stops, I reached C.— in time to attend meeting at the Tabernacle on Thursday evening, and heard a discourse from Bro. Pickands, on Rev. 14: 1-6.

The views were somewhat new to me—but interesting, and instructive.

I continued during the Conference, which broke up on Sunday evening. Among the lecturers present were brethren Pickands, J. B. Cook, Robinson, Baker, and Boggs. There were also present a goodly number of brethren from various towns in that vicinity, some of them having traveled 50 or 60 miles.

The morning exercises were devoted to prayer and conference, and the afternoons and evenings to lectures. There was a variety of conflicting opinions advanced in the meetings of conference, but the brethren seemed to have come together with the determination to love one another, though they might not all think or speak alike. It is however, worthy of remark, that among all the various views advanced, there was but one opinion upon the *time of the Advent*: all agreeing that the *present Jewish year is* THE JUBILEE, and that *in it* God's people will *be delivered*; furthermore, there was a perfect unanimity of expression upon the evidences that cluster around *the present month*, and give a glow of lustre to our glorious Hope. The administration of the Lord's Supper on Sabbath, P. M., was refreshing, and the brethren parted with joyful greetings, and expressions of high expectation of very soon partaking of "the fruit of the vine" with Christ in his Kingdom. During my stay in Cleveland, I had the pleasure of sharing the hospitalities of Bro. Newel Bond and family, old acquaintances on Long Island. They are also happy in the enjoyment of the Blessed Hope.

I left on Monday, in company with Bro. Pickands, and another Bro. for Akron, a distance of about 36 miles—arrived in time to talk to a large congregation that had assembled at their Tabernacle, according to previous notice. They seem to be agreed in looking for the Lord this spring. I spent the night with the family of Bro. Powers, formerly from Louisville, Ky.,—the brother who first opened his doors and welcomed the pilgrim band that accompanied the Great Tent when at the latter place. He is *full* of the glorious Hope. On Tuesday, the friends brought me on my journey about eight miles, to a tavern kept by a brother of our Bro. H. H. Gross, where I took the stage for Beaver, Pa., about 70 miles, and from thence by the steamboat 'Mail,' 450 miles to Cincinnati, where I arrived Friday P. M. O how cheering to my soul has been the interviews with brethren in this journey; but I have neither time nor room to say more.

For the Day Star.

Cincinnati, April, 11th 1845.

DEAR BRO. JACOBS:—

As you have invited the Sisters to contribute their mite, in trying to assist in strengthening the heart and encouraging the hopes of those that are desiring to gain that better inheritance, I have thought I would bring my offering, and present it before them, hoping that in some small degree it might aid some to hold fast the beginning of their confidence steadfast unto the end: as we have nothing to hope for, from any other source than God's blessed word and our experience, therefore, we take it as a great favor to peruse the pious effusions of that heart that is looking and almost impatiently waiting for deliverance, and if we can assist in bearing up the feeble mind of any one to wait "yet a *little while*" our great object is accomplished.

The experience of the pious and devoted heart, have always been a great source of comfort to me, and surely within the last few months, our prayer circle has been very much strengthened in our social meetings, where we have told our unadorned and unaffected views and feelings (as we received them from God's blessed word) of the speedy deliverance that awaited all God's faithful

children. How our souls have run together in harmonious sentiment, while we contemplated that Jesus was so near—even at the door,—a few days, or a few short hours, when our great High Priest who has passed into the heavens, shall return and gather his WEARY, *tried*, and *scattered* people, to give them that inheritance that he has in reservation for all them that wait for and love his glorious Coming and Kingdom.

Never (dear brethren and sisters) was there a time that we needed greater watchfulness, with strong faith in prayer, than the present moment, for our grand enemy, the devil, has come down with great wrath, knowing that his *time is short*, seeking whom he may devour. His last work is to sow discord and confusion among God's people, and by this means, if possible, to deceive the very elect. Has he succeeded? I would fain hope he had not, but alas, alas! God forbid, that I should sit in judgment on the case of any brother or sister: But how can we help thinking, when we remember by-gone days, and bring to mind the times and days of other years! Where are many of our dear brethren and sisters with whom we walked to the house of God, and with whom we used to sit together in heavenly places in Christ Jesus, while we enjoyed such refreshing seasons from the presence of the Lord: did we not lay aside all our worldly considerations and sectarian differences, and like a mighty phalanx join heart and hand to the help of the Lord, to the help of the Lord against the mighty? Where are some of those under whose warning voices we have sit, while we have witnessed the tear stealing down their cheeks, while their souls was exulting in the prospect of soon seeing the blessed King in his beauty, the holy Spirit of God witnessing with their spirits that they were the children of the blessed Jesus,—when we were all united, with full and glowing souls, waiting the return of the heavenly Bridegroom! *Where are they?—O where!* Are they less interested in this blessed subject? Has their faith failed them? or, do they say, My Lord delayeth his coming? Jesus says, He that endureth (not once had a hope) to the end the same shall be saved. Unto you therefore which believe, he is precious;—but unto them which be disobedient, a stone of stumbling and rock of offence.

Do we feel that tenderness and sympathy of soul for our erring brothers and sisters that we should? does our bowels of mercy yearn over them, and our prayers ascend to God in mighty faith that they may be brought to see their state and condition before they shall cry, Lord, Lord open unto us? O may the word of God sink down into our hearts. 2 Pet. 3: 17, Ye therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with *the error* of the wicked, fall from your own steadfastness.

Grudge not one against another, brethren, lest ye be condemned: Behold the Judge standeth before the door. If any of us do err from the truth, let us do all in our power to restore such a brother or sister, remembering that he that converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins.

My mind has also in affliction adverted to some of God's ministers at the East, who left all and sacrificed every thing held dear to fleshly nature, to publish that glorious truth—who labored night and day, for the good of our perishing souls—all in view of the speedy coming of Christ—the redemption of God's dear people, and the destruction of them that destroy the earth. Who after preaching those great truths with so much success in the rescue of many, who at this time rejoice in the salvation of God, brought us to the 10th day of the 7th month, when so much of the Spirit and presence of God was manifested among his dear children, (who now say, *Don't talk about definite time,*) when God has said, He has appointed *a day* in which he will judge the world.

Have these dear brethren lost their confidence in God's word? The blessed Jesus said, If any man will *do* my will, he *shall know* of the doctrine whether it be of God. Have they been examining this truth, and did they cleave to Christ with their whole heart? Did they rest their unwavering faith on that More sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth, more and more unto the perfect day?

Although the mightiest mind and the greatest array of talent *may* make shipwreck of faith and a good conscience, God will save and deliver his humble people.

To whom sware he that they should not enter into his rest, but to them that believed not? Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. God will have a tried people. The Prophet says, Many shall be purified and made white, and *tried*. Is not this a great trial of our faith, to see those who were foremost in our ranks, now *desert* us? but we feel that Israel's God is on our side, and what have we to fear, if we can say with the Psalmist, "Thy word, O Lord, is a Lamp to my feet and a Light to my path," we shall have *light*, and *time*. Count it all joy, when ye fall into divers temptations; knowing this, that the trial of our faith, worketh patience, it being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

My beloved friends, let us be strong in the Lord and in the power of his might,—putting on the whole armor of God, that we may be able to stand against the wiles of the devil. Let us stand, therefore, having our loins girt about with truth, having on the breast-plate of righteousness, and our feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God: that we shall not be found wanting, in the day of trial.

Can we look around us without observing the great indifference on the part of professing Christians, for the salvation of sinners, without fearing the Spirit of the Lord has departed from them? Do we not feel the force of the word of the Lord, "My Spirit shall not always strive with man"? Here and there, we find one faithful soul deploring the state of the church, and praying fervently for the return of the Holy Spirit which has been grieved away. How can we behold these things without feeling that we are in that "little while" where every "jot and tittle" of the word of God is being fulfilled. O how it ought to stimulate us who are looking for the consummation of our hope, to great watchfulness, that we keep our robes unspotted from the world. Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with us. Amen.

M. M. F.

Letter from Bro. Bartholomew.

DEAR BRO. JACOBS:—

You will please excuse me, for again intruding upon your time and patience, and that of your numerous readers, when perhaps, it might be more profitably employed. But while reading the communications in the Advent papers, eminating from minds of different gifts, from all parts of the land, I have been deeply affected with sensations of both pleasure and pain.—I have been pleased to discover, that the great body of Advent believers, are still strong in the faith of the speedy Advent of our blessed Saviour, and in agreement, in reference to fundamental principles.—I have been much pained, to discover a disposition in some, to oppose, with perhaps too much zeal, such views, as was not in accordance with their own.

I have been led to take a retrospect of the past, my mind rested on the supposed '43, two short years since, and we saw a few little flocks of scattered believers in the speedy Advent, (denominated Millerites). They were then, as were the disciples or believers in the days of the apostles, of one heart, mind and soul, neither did any of them say, that aught of the things which he possessed was his own, but that all belonged to the Lord, and was common stock. But how soon was a different disposition manifested: Look at the case of Ananias and Sapphira—they only kept back part of the price, but sad indeed was the consequence. Our minds, as I have said, have been afflicted, which has proved a source of trial, to see in so short a time, so wide a difference of opinion, and I charitably trust honestly received, in reference to certain texts and portions of scripture, which then appeared so plain and incontrovertible, to the great body of Advent believers—I refer in part, to definite time, and the 10th day of the 7th month. We have thought it strange indeed, that such a state of things should so soon exist. I have thought that under existing circumstances, that the admonition of the apostle Peter, [1 Pet. 4: 12, 13,] might be applicable, and perhaps profitable to us all.—"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy."

Now if among all Advent believers, having been brought together as they were, from different sects and classes in society, there should be a diversity of gifts, and somewhat conflicting theories, would neither be strange or new; but if they were all of one mind and faith, in reference to all points in theory, and continue so, this would be new and strange indeed. It appears, at an early period, even at the commencement of the gospel dispensation, there was a diversity of gifts, called into exercise, in proclaiming the glad tidings of man's redemption;—from these arose diverse views, but doubtless in fundamental principles, there was harmony and union: Hence, Paul, in his first letter to the Corinthians, [1 Cor. 1: 10,] gives a most salutary and timely admonition, which perhaps we would do well to apply to ourselves.—"Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment." He seems now by his most friendly salutation, and timely admonition, to have prepared the way for a gentle reproof, and ending in a most severe rebuke. He tells them, that he had been informed that there was contentions among them, that all of them said, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ: Then follows three important questions.—Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? And passing on with expressions of kindness and encouragement, he again refers to their contentions, and applies a severe reproof, (and if any of my dear brethren, who may read this feeble effort, should think themselves reproved by the apostle's language, and should be benefitted thereby, my desire will be realized). He commences by saying, [3d chap.] "And I brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able. (Wherefore,) For ye are yet carnal, for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men; for while one saith, I am of Paul, and I of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man. I have planted, Apollos watered, but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase. Now he that planteth, and he that watereth, are one: and every man shall receive his own reward according to his own labor." Now I think it requires but a small degree of spiritual wisdom, to comprehend the origin of the contention among the Corinthian brethren, as also among all professing Christians at the present important period in the world's history. But being an apostle of the Gentiles, having been brought up at the feet of Gamaliel, a doctor of the law, (now presumptuously termed D. D.) had no doubt acquired a superior education, and was favored with special and peculiar gifts and graces, to enable him to fulfil his office and ministry, and being zealous in all things in which he engaged, his mind was inspired with lively imagery. Hence he employed the most beautiful figures, & emphatic language, to convey his sentiments and ideas, to the minds and hearts of his hearers. These being of different minds and temperaments, put

their own construction upon what they had heard, to harmonize, as far as possible with their own peculiar views and sentiments. Hence, some would agree with Paul, while others would dissent, so doubtless in reference to Apollos and Cephas, they having gifts and graces, as ministers of the Gospel, differing from Paul, would doubtless employ different figures and language to express, perhaps, the same sentiment. But the figures and language of these, might have been more familiar, and better suited to their views, than those presented by Paul: Hence, originated their dissentions, one was for Paul, one for Apollos, one for Cephas.

Now all these differences might have existed, solely in reference to outward observances and ceremonies, as in the case of circumcision, when at the same time, there might have been, and doubtless was, a perfect agreement in fundamental principles. Thus it may be with too many of our dear Advent friends, they may feel disposed to criticise on words, which may be unfitly spoken, and even denounce those who may differ from them, or advance views, with which they have no sympathy of feeling, although such views may originate from an honest heart, in the fear of God, and in full faith of their impression in the light of the Spirit.—Among these may be, definite time, the movement of the 10th day of the 7th month, the coming of the Bridegroom on that day, the completion of the atonement, and closing of the door of mercy, or rising of the Master of the House, &c., all of which events, I think we are warranted from the living oracles to expect, at some period, prior to the visible appearing of the King in his everlasting Kingdom.

If I am in an error, I am looking for light, and would thank any dear brother, who as an instrument in the hand of God, would just give it me in the spirit of meekness.

Permit me now dear brethren, in the fear of our heavenly Father, to propound three questions, to all who honestly oppose these views, and who admit that the Saviour may come at any moment, and then the wicked will all be destroyed, and the righteous receive the crown of life and immortality.

1st. Do you oppose these views, because you are envious at the ungodly, that you could wish them all destroyed the moment that the atonement is finished, and probation ends?

2d. Have you more sympathy of feeling for the wicked, who have been fully warned of the coming storm of vengeance and fiery indignation, than you have for the honor of the blessed Jesus, and his Kingdom?

3d. Do you feel so impatient to see and be with Jesus, that you can not wait for the latter rain, for the Bridegroom, when he shall return from the wedding?

I think these are somewhat important enquiries, and may God help us to make the application. Should all who are disposed to dissent from the views, honestly advanced by their brethren, go to Jesus, with the same confidence, as did some of the disciples of old, and say, Master, we saw one casting out devils in thy name, and we forbade him, because he followed not with us.—Or his views did not altogether harmonize with ours, such might meet a similar reproof.

I would again unite with the apostle, and conclude with his exhortation.—"Now I beseech you brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment." For be ye assured the Lord is at hand.

Yours, in hope, and patient waiting for Christ.
D. BARTHOLOMEW.

A strange infection has broken out in Valatie, a small village up the North River. It does not only affect man, but even the air and water, the brooks and streams, are affected.—*N. Y. Sun.*

"The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?"—Jer. viii. 9.

Letter from Bro. Smith.

Auburn, N. Y., April 5, 1845.

DEAR BRO. JACOBS:—

The "spirits" are now manifesting themselves, for there are "voices, and thunderings and lightnings." I feel indeed blessed in trying to keep the words of the prophesy of the "Revelation of Jesus Christ," it enables me to "discern this time"—the "last time," because there are many anti-christs, hereby I know it is "the last time;" 1 John 4: 3-8.—And every spirit that confesseth *not* that Jesus Christ is come in the flesh is not of God, and *this* is the spirit of anti-christ whereof ye have heard that it should come, and even *now* already is 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. I have no hope that I shall "*overcome*" only as I have the evidence that Christ is in me, the hope of glory. Know you not, says our Bro. Paul, that Christ is in you, except ye be reprobates. And I am to know that he is in me by his Spirit witnessing with my spirit, and this is my only evidence that when he who is my life shall appear, I shall appear in glory with *him*.—*Rom.* 8: 11, But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up *Christ* from the dead shall also *quicken* your *mortal body* by his Spirit that dwelleth in you. "Now if any man have not the spirit of Christ he is none of his." Now if we have his Spirit we shall be led by it to follow the Lamb whithersoever *he* leadeth us. If we are among that number we are among those that are redeemed from among men—the *first fruits* unto God and the Lamb. In our mouth there is to be no guile; for "Jesus Christ who is the faithful *witness*, and the first *begotton* from the dead, him that loved us, and washed us in his own blood, and made us kings and priests unto God and his Father, (and our Father,) hath showed his servants things which must shortly "come to pass"; and by his Spirit that dwelleth in us, we may know the things which have "come to pass" in this "last time." To be brief we turn to the 10th chapter of Rev. Here we find symbolized the preaching of time, 1843, and the 10th day of the 7th month—the 7 thunders utter their voices, (7 last plagues,) and are sealed up till the 7th angel begins to sound—it is now *sounding*; for there are great voices in heaven, saying, "The kingdoms of this world are become the Kingdom of our Lord and his Christ"—saying, that the mystery of God should be finished, as he hath declared to his servants the *prophets*, which is simply this: (let one of the four and twenty elders testify) Eph. 1: 9, 10, "that in the dispensation of the fullness of times he might gather together in ONE all things in Christ," &c. Now turn to Rev. 14: there we have our history, which is fulfilled down to the treading of the wine-press, which work will soon be done. Also in the 15th & 16th ch. we find the 7 last plagues, since the commencement of the sounding of the 7th angel, viz., the 10th day of the 7th month, they have been unsealed, for the last one was poured out at that time, and there has been one *continual* voice "out of the temple of heaven from the throne, saying, *it is done.*" And who does not hear the voices, and thunderings, and lightnings? and has there not been a great moral earthquake in the Advent ranks? (which brings us to the 19th ch.) And is not the *great city* which is divided into three parts (*Catholic, Greek, and Protestant,*) fallen, and come in remembrance before God? &c. Now see 19th ch.—Here we find the rejoicing of the Bride after she learns that the marriage has come, &c., and then comes the last battle in the Advent army, during which time the Bride is shown us by the angel which had the 7 vials full of the 7 last plagues.—(See "Voice of Truth.)—21st ch. v. 9, The same angel or messenger measures the city, &c., and about the same time the cries in 21 ch. v. 3 is heard, (yes, glory to him that reigneth, let us give all honor to Him, for it is the Lord God Omnipotent!) saying, *Behold*, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. This voice, God has given me a spirit to receive, it speaks to the inward man, and makes manifest the counsels of the heart.—(See "Voice of the Shepherd" No. 1.) and I feel that all that "are of God" will hear it—those of whom our Saviour spoke when he said, "I thank thee, Father, Lord of heaven and earth, that thou hast *hid these things from the wise and prudent, and hast revealed them unto babes.*" Babes live on the sincere milk of the word. "The fearful" and "the wise and prudent" cannot receive it. Hear John: They are of the world, therefore speak they of the world, and the world heareth them. Ye are of God, little children: he that knoweth God heareth us; he that is not of God heareth not us. Hereby *know* we the *Spirit of truth* and the *spirit of error*. And we have known and believed the love that God hath to us. God is love; and he that dwelleth *in love* dwelleth in God and God in him.

Yours, in the patient waiting for the glory that shall be revealed *in us* at the manifestation of the sons of God. H. L. SMITH.

GREAT FIRE AT PITTSBURG.

One of the most destructive conflagrations that ever afflicted our country was experienced in Pittsburg on Thursday the 10th inst. *Even* the ravages of the great fire in N. York, some ten or twelve years since, were less in proportion to the population of the city, than *Pittsburg* has suffered. Twenty whole squares, besides several parts of squares, are entirely destroyed. Twelve hundred buildings, it is estimated, including seven hundred dwelling houses, are laid in ruins. Four thousand persons are *stripped* of house and home. The burnt district, presenting a "forest of naked chimneys and broken walls," is about *one mile* in length, and 160 yards average breadth, making an area of about 60 acres.—*Watch. of the Valley.*

WOLVES IN SHEEP'S CLOTHING.

In the fear of God, and as *faithful* sentinels at the post of duty, we warn the sheep of Christ's fold against the machinations and deceptions of wolves in *sheep's* clothing, who are prowling about from place to place, beguiling the simple and unsuspecting. Of this sort are *they* that creep *into houses* and lead captive silly women." They cause divisions and offences. They teach damnable *heresies*. At first they may assume an exterior deportment, calculated to mislead as to their real character and designs. They appear to be with you in sentiment, and zealous for the truth. They are also full of *a spirit* which *they* call the *Holy Ghost*. *But it is a counterfeit.*

One class of them when they have, as they supposed, gained your confidence and good will, begin to advance *new truths and duties*, which are to be made *tests* of Christian character and essential pre-requisites to inheriting the Kingdom. These *test-truths* are—that we have received a "new covenant" *in its fulness*, and hence there are to be *no ministers* to rule the house of God—that we must be *re-baptized* by washing our whole bodies with water—that the *distinction of sex is abolished*—that husbands and wives *must separate*—and that the brethren and sisters are to kiss *each other* in religious meetings, and wash *each other's feet* as a *religious ordinance!* From such delusions may the Lord deliver us. Beware of them. Follow the *good* Shepherd, and listen *not to* the voice of *strangers*.—[Jubilee Standard.

"Write the vision, and make *it* plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, [Daniel viii.] but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."—Habakkuk ii. 2, 3.

Letters and Receipts.

For the week ending the 19th inst.

John P. Brookins, P. M., for Alexander Cargill, .50; a Friend, in Dayton, $1.00; H. Smith; D. Bartholomew; J. Heath, P. M., for William D. Oaks, P. M.; M. M. F.; Jacob Ryer, P. M., for Frederick Glascock, 1.00; J. A. Morgan, .50; Julia Hart, and Lydia Hart, each, Neal Moore, .50; J. F. Mead, .50; G. and F. Eady, 1.00; James Boggs, .25; R. L. Achison, E. French, P. M., for Jacob French and John Spear, each, .50, (your order is filled per mail.

THE DAY-STAR.

E. JACOBS, Editor & Publisher. | "WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. 1. 19. | C. CLARK, Printer.

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TERMS OF THE PAPER.

Fifty cents per vol. of 12 numbers in advance, to those that are able to pay; and gratis to those that are really unable to pay.

From the Voice of Truth and Glad Tidings.

TRUE FAITH.

"Know ye therefore, that they which are of faith, the same are the children of Abraham."—"So then they which be of faith, are blessed with faithful Abraham."—"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."—"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3: 7, 9, 16, 29.

In the covenant made with Abraham, God promised him and his seed, "the world to come whereof we speak," for an everlasting inheritance. See Rom. 4: 13; Heb. 2: 5. But why was this promise made to Abraham? Because he "believed God, and it was counted unto him for righteousness." Rom. 4: 3; Gen. 15: 6. It was by faith then that he became "heir to the new earth"—"the world to come;" and "the father of all them that believe." We see how faith wrought with his works, and by works was faith made perfect:' James 2: 22. 'When he was called to go out into a place which he should after receive for an inheritance, he obeyed; and went out, not knowing whither he went.' Heb. 11: 8. But notwithstanding his faith was such as to cause him to leave his kindred, and the land of his nativity: still a trial of that faith was necessary to prepare him to receive the crown of life. He is therefore required to take that son through which his seed was to become as numerous as the stars of heaven, and offer him for a burnt offering upon one of the mountains in the land of Moriah. Now mark that "friend of God," as he leaves that confiding wife, and weeping mother: For we may well suppose she wept, when she saw her Lord depart with that only son, for the place assigned for the sacrifice. No murmurs are heard to escape from that tender, but faithful heart. Silently, and calm he pursues his rough journey: "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Eventually on the third day, the looked for spot heaves in view—at last it is reached—the altar is reared—the wood prepared, and the sacrifice placed upon that consecrated altar. What a moment was that in the history of the patriarch! He is about to decide whether he is worthy of that high destiny that awaits him—that of becoming heir to the world.

Did you, dear reader, come up to the 10th of the seventh month with the full expectation of being changed from mortal to immortality? Then may you form some idea of the feeling of that heart at that solemn moment. But the knife is upraised to strike the fatal blow; "And the angel of the Lord called unto him out of heaven and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

Thus we learn how Abraham 'became heir of the righteousness which is by faith;' And though Abraham *be the father of all them that believe*, (Gen. 17: 5, Rom. 4: 11;) he is not the father of them that do not believe. ABRAM *may be the father of unbelievers*: But ABRAHAM NEVER. He cannot be the father of characters so opposite as those who are the sons of God,' and those who 'are of their father the devil.' The inheritance therefore is promised to Abraham, and to those who are of faith, who alone are his children. None therefore are 'heirs according to the promise,' save those who are possessed of 'like precious faith.' To say nothing of the unbelieving seed of *Abram*; Dear brethren, how is it with us who have professed the faith of *Abraham*. Have we exercised the same unwavering confidence in God that he did, when called to leave the land of his fathers? Have we 'forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands:' that we may become 'heirs of the righteousness which is by faith'? Methinks I hear a multitude of voices from the east, the west, the north, and the south; declaring that they left all, in '43, and the 7th month, and went out fully expecting to meet the Lord at those times: that when they passed especially the last point, they were greatly disappointed. And now whilst some are holding fast, expecting soon to see the glory of God, others have come to the conclusion that it is nothing but a delusion, or at least the effects of Mesmerism. But, dear brethren, are we any better prepared to receive the crown of life without a trial of our faith than Abraham was: If it was necessary for him to sacrifice Isaac, as a trial of his faith, is it not also necessary for us to make some sacrifice before we can share with him in the inheritance? Certainly it is.

I would then ask if the seventh month cry, (I mean not those excesses into which some of us may have run) and the disappointment which followed, were not designed for such a test? But it is asked, will God give us evidence upon any subject and then disappoint us in the manner we then were? That it was so in the case of Abraham, the following evidence clearly shows: 'Thou hast not withheld thy son, thine only son from me:' 'Accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure.' Now if God gave such evidence in one case, is it unlike him to give it in another? Surely not. And now I *fear* if we take the ground that our past positions relative to time were altogether wrong, we shall be found 'drawing back to perdition,' instead of believing to the saving of the soul.

Dear brethren, how many of us took our stand upon the "flat rock" in the midst of the wide ocean—cut our ropes—permitted our boats to float away, and concluded to wait *patiently* the arrival of our Deliverer? And how many of us retained our craft, and have since been seeking to save our lives by pushing as far as convenient from the "rock," and endeavoring to induce as many as possible to follow us? With all humility, I wish to say, my position is still upon the "flat rock." The rope is cut, and my barque has long since floated off—I have none in which to escape—I am waiting the arrival of the Lord. A few weeks, and he will come to receive those who have exercised unwavering confidence in his coming. In the stirring language of another, used last autumn in giving the 'cry,' permit me to say: Some, however, tell us they can see no more light on time. Did you not tell us, brother, 'the wise shall understand'?—Have you now become foolish? and has your lamp 'gone out'? 'Watchman, what of the night?' Will you now tell us you do not know? Alas! has it come to this? O may you get oil quickly.—*Faith*, FAITH, FAITH: a little more faith, will enable you to see that all the jots and tittles of the law will be fulfilled. "FOR VERILY I SAY UNTO YOU, TILL HEAVEN AND EARTH PASS, ONE JOT OR ONE TITTLE SHALL IN NO WISE PASS FROM THE LAW TILL ALL BE FULFILLED." Matt. 5: 18.

May we all remember Israel's provocation in the wilderness, for like them when the spies were sent out, we are just upon the borders of the promised land. May we not suffer our unbelief to magnify those difficulties that may oppose themselves to our further progress, into the invincible land of the 'giants of Anak'; and by our evil reports, spread dismay throughout the thousands of Israel. No, rather like Caleb, may we endeavor to still the rising murmurs of discontent and unbelief, by saying, "Let us go up at once, and possess it; for we are well able to overcome it."

Yours, in the faith that the first month will bring Israel's Deliverer.

Troy, March 1, 1845. G. W. PEAVY.

From the Voice of Truth.

MISS MATTHEWSON.

Hartford, Ct., April 3, 1845.

DEAR BRO. MARSH:—

I noticed in a late 'Voice of Truth' the reported death of sister Matthewson of South Coventry, and write at this time to correct the report: I received a letter a day or two since from a dear brother who belongs in Brooklyn in this state, and who was in this city a few day since. On his way home he expected to visit her place of residence, and at my request, sent the letter of which the following is a true copy; and which (should you feel disposed to publish it,) I have no doubt many of the dear brethren scattered abroad would be glad to see.

"*Coventry, March* 28, 1845.

Respected Brother:—I thought as you was desirous, when I was at your house, to hear from sister Matthewson, that I would write you a few lines to let you know how I found her. I called on her to-day, and found her alive, and in much the same state as when I saw her last Nov. (1844). I should think she had gained some in flesh since I saw her at that time. Her food relishes well; her limbs are drawn up about the same; she and her mother say that they have rubbed her limbs for about three months past; they did not tell me what with, neither did I ask them; but I suppose with something for the purpose of seeing if they could straighten them; but they say that the only effect produced is to cause her pain; when they let them alone she is easy. She has much the same story to tell that she had last summer, only her faith is pretty strong now, that she shall live till the Lord comes.

Yours, in the blessed hope,

W. W. WHEELER."

This [that she shall live till the Lord comes,] was not the case last summer or fall, she did not profess to have any particular faith in the soon coming of the Lord; but her only answer to questions put to her was, "He told me to wake up Christians and warn sinners, for *time is short*." If pressed upon this point, she would say, "He told me if faithful, when my work is done I shall go home." I add this note because in the notice of her death, in the "Morning Watch," the editor said, "It is well known that she often declared that she should live until the Saviour came." In this I think he must have been mistaken, or perhaps misinformed, as no one with whom I have conversed, (and I have spoken with many,) recollects any such expression of hers, neither did I ever hear her allude to it, only in the words quoted above, "time is short."

SPOTS ON THE SUN.

There are at present six well defined spots; two of them are near together, and have the appearance of being surrounded with a multitude of smaller ones. The area of the whole together cannot be less than 20,000 miles in diameter.

Their course is nearly from east to west, they pass across the disc of the sun in about 12 days. They have the appearance of being opaque moving masses of matter considerably nearer to us than the body of the sun.—*Newark Daily Ad.*

THE DAY-STAR.

CINCINNATI, TUESDAY, APRIL 29, 1845.

REV. 22: 11, 12.

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

The character of the "unjust" man being the opposite of that of the just, and that of the latter being described (Heb. 10: 38;) as one that lives by *faith*, of course the former is one that does *not* "live by faith." The foundation of every principle of justice, recognized by God, consists in rendering unqualified obedience to His every command, and treasuring the blessings that only flow through the channel of living faith in His word.

Faith, producing a justice such as God will reward, is suited to the present, and not to a *future* world. All professed Christians agree that a time *will come* when the destinies of *all* will be fixed, so that faith can never alter or change them: But the general supposition has been that this would not be till *after* Christ personally appears in Judgment to the inhabitants of the world. The text, however, forbids this idea. The "Revelation" is directed to the "Seven Churches" occupying a period of time reaching down to, and particularly concerning, the personal manifestation of Jesus Christ.

Upon *them* it imposes obligations, and *to them* it presents promises. Those obligations are binding--they *must* be obeyed. "He that is unjust, LET him be unjust still"—"LET him be filthy still." Withdraw your sympathies from those that have proved themselves God's enemies, by resisting the messages of truth brought to them, as imposed in the preceding parts of this Revelation.

"He that is righteous (or just) LET him be righteous still." Do not *hinder*, but *comfort* the man that has *lived* and *walked* by faith, down to this last point in the Revelation. This instruction agrees with that given to the Philadelphia church, "Hold that fast *which thou hast*;" as you can gain nothing more till the "quickly" is ended, *hold on* to what you have. It also agrees with Paul's instructions to be patient "after ye have *done the will of God*." In a very "little while" *after* this, the Coming One will come. So in our text, after we LET the "unjust" and "filthy" alone—not hindering the righteous, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." All will admit that this is the consummation, for when the "reward" is given to *every man*, nothing can alter their state. So, the invitation that follows five verses after the text, in point of time, *must* come before the giving "reward" to "every man." The "quickly" is after the preceding events are fulfilled, and the *next* thing after the separation from the "filthy" and "unjust."

That such a period is represented to come *before* the people of God are made immortal, may be further shown from Dan. 12: 10.

"Many shall be purified, and made white, and tried: but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

Also in Heb. 10: 26, 27, is evidence that there is a time when there remaineth no more sacrifice for sin. "For if we sin wilfully after that we have received the knowledge of the truth, (v. 37,) there remaineth no more sacrifice for sins, but a certain fearful *looking for* of judgment and fiery indignation that shall devour the adversaries." Though this is after there is "no more sacrifice for sins," yet it is not in immortality, for there "remaineth" "a certain fearful *looking for* of judgment, not yet come.

The prayer of Christ, John 17: 9, also recognizes such a period. He prayed not only for the little company of disciples around him, but for all which should believe on Him through their word. (see ver. 20.) In this prayer, He says, "I pray not for the world, but for them which thou hast given me." And he prays that they may be *one* as He and the Father are one. This prayer cannot be answered while the saints are scattered among all the nations of the earth, by whom they are trodden down. Paul, in Eph. 1: 10, says, "That in the dispensation of the fullness of times, he might *gather together in one* all things in Christ, both which are in heaven, and which are on earth; even *in* Him." The prayer of Christ, then, was offered for his people "in the dispensation of the fullness of times," at the commencement of the "gathering together in *one*"; for he did *once* pray for the world—his enemies. (Luke 23: 34.)

The work of God's people in this period is shown in Luke 17: 7, 8. They are praying, "not for the world," but to be "avenged of their adversaries," with which prayer God is so well pleased, that he promises to answer it, and "avenge them speedily."

Numerous examples might be given, showing that a period is recognized in the history of God's people, when their sympathies are to be entirely withdrawn from all the "unjust" and "filthy," and when Christ alone will share those sympathies. From the Scriptures of truth, I will here record a few instances to show that such a faith is in perfect keeping with the past dealings of God with his children.

Hosea 4: 17, "Ephraim is joined to idols: LET him alone"—"*Let* him be filthy still." It is very likely this is a prophetical symbol of the nominal church at the same period represented in the text, inasmuch as it is embraced in a time when God has "a controversy with the inhabitants of the land," and when he will reward them their doings."—The tribe of "Ephraim" also claiming to be the people of God.

The sympathies of Noah were so far withdrawn from the world *before* his ark bore him up from the earth, that he could cheerfully obey the command, "Come thou and all thy house into the ark," without a murmur, or charging his Maker to his face with "cold hearted infidelity." His sympathies were freely expended while he was to them "a preacher of righteousness," but when God spake, they were turned into another channel, where he patiently waited at least 40 days, before he was forever separated from them. When God's word taught him that the time had come, he was willing to LET them be "unjust still."

The sympathies of Lot clung to the Sodomites very strongly, and he *did not*, so readily, give them up, because he was, partially at least, in a *backslidden state*. After God had spoken, he still persisted in preaching to the mob around his door, till the angels pulled him into the house. He finally became a thorough convert to this so called "cold hearted infidelity"—so much so that he could traverse the plains all the way to the city of "Zoar" without even "looking back." But in the case of his wife, we have the important lesson taught us, that it is criminal to consult human sympathy after God has drawn the line between the "filthy" and the "righteous" and issued to his messengers a decree to "LET" the line be where He has placed it. This sympathy of Lot's wife on the wrong side of the line, procured for her a "fixed position" so lofty that our Saviour pointed the "little flock" to it as a beacon of warning, upon which is inscribed in bold relief, "Remember Lot's wife."

In Matthew 10: 35–37. Christ tells us, "I am come to set a man at variance with his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me."

This language must have been given for the time of "dividing the sheep from the goats"—separating the "tares from the wheat," and "gathering together in *one* all things in Christ" before the tares are burned, or the saints made immortal. The general tenor of the Gospel before this dividing time, is, a "gospel of peace," and its author before he assumes his kingly robes, is the "PRINCE of peace," *but introductory to the* language quoted, He says, "I come not to send peace on earth, but a sword."

"For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Isa. 66: 16.

Lot's wife "presumptuously" broke over this line that God had drawn across her path, and longingly "looked back" for a union with her "daughters" and "sons-in-law" when He had set them "at variance."

In Luke 14: 26, After talking about His "supper" and who were to be excluded from it, He introduces a similar sentiment, suited to the same period; when our sympathies are not only to be withdrawn from the dearest friends and relations that do not belong to Christ, but even from ourselves—our very lives, are to be accounted of no consequence, when they stand in the way of the will of God.

Moses, was a man of sympathy. Mark his unwearied toil to convince the Egyptian King of his duty to Israel, and Israel's God. He labored with patience in the midst of worse disappointments than *we* ever knew.

Day after day, he went upon his errand of mercy and returned again, till judgment blended with mercy, and then mercy took its final flight. The sympathies of Israel were withdrawn from the Egyptians, perhaps not all at once, but the time came—the Passover Lamb was slain—the door-posts were sprinkled with its blood, and the work was *done*. The first born of Egypt died, but where is Israel's sympathies! One only thing concerned them—that was to get out of the land of the enemy. They were so "cold hearted" that they did not attend the funeral of these "first born," or they had rendered themselves so obnoxious to the Egyptians that they were not allowed to do so.

They turned their *backs* upon the "unjust" monarch and his train, and faced toward the promised land. After God had opened their path of deliverance through the sea, and placed them upon the other shore, where they had a fair view of the "unjust" host following after them, a circumstance transpired, calculated to call into exercise their sympathy for the wicked, if that

still existed in their hearts. "The Lord troubled the host of the Egyptians, and took off their chariot wheels that they drave them heavily." Confusion, dismay, and terror, came over these enemies; but what is the matter with this calm indifferent band of Israelites? Why are they not appealing to each other's sympathies, and flying to the rescue of falling afflicted foes? The reason is obvious: Those foes are falling by the sword of God, and the attempt to aid them at such a time, would be to fight against God. He has said, LET them be "unjust still," and God's children willingly obey his command: Nor would they become the instruments of the destruction of their foes till God said to Moses, "Stretch out thine hand over the sea," when the mighty host were engulphed in a flood of ruin, and their lifeless bodies scattered on the shore. Now another opportunity is afforded for the exercise of their sympathies. When not one was left to chant their funeral dirge, a "candid public" would "naturally" judge that none but *horrid infidels* would refuse on such an occasion, to assemble themselves and spend the accustomed season of *mourning* over the remains of the descendants of the illustrious benefactors of their ancestors Well, they did assemble and join their voices—but not in mourning. Their exercises on the occasion consisted of a *Song*, running thus:

"I will sing unto the Lord, for he hath triumphed *gloriously*; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war, the *Lord* is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone." &c.

So far from manifesting the least regret or sorrow, at the fall of the Egyptians, they further assert in this *song*, that, "In the *greatness* of thine *excellency* thou hast overthrown them that rose up against Thee."

It is a question worthy of deep and prayerful thought, how it could have been *criminal* for the Israelites to suffer their sympathies to linger in Egypt; and not only perfectly *innocent*, but justifiable for us to suffer ours to cling to an "apostate church, and a dying world," after we have received the clearest evidences ("universally acknowledged" among Adventists) that God has begun to fight against them.

In the case of Korah, Dathan, Abiram, and their adherents, (Num. 16:) we have another instance of similar obligations to those imposed in the text. These men were "famous in the congregation, men of renown." They were neither *low* or *immoral* in the estimation of "a candid public," or the "popular church"; but chief men. They claimed to be "holy" with all their company, (ver. 3,) to which Moses only gave answer, "Even to-morrow *the Lord will show* who are His, and who *are* holy." After Moses had used every sympathetic effort to save them—falling "upon his face" expostulating and reasoning, the "unjust" company still persisted in their wickedness—offered the "strange fire" before the Lord, upon which Moses, by God's direction, cried out, "Depart, I pray you from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." From the connected account, it is probable there were many appeals to human sympathy, against this sudden change of sentiment and action on the part of Moses and others, whose sympathies were only with the Lord. They might have said, These are our chief men, and another effort must be made to "wake up a sleeping church and a dying world." What! "Depart from them"—suffer them "no longer to share our sympathies or our prayers"! "Does infidelity teach any thing as horrible as this!" Yet, strange to tell, as soon as the conclusion was formed to obey the Lord and "LET them be filthy still" God set his seal to the truth, by cleaving asunder the ground beneath them, in which were entombed in a moment the disobedient host.

I might proceed to speak of Elijah's command to destroy the priests of Baal—of Jonah's preaching to the Ninevites without presenting an offer of mercy —Abraham offering his son, &c., but it seems to me a useless task. In all the teachings of Christ, light is thrown upon the period marked in the text, as lying on *this side* of immortality. "In the time of the harvest" says He, (Matt. 13: 36,) "I will say to the reapers, Gather ye together first the tares, and bind them in bundles TO *burn them:* but gather the wheat into my barn."

These "reapers are the angels" or messengers of God, (ver. 39,) and these "tares are the children of the wicked one," (ver. 38,) and this work of making them up into bundles and *binding* them is done "FIRST"—*before* the wheat, or "children of the Kingdom" (ver. 38,) are gathered into the garner. To Simon Peter it was said, (Matt. 16: 19,) "Whatsoever thou shalt bind on earth shall be bound in heaven," and "Simon" is the name of every one that "hears and obeys." Nothing can be more plainly taught than that the wicked are sealed for destruction *before* the burning day—as they are not burned promiscuously but in bundles, and bundles *bound* "first." Their sympathies are all brought into one channel on the subject treated of in this chapter—"the harvest" and "the end of the world"; and the proclamation of God's messengers on this subject has produced this gathering together and binding —it has brought about this oneness of thought, feeling, and expression on the subject of Christ's "Coming, and end of the world."

The sympathetic soul of Jesus, that wept at the grave of Lazarus, and cried to the "unjust" inhabitants of Jerusalem, "How often would I have gathered thy children," at length exclaims, "Your house is *left* unto you desolate." He LET them be unholy still.

In the days of Paul and Barnabas, when "almost the whole City came together to hear the word of God," the Jews were "filled with envy and spoke against those things which were spoken by Paul, contradicting and blaspheming." The offers of mercy were brought to them, but when those offers were blasphemously rejected, these apostles boldly proclaimed, "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, Lo, we turn to the Gentiles." This casting aside of sympathy, caused the Jews to stir up a "persecution against Paul and Barnabas," which they accomplished with the help of certain so called, "*honourable* women, and the chief men of the city,"—a class exactly calculated for such a work in all ages of the world, and a class more likely to be enraged at such a doctrine than any other.

All admit that the Love, Knowledge, Purity, and Holiness of God's people, will be more full and perfect in the immortal state, than it possibly can be here: With this view, how often have we wondered how it could be possible for us to enjoy heaven, with the positive knowledge that our friends were lost! As often as this barrier has been introduced to intercept the pure streams of eternal joy,—so often has the unanimous voice of the church told us that our sympathies would be so far withdrawn from those friends, that we should be able to say, "Amen! to their damnation" and chant again the songs of heaven without a pang of sorrow: Nay further, we were told that we should be able to gaze upon them for "millions and millions of ages" as they floated upon the dark billows of eternal wo, without a thought of the past, to produce present pain.

Are our feelings of sympathy to be less acute in the immortal, than in the mortal state? Does going to heaven engender feelings of barbarism and infidelity? O when shall we learn, that when the Lord comes He will find *His* people perfectly prepared for his Kingdom in this mortal state!—possessed of the mind of Christ, by which Spirit dwelling in them, their mortal bodies will be quickened. Rom. 8: 11.

Human sympathy never, in all the word of God, formed an argument to prompt us in the way of duty. The union of Heaven, is a union to Christ. The path that leads to it, is one of obedience to his commands—to "love one another," and "after having done the will of God" to "wait patiently for him" and LET the "unjust" and "filthy" so remain.

This ceasing of labor for an "apostate church, and dying world" a "little while" before our mortal career is done, is not only a duty imposed upon those that "are alive and remain," but a process or exercise through which every child of God is called. A Christian is not fit to die, or "sleep in Jesus" until his sympathies are all withdrawn from the world and friends. There are few instances in which the dying saint does not struggle to give up the world; nor are his prospective joys complete till this is done. He groans and prays—one affection of his soul after another that has been fixed on worldly objects is yielded, till with heaven beaming countenance he exultingly cries, "I have given up all for Christ." His houses, lands, wife and children, are no more to him than the possesions and relatives of others. The sanctifying sympathies of heaven have opened up in his soul, and swallowed up every sordid motive—every earthly joy. Not till this is done is he prepared for "the glory that is to be revealed"; and the accomplishment of this preparation is always *before* he enters upon it.

The duty of those "that are alive and remain" during this period, is plainly marked. Isa. 40: 1, 2; "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." Rev. 14: 18; "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are *fully ripe*." Rev. 3: 11, "Behold, I come quickly: hold that fast *which thou hast*, that no man take thy crown." Heb. 12: 25, "See that ye refuse not him that speaketh" after we have "come unto Mount Sion" [ver. 22,] "and to Jesus the Mediator of the new covenant," [ver. 24,] and *before* "receiving a Kingdom that cannot be moved," [ver. 28.] Heb. 10: 23, 24, 25; and 3: 6; We are also to be found praying to be avenged of our adversaries, Luke 18: 7; Jer 14: 11–15; Rom. 8: 2, 3; Isa. 66: 8; Ezek. 24, 37; 37: 9, 10; &c.

The important question now comes, Has the

time brought to view in the text arrived? If God has not spoke "from heaven" above, and in the earth beneath in answer to this question, how dare a worm of earth attempt it? And if He has thus spoken and mortals *"refuse" to hear*, "much more shall not we escape if we turn away from Him that *speaketh from* heaven."

When the period arrives, God's children are to know and proclaim it, [Ezek 7,] or all the above class of duties marked out for that time would become a blank.

We have passed the four universal monarchies, and come to the last fragments of the "divided" one. We have seen the *virgins going forth*, and heard the cry, "Behold he cometh!" We have seen all the "*inhabitants* of the land tremble" at the evidences that the "Great day of the Lord was near." We have passed the predicted disappointments—the time of tarrying—slumbering and sleeping, and in the midst of all, have seen the evidences of the nearness of "that day" increasing in clearness, brilliancy, splendor and glory, while at the same time, "an apostate church and dying world" have been "smitten with blindness" and sank down into *feelings of* "assured peace" directly under the blazing light of these glorious truths.

What has been done to bring back the lost during the last six months? The only results we have seen from these efforts, has been "blasting and mildew," and an afflicting unbelief on the part of those engaged in them. Has not God given us another proof that this awful period has arrived, by stopping the mouths of those that have contended against it? Many *professed believers* in the speedy Advent, during the midnight cry, and antitype of the Jubilee trumpet, once used to urge the most heart searching appeals to the unprepared, in all their published, and extempore lectures: but where now are these appeals? Search the published documents since the 7th month, where you will not fail to find bitter denunciations against "*new views*," "fanciful theories," "heretical notions," &c.; but *where* are the appeals to the sinner? alas where! Brethren, it may answer for the "potsherd to strive with the potsherds of the earth," but "wo unto him that striveth with his Maker." [Isa. 45: 9.]

If we have not the proof that the language of the text is *now* binding upon God's people, who is able to define a *class of evidences* that *ever can* prove the existence of such a time?

Dare we deny that we have had the predicted trump of warning, and that it has accomplished all that God ever promised it should? An excitement *can not* now be produced upon any religious subject whatever. The power of the holy people is scattered—they no longer exert a controlling influence upon the world—the church, or one another.

So sure then, as the trump of warning has done its work, the world is in the "snare" in which they are to be taken, and where it is a solemn duty to "LET them be filthy still."

We *have* had the warning of the seventh angel's voice, and now, in a few brief hours, or days at most,—holding fast "the confidence, and rejoicing of the hope firm unto the end," we shall *have the marriage feast, and song of triumph.*

☞ How careful we ought to be in discussions where our views conflict, to see that nought of bitterness is indulged. If any of us are found smiting our *fellow servants*, O how soon shall we have our portion among hypocrites and unbelievers! If any injustice has been done to any one by any remarks in this, or any former number of this paper, I sincerely pray for forgiveness, and will cheerfully retract when that injustice is shown.

☞ Another number will complete this volume. Only $2.50 has been received from abroad during the last week:

If the friends forward no more means, I shall take it for granted that my work is done; but shall continue to labor wherever God opens the way.

THE PASSOVER.

The anniversary of the Passover day, to which so many eyes have been directed with high hopes of deliverance from our earthly bondage, has now passed, and we are left still "groaning for adoption, to wit, the redemption of our bodies." Now that the day has passed and we have been thus called to suffer another *sore disappointment*, it becomes us prayerfully to re-examine the evidences and see wherein we have erred, and how much criminality there is in that error that we may "confess" to God and man, wherein God and man may have been wronged in our course.

In Luke 23: 15, 16, we had learned that it was to be "fulfilled in the Kingdom of God" How *much of it*? All that had not been fulfilled. How much of it was fulfilled in connexion with the first Advent? The sacrificing of the Passover lamb and *eating it the same night*; which was all that was embraced in the 14th day of the first month, Ex. 12: 6–10. What was there brought to view in the Passover that was not then *fulfilled*? The passing over God's people by the destroying angel, when judgments were visited upon their enemies, Ex. 12: 13, 14.

Time was occupied in the deliverance of Israel; and that deliverance, though agitated a long time before, yet it had a marked beginning at the passover.

By *examining* Ex. 12: Deut. 16: 2–12; Joshua 5: 11, 12; Ezek. 45: 21, in connexion, it will be seen that many days were occupied before they sung the song of triumph over *their fallen enemies* on the other side of the Red Sea. Christ has received his Throne and Kingdom, preparatory to the overthrow of his enemies, [Psa. 2: 8, 9; Dan. 7: 13, 14.] And has any thing transpired under this part of his administration (in the Kingdom) that looks like a fulfillment of what remained of the passover?

The people of God have as literally prepared to leave this land of oppression as ever the Israelites did. They have been as literally followed by the nominal churches *to bring them back*. God has looked down in the "morning watch" and troubled these churches, and according to their own confession, is fighting against them, as he did against the Egyptians.

The morning watch has passed at the introduction of this passover, as demonstrated by the "Midnight Cry." Have we then any clearer light *proving* that that watch has passed, and the morning come! [Ezek. 7: 7, 8; Isa. 21, 12, 16;] What mean these thousand fires—laying waste our *cities, forests, and fruitful fields*; and that too just as the passover dawned?

Has not the angel, bound by God's decree, not to hurt "the earth, neither *the sea*, nor the trees, till we have sealed the servants of our God" &c., considered himself fully authorized to go about his work?

The sea, the trees, the earth, has been hurt, without a parallel in the world's history.

Should we have time to issue another number, this subject will be treated more fully. If daylight can not now be seen, we ought *speedily to* examine whether the darkness be not occasioned by being smitten with blindness like the men of Sodom.

"*This same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1. 11.

SPIRITUALISING.

Under this head the last "Jubilee Standard" has some very appropriate remarks, from which the following is an extract.

"Among the many errors that are afloat and sweeping the unteachable and unstable to perdition, is one which, like "a fiery flying serpent," is coiling itself around some who have been walking with us, and *stinging them to death*. We name the monstrous sentiment that the Coming of Jesus, *our glorious King, is spiritual or mystical*. This is the legitimate fruit of that false and delusive doctrine, that "the Great City, New Jerusalem" is but a figure of the *church triumphant*. Here is where the "damnable heresy" originates: and consistency requires, that after taking that absurd and anti-scriptural view, we stop not, till we land in blind mysticism—yea further—in blank Atheism. For the same kind of reasoning which would prove the New Jerusalem a figure, would likewise prove the New Earth a figure. Not one so: but heaven, angels, Christ, and God must be mere figures also. And what is this but Atheism!"

We have but little of this spiritualising as yet among us here. Two cases however, have come under my observation, one of which I will note. In this case, the doctrine advocated, as near as I can recollect, is that Christ has come *Spiritually* established his *Spiritual* Kingdom on the earth—given his saints the song of triumph as the antitype of "the song of Moses" after the enemies of God's people were *overthrown in the Red Sea*, and now we must fulfil the type of Israel's sojourn in the wilderness *forty years* before God's Kingdom will become literal.

What object can Satan have in view in suggesting such a sentiment? Surely he that can quote scripture suited to his own purposes, must have known that the *forty years* sojourn in the wilderness was the result of "unbelief." (Heb. 3: 18, 19.) God in his promise to Abraham made no provision for it: (Acts 7: 6, 7; Gen. 15: 13, 14.) Neither has *he made provision for a tried and* purified people to fulfill a type originating in unbelief, if any such thing could be called a type; but it can not. God is the author of *all types* with which is connected any promise of fulfillment. Not "one jot or one tittle shall in no wise pass from the LAW, till all be fulfilled." If we were to fulfill the type of sojourning in the wilderness to be honest we must carry it out, and 'die in the wilderness' as all Israel did except two, (Caleb and Joshua.). The deliverance of God's people *from, and not into* the wilderness, is typified by the "Captain of the Host of the Lord" (Joshua 5: 14.) coming to go before them after they had crossed Jordan. *Of this type there remains to be* fulfilled the keeping of a Jubilee, (which was not instituted till they came into that land, and the privileges of which were forfeited by disobedience,) typified in their receiving the law of the Jubilee when they came into the land; Heb. 4: 1–11; Lev. 25: This, and the "driving out" of enemies from the land (Ezek. 39:) is what remains *of this type*.

The coming out of Egypt was also a type of the final deliverance of God's people, as is shown in the Passover feast, *which is fulfilled*, except so much as related to the overthrow of their enemies, which was in the "morning watch" [Ex. 14: 24,] and the song of triumph after the watch had passed.

All the object the devil can have in view in promulgating the theory above alluded to just at this time of expected deliverance, is to give us *forty years of wilderness faith*, or unbelief, that he may kill you in the wilderness as he did 600,000 of the Israelites that had this faith, while only *two* escaped *by the aid of true faith*.

Brethren, these things are given for our ensamples; [Heb. 4: 1.]

Remember the poor and needy.

Letters and Receipts,

For the week ending the 26th inst.

J. Norton, .50; Thomas Kimpton, $2.00; J. Himes.

THE DAY-STAR.

E. JACOBS, Editor & Publisher. | "WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL, THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. i. 19. | C. CLARK, Printer.

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THE DAY-STAR

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THE DAY-STAR.

CINCINNATI, TUESDAY, MAY 6, 1845.

THE PASSOVER.

Upon a further examination of the subject relative to our recent disappointment, I can find no scripture ground for giving up our faith relative to the Midnight Cry in the seventh month—the end of the Morning Watch and introduction of the year of Jubilee this present spring; or for abandoning in any way whatever the "original ground of the Advent faith."—That the *time* of the Lord's coming is taught in the scriptures, and that "the wise shall understand;" Although we were not assured that they should not be disappointed. Let the reader now take his Bible and carefully examine the remarks on this subject in our last number.

The Passover (what had not been fulfilled) was to be fulfilled in the Kingdom of God, Luke 22: 15, 16, Christ was not to eat THEREOF UNTIL it was thus *fulfilled*. It must then be fulfilled before the *eating* "thereof." The eating *after* the Kingdom has come, and *after* the remaining part of the Passover is fulfilled, is a feast of triumph over our enemies after we are separated from them. That Christ will eat and drink with his disciples in his Kingdom, examine the following texts in their connexion.

Gen. 2: 16; 19: 1-3; Psa. 78: 25; Cant. 4: 16; 5: 1; Isa. 55: 1, 2; 65: 13, 17, 21, 22; Luke 24: 40-43; 22: 29, 30; Isa. 1: 18, 19; Joel 2: 23-27; Rev. 2: 7, 17; Rev. 22: 2; Luke 14: 15; Isa. 40: 11; Ezek. 34: 23.

In order that we may understand this fulfillment "in the Kingdom of God," we must understand at what point in the fulfillment the Kingdom of God commences; for there can be no fulfillment of any thing prefigured in this mortal state after that Kingdom is fully established in the New Earth. See Isa. 65: 17; Nothing, in either the type or shadow, is to come into mind after the substance is fully obtained.

To Christ is promised "the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," and that upon the condition of his asking for it, Psa. 2: 8, 9. This dominion of his in the earth is future, and is to be universal, Num. 14: 21; Zech. 14: 9; &c.

In the establishing of this Kingdom there is a succession of events, making it progressive. As we have seen from Psa. 2: the heathen must first be "given," before they can be *ruled* or *broken*. It is "IN, (not *after*) the days of these Kings" that the God of heaven sets up a Kingdom. If it were not till God's enemies were destroyed, that the Kingdom is set up; then "the days of these kings" would be numbered and finished; whereas it is the Kingdom that is to "break them," Dan. 2: 44: Again, from Dan. 7: 13, we learn that the Kingdom is first *given* to Christ, before the nations submit to Him, or are overthrown by him. From Luke 17: 20; the fact is also gathered that this Kingdom comes "not with observation," or as the margin reads, "with outward show."

This proves that the Kingdom is given to Christ *before* he appears in his glory to the inhabitants of the earth, for then would be "*outward show*."

Some claim that this Kingdom has always been his: But this is not true. Christ himself acknowledged the Devil as the "prince of this world," and the claims of the Gentiles, until the "times of the Gentiles are fulfilled." There is a point of time where the Kingdoms of this world become our Lords; and upon that time we need not be in darkness. Rev. 11: 15;—So these kingdoms were not his before "the seventh angel sounded," and yet they *are* his before the wicked are destroyed and rewards given to his servants, &c.,—the nations being angry, and God's people praising him that he has taken to himself his great power and reigned. The Nobleman, while in "a far country," receives his Kingdom *before* he returns. See Luke 19: 12, 15; There can be no reckoning, after his people are changed to immortality in a moment, for there can be no changing them back again. Neither is such reckoning *after* his return, brought to view in the above texts as has been claimed.

From Matt. 25: 34, we also have the fact that the Kingdom is given to Christ *before* the inheritance is given to the saints.

Why are we told in the prophecy of Daniel, of this Kingdom subduing the other kingdoms, if reference is not made to its establishment "in the days of these kings"? In the parable of the wheat and tares, Matt. 13: 40-42, the progressive work of this Kingdom is brought to view. First, the messengers are sent forth—the tares gathered—bound in bundles—then burned, after which the righteous shine forth as the sun in the Kingdom of their Father.

The Kingdom is to be sought for, as well as a *preparation* for it, (ver. 44). If it were not set up before Christ appears to *all*, it could not be said to come as a "snare," "thief" &c. The progress of its establishment after it is set up, is also referred to in Heb. 12: 28; 2 Pet. 1: 11.

Upon the union of Christ to his Throne, after he has come to the Ancient of days and received his Kingdom, the multitude of saints cry "Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 21: 9, 10, 22, 23; 19: 6, 7.

In Rev. 4: we have a description of this throne, thus prepared, and of Him that "sat on it," and also the unoccupied sea of Glass before the Throne. *After* the sealing time is done, (Rev. 7: 9;) this Sea of Glass is occupied with the great multitude.

If "the saints of the Most High shall *take* the Kingdom," (Dan. 7: 18,) there must be something for *them* to do in its establishment. What has been the effect of the messages by them proclaimed relative to that Kingdom? They were to cry "Behold he cometh"! And the argument that the work of *binding* the tares "in bundles *to be* burned," is human agency, is not without strong foundation. These scriptures will clearly prove to the unprejudiced mind, that the point where the giving takes place, and the "ruling with a rod of iron" becomes manifest, is the point where the Kingdom is set up, or begins. It is in this stage of the Kingdom, that it *now* appears to me the Passover is to be, if it has not been, "fulfilled in the Kingdom of God." It must *all* be fulfilled, and the eating and drinking part of it, so far as the Lamb was concerned, was *then* fulfilled; and from Luke 14: 14, 15, the evidence seems to be clear, that the next eating and drinking *with Christ*, is at "the resurrection of the just." What of the Passover remains to be fulfilled? This question was partly considered in our last number.

In the slaying of the Lamb and sprinkling its blood upon the door posts of the Israelite's dwellings, [Ex. 12: 6, 11;] as fulfilled by Christ, [Heb. 7: 27,] a wall of defence was thrown around the people of God while He accomplished for them a specified work—the overthrow of their enemies. Mark, it was not only the passing over of the destroying angel when the first born were slain; but executing Judgment against all the Princes of Egypt, that was brought to view in this ordinance. The 14th day of the first month was to be kept a "feast by an ordinance for ever," [ver. 14,] because on that day the work of preparation for the overthrow was complete, and on that night the Judgments began. As I have shown from Num. 33: 1-8, that some days were occupied before they got out of Egypt, yet the 14th day, where the work began, is spoken of as the day of deliverance. See Ex. 12: 41, 42; During the execution of vengeance they were brought out, and not on the 14th day. See verse 17.

The question now arises, Have we had any singular and unaccountable Judgments in the land since the Seventh month, when the great voices were heard, saying, the kingdoms of this world are become our Lord's!—Judgments preparing the way for the deliverance of God's people, as did the plagues of Egypt for the deliverance of Israel! In Rev. 7: 3, the four angels were commanded not to hurt the earth—sea, nor trees till the sealing time was done.

Immediately following the great voices in the 7th month, [Rev. 11: 15;] and when a "silence" ensued, our sea coast from New England on the North, to the Gulf of Mexico on the South, was smitten with an afflicting and unheard of plague—the waters upon almost the entire coast were 'discolored," and unnumbered millions of fish of all kinds were thrown dead upon the shore. From an individual at that time in Massachusetts, I have learned that this destruction of fish begun as early as the 23d or 24th of Oct. last, [See W. M. Cry, Vol. 4, No. 9, and the scripture predictions of that judgment, as there quoted.]

The wise men (magicians and astrologers) were called upon by the secular press, to solve this mystery; and if any class of community were more indifferent to it than another, it was the mass of professed Christians.

When this plague was stayed, then followed the universal crying of the nominal church, "Lord, Lord, open unto us."—General protracted

efforts were made, when God clearly showed to us that he would no longer use, as a means of reforming the world, those that had refused to reform themselves. They had in the face of the clearest light, rejected the great truths of the Kingdom, and He rejected them.

Now as the great year of "Jubilee," or "release" has dawned, introduced by the Passover, the third in the series of Judgments has been developed; & that by bringing into requisition the element by which the earth is to meet its final doom. The antediluvian world was destroyed by *water*, and by *water* the Egyptians met their fate in the Red Sea; "But the Heavens and the earth which are now, by the same word are kept in store, reserved unto *fire* against the day of Judgment and perdition of ungodly men."

I have before me one of our City papers, (Watchman of the Valley) giving as an item of news on the *Passover week* only, an account of upwards of FIFTY different *fires*, *five* of them embracing the destruction of the most valuable part of *three* cities, and *two* villages. Another paper of the same week adds largely to the list of calamity by fires. In 40 or 50 different places the forests were on fire and tens of thousands of acres of wood land ("trees") have been destroyed. By these calamities, in about one week, a larger number of person have been left destitute than has ever before been known in this land at one time.

What class of community are the first to recognise the hand of God in this unparalleled state of things?

The Governor of Pennsylvania reminds the citizens of the truthfulness of the word of God, and speaks of the uncertainty of earthly things. By order, or at the request of the Council of Pittsburg, the inhabitants "Sanctify a fast and call a solemn assembly." The editor of the paper from which I quote, says, "Let us learn the lessons thus taught, lest severer judgments fall upon us, and we be made to learn by bitter experience *the wisdom of laying up treasure in heaven* rather than on earth." Professed Christians however can trifle with *such* fulfillments.

Had all the first born in the land died on the Passover week, it would have caused a universal mourning; but we *doubt whether* it would have been published throughout the land, as a calamity more universally felt and deplored, than the destruction by fires that has recently occurred.

The reader can consult the following texts, and decide for himself whether this judgment has been predicted. They are not perhaps quoted in the order in which they should be arranged, but let their connexion with the scenes of the "great day" be remembered.

Ex. 9: 23; Num. 11: 2; Deut. 4: 36; 1 Kings 19: 11-13; 2 Kings 1: 12; 6: 17, 18; Psa. 46: 9; 66: 12; 74: 8-10; 83: 13-18; 97: 3; 140: 9-11, 148: 7, 8; Isa. 9: 5, 6; 10: 16-20; 31: 9; 43: 2, 3; 64: 1-4; 66: 15, 16; 21: 12 14; Joel 2: 30; 1 Cor. 3: 13; Rev. 16: 9; Deut. 32: 32; Jer. 17: 27, 50: 32; Luke 12: 49; Hosea 8: 14; Isa. 42: 24; 24: 13-15; 2 Esd. 15: 61, 62; 16: 4, 8, 15.

Nor does the Eastern world lack in the history of its judgments for the last 6 months. 500,000, have been swept away by a flood—50,000 unoffending Persians have fallen by the sword in a brief space; and the revolution now going on in the Romish Church in Europe, are all but items of fulfillment of interesting prophecies relating to the present momentous time.

The aniversary of the Jews' Passover has passed by; but the Lord's Passover has not. It is upon *us*. O awake ye virgins! Arouse! and trim from thy Lamp the sediment which suffers it to emit but a feeble light. There need not be—there *is* not—there *can not* be a cloud, of darkness hanging over, and obscuring the pathway of "the children of light." The Passover has begun to be "fulfilled in the Kingdom of God."

These thoughts have been thrown out as the result of hasty, though prayerful meditation, and may in some respects prove erroneous. I shall, therefore most cheerfully recall any thing of that character when the error is pointed out.

TIME AGAIN.

Our next number will contain an article on the time of deliverance.

Popularity of the Second Advent Doctrine.

The second Advent doctrine is very popular in this City at the present time—never more so.

There are probably 30 or 40,000 persons in Cincinnati that *profess* to be *strong* in the faith of the second Advent of our Lord and Savior Jesus Christ.

Possibly I have exagerated the numbers, but at the same time it is possible they may far exceed my statement. Who ever could have been made to believe this! *Forty thousand Advent believers* in CINCINNATI!!!

I doubt not, this is far beyond Bro. Himes', and Bro. Storrs' most sanguine expectations, when they pitched the Great Tent up at the head of Western Row. Can any City—Town—County—or even State east of the Alleghany's, turn out *Forty Thousand* PROFESSED second Advent believers? They may, but I have not heard any one say so.

These statements may be questioned—and probably will be by many; and as I may be called on for the proof, I will here present the main reasons for making the statement that I have. A few days since I heard a very rigid Roman Catholic not only admitting, but stoutly contending, that he believed "without a doubt" that Christ would come. He also contended that as "of that day and hour knoweth no man," He might come *any day*, and that it was the duty of every body to "watch" for it—that he was watching for it every day, &c. He further stated that *his* faith in this matter, was the universal faith of *his Church*. He is a man of integrity in the place, and *his word* can be relied upon. So we have got all the Roman Catholics.

A Methodist class-leader told me that he as firmly believed the Lord would come, as he believed any *other* doctrine of the Bible. He said, "of that day and hour knoweth no man," and therefore he was watching for it every day—and that it was *Methodist doctrine; and every good Methodist* in the City believed it, and practiced upon it. I have talked with other Methodist people, both preachers and leaders, who in substance affirmed the same thing.

So we have all the Methodist in the City. The Presbyterians, Baptists, Lutherans, Disciples, Episcopalians, Unitarians, Universalists, and other denominations, 'too numerous to mention,' all, or by far the largest part of them, upon being closely questioned, tell us that they believe Christ *will* come, and add, "Of that day and hour knoweth no man," and consequently they do not know that it will not come *this* day, and *this hour*. They further, when closely pushed upon the subject, admit the duty of watching for it all the time.

Well, says one, *suppose* you have got all the churches in the City! they *all* will not number *forty thousand*. Wait awhile! There is *one* more *church*, not yet represented. The testimony of their delegate must be heard before I am accused of misrepresentation. I listened the other day to a poor *child of the devil*, contending with one of these so called "Millerites," that HE believed the Lord would *come*, just as firmly as any man on earth could believe it; But, said he, "Of that day and hour knoweth no man," therefore it may *come any day*. He said he believed it was every body's duty to "watch" for it and *be ready*.

It was remarked that this was not the faith generally of those, who like himself, professed no religion; upon which *he* stoutly affirmed that *every decent man* believed it. Another astounding announcement I have to make, is, that *there is not a man* in Cincinnati that PROFESSES to be an *indecent* man—at least so far as I have been able to learn. *All Cincinnati*, on their own testimony, are in the second Advent ranks, yielding to a set of "universally acknowledged principles." If there are any that feel it their duty to labor for the conversion of the world, let them save themselves the trouble of coming to Cincinnati; *for* its inhabitants are *all* in the *Advent church* upon the *profession of their faith*—the way, I believe, that all church members are *taken in*.

True, some of these *professed* Advent believers, sometimes become boisterous against a little company that are so fanatical as to keep *fixing on times*, and belabour them severely because they don't labor to get sinners converted, though there are none to convert, according to *their own professions* of faith. This thing may look a little mysterious to our friends abroad, but let them take into the account, that *one item* in some of our faith is, that, Great is the mystery of these PROFESSIONS of godliness; while a few contend that "the *mystery of God* is finished," and that all these things are *understood*. This latter class, though exceedingly unpopular with *the great mass of professed* second Advent believers, yet I am so far inclined to believe them right in the main, that I choose to be *identified* with THEM.

A prominent Mesmeriser in the place, told me the othar day, that I was mistaken in stating that the Advent band were unanimous in the faith that we have come to the year of Jubilee—that there were nearly, if not quite 100 *Advent believers* in this City, that did not enter into such fanatical notions.

I doubt not that that *individual* will rejoice to learn that in the room of 100, he has 40,000 to sympathise with him,—though he once stood on the *old ground*, that the *time* of the Advent was taught in the Bible, and that "the wise shall understand."

O ye confiding ones! Open your eyes and see where you stand! And may God help you! Amen.

A HASTY CHARGE.

"I feel more inclined to write, from the fact, that the "Morning Watch" neglected, from cause unknown, to publish a communication from Bro J. B. Cook, dated at this place (Kingsbury, Ind.) in which he gave a statement of his mission among us."

The above extract, under the above head, is copied from a communication of Bro. N. M. CATLIN'S, in the "Star" of April 18th, into the "Morning Watch" of April 24th, upon which the editor remarks,

"Now if the editor, or his correspondent, will look at our paper of April 3d, he will find the identical communication of Bro. J. B. Cook to which he refers, and which he charges us with neglecting to publish, from "cause unknown." There is an old proverb which says, 'The more *haste*, the worse speed.'"

All I have to say upon the above, is, that the communication of Bro. Catlin was published in my absence; though had I superintended its publication I should not have felt at liberty to strike out the paragraph above alluded to, but should probably remarked that Bro. C.— might have been too *hasty* in his conclusion, though I should not at that time have been in possession of the evidence to which the editor refers. This, I think should induce Bro. Whiting to exculpate me from blame in the matter; and as for Bro. Catlin, I am quite sure he designed *no wrong*.

While on this subject I will venture a word further to Bro. Whiting.

You and I are old acquaintances—always loved one another, and do yet; yet we never loved to see one another *do wrong*: So I used once in a while to *talk plain* to you, and you would *talk plain* back again, and we generally left off where we began; yet we would *talk*. The present time, however, is too important to be used up in talk to no purpose.

"The more *haste*, the worse speed."

Bro. Whiting, did you think of this "old proverb" when you published the "position of the Day Star," and afterward found out that it was not the "Day Star" but *some body else's* position—and yet you let it go to press, concluding that it deserved the remarks, because I loved the conclusion to which the published article led, viz., that Christ would come this spring.

Did the "old proverb" lay in sight of the pen

sheet of Bro. Storrs' "letter to Bro. Jacobs" at the time of its insertion in the "Watch"? and did you not find out the true value of the "old proverb" till *after* you concluded it would not answer to permit Bro. J.— to "speak for himself" through that medium to Bro. Storrs?

I think Bro. Storrs' letter contained a "hasty charge." I do not however, any longer claim to be heard in reply to that "charge" through the "Watch;" But as I supposed Bro. CATLIN'S "charge" might be some what 'hasty,' and having given publicity to it, I have corrected it, so far as was in my power, from a sense of *fairness*, and *duty*.

THIS VOLUME.

This number completes this volume. The receipts from all sources, for the volume, amount to $169.96, including several small sums from abroad, not named by the donors, to be applied to the paper particularly, but to aid in my labors in the Advent cause.

The expenses for the volume have been $151.12. This includes expenses to and from the Conference at Cleveland after deducting what was received from the friends at Akron.

The balance in my favor is $18.78. The expenses of the last two numbers has overbalanced the receipts nearly $10. I am not surprised at this, as it helps to prove that our correspondents firmly believed what they professed—viz. that the paper would not be needed after the Passover *day*. It is now left for the friends to say whether the "Star" shall be regularly published till the Lord comes, or discontinued. If the one half of what is due, was sent in, it would be sufficient to continue it. I feel exceedingly anxious that the scattered flock in this western section, should have a medium of free and friendly interchange of views upon all parts of the sacred writings, without any *one* to exercise the prerogative of a *veto*. Such a medium the "Star" has been, and still professes to be. If you wish its continuance, please make your remittances immediately.

COMMUNICATIONS.

Another week is passed and only two letters have been received—one from abroad, and one from the City, both of which are published in this number.

If we have a few days more to wait for our Lord, while his judgments are being poured out upon the angry nations, let our friends use their pen as well as their tongues, to comfort the "little flock."

While we sincerely desire that nothing of a controversial character should enter our columns, we wish brethren to feel themselves perfectly free to examine in the light of God's word, any of the doctines advanced in this sheet: As it never ought to be considered too late to root out error, and in its place, propogate the truth.

DUES.

I find upon a hasty estimate, that there is due from Subscribers that have ordered the paper, and have never signified that they were *unable to pay* for it, the sum of $329.50. Upon these individuals seems to rest the responsibility of withholding, or giving "meat in due season" to the household through this medium. I shall feel it a duty to continue to publish the paper as long as I receive means from any quarter; though my family are in need of the means I have used, above what has been received for the last three numbers. I feel no disposition to drive forward what the Lord does not lead, but shall endeavor cheerfully to await His will.

Remember Lot's wife!!

THE MEETINGS.

Our meetings are well attended, and the brethren are full of hope. I have seen no disposition manifested *to go back*, since the passing of the 14th, though certain who have heretofore spoken "evil of this way," have come in occasionally, seeming to expect that we should all give up. Though we have not yet found another *definite day*, on which we can fix our faith 'without a doubt' that the Lord will come on that day, yet there are some few that appear exceeding restless for fear we *shall* find *another time*. We are "watching," depending upon the promise, "I will keep thee in the hour of temptation." &c.

Letter from Dr. Field.

Jeffersonville, Ind., April, 24, 1845.

BRO. JACOBS:—

Let me give you what I conceive to be the true exposition of the parable of the ten virgins, as I presume you will now have to abandon your position in relation to it. Time, my dear brother, is a great reformer. To its stern and indisputable arguments we must yield. All our fond hopes and joyful anticipations must wait on its slow but certain developments. Our interpretations of scripture on the momentous subject of the second Advent and the world's destiny, if incorrect, will be rectified by the silent revolutions of its wheels. Let us, then, in obedience to the apostolic injunction, be patient and establish our hearts, knowing that the coming of the Lord draweth nigh. I do believe that he is nigh—very nigh. In that faith I expect to abide, watching and praying daily and hourly for his approach. But to the parable.

1. There is to be a *going forth* of the virgins to meet the Bridegroom before the Midnight Cry is given.

2. This going forth is to take place at the time the evil servant is denying the Lord's coming and is eating and drinking with the drunken.

3. From all the circumstances, it appears to me that this going forth is to be at a time when the subject is being discussed between the faithful and evil servants. Some are preaching that the Lord is coming, others denying it.

4. When the virgins go forth they do not meet the Bridegroom at the time they expected. They are premature in their calculations of time.

5. Being disappointed in not meeting him at the time they expected, and not knowing precisely at what hour he will come they all (without exception) slumber and sleep.

6. The tarrying time is between this *going forth* and the giving of the Midnight Cry, and during this tarrying time all sleep on the time.

7. At midnight, while these virgins are all asleep the cry is made, Behold the Bridegroom cometh, *go ye out* to meet him.

8. The Cry is not given by one of the virgins, for they are all asleep and are all aroused by it and commence trimming their lamps.

9. After this Cry is made there is no time for preparation. Those who are ready before, go in with the Bridegroom to the marriage and the door is shut.

Now how far has this parable been fulfilled? It seems to me that the tarrying time is the part now in the course of fulfillment. The proclamation of the great truth of the age, the return of the Nobleman about this time, commenced several years ago at a time when all Christendom was dreaming of the moral and political regeneration of the world by human agency. The announcement of this unwelcome truth created violent and unexpected opposition from the world and the church. The evil servants taught the people that the Lord would not come at least in the life-time of this generation, and they cruelly smote those who were teaching the people that he was about to make his second Advent. In the midst of this discussion, opposition and smiting, there was an actual *going forth*, a giving up of the world in view of his coming at a definite point of time. This going forth reached its ultimatum the 22d of last October. There the disappointment occurred. Since that time the Bridegroom has tarried, and will tarry until the Midnight Cry is given. This Cry, it strikes me, will be given simultaneously with the appearing of the Sign of the Son of Man in heaven, and will be made by the angels sent out to gather together his elect. See Matt. 24: 31. From the time the Sign appears the time of trouble begins, because the door of mercy is shut. It is in this time of trouble that the Lord's people are to be delivered. They will be aroused by the angels sent to collect them to their Lord in the air. The next thing then, in the order of this parable is this last and final Cry attended with the visible sign of the Son of Man, the time of trouble and mourning, the shutting to the door of mercy, and the deliverance of the saints. The signs of his coming were to be celestial, terrestral, political, and moral. The moral sign pertaining to the state of the church—Lukewarmness, scoffing, worldly-mindedness, infidelity, &c. It seems to me that we are now in them. They are the last in the series and if we are in them the end is unquestionably near.

Yours, patiently waiting for the Bridegroom,
N. FIELD.

REMARKS.

"Time" may be "a great reformer," and so far as the personal appearing of Christ in his glory on the earth is concerned, it will eventually reform all erroneous views relative to that point: But, there is a succession of events, to precede the Advent, some of which have transpired, as is admitted; and whether we have, or have not, a true exposition of the scriptures that predict them, can never be settled or reformed by the passing of *time* in its course. A faithful examination and comparison of the word of God, while we are found doing "His will" can alone settle the truthfulness of these expositions. Such, to my mind, are the events brought to view in this parable. I will endeavor, in all Christian kindness, to notice what to my mind, appears erroneous in the above view,—beginning with the propositions.

1. To this there can be no objection only to the phraseology "*going forth* of the virgins," which should be exchanged for "the kingdom of heaven shall be LIKENED unto" it.

2. If it is to take place at any time brought to view in ch. 24: it must be a time connected with something there named that will harmonize with this part of the parable; and the "smiting" by the "evil servant" will apply to a time *after*, as well as *before* the Cry is made.

6. That "all SLEEP on the time," is rather more than is said in the parable. Were it true, there would be no body to "slumber"; and yet some of them *slumbered*.

To SLUMBER, "To sleep lightly or imperfectly. Figuratively, to be in a state of negligence. Actively, to lay to sleep. To stun, to stupify."

SLEEP, "That state wherein the body seems perfectly at rest, and external objects act on the organs of sense, without producing their usual sensations." (*See Barclay pp.* 562, 563.)

There are two classes of characters in the parable, whose course of conduct differ, and who were separated in their final destinies. This difference is observable "while the Bridegroom tarried" (for they never are said to be alike) in the expression "they all slumbered and slept"; and as one person cannot at the same time "*slumber* and *sleep*," a part (the wise) "slumbered" and the rest (the foolish) "slept."

7. While "they all *slumbered* and slept" would be nearer the true reading.

8. This proposition is the result of a departure from the plain reading of the parable, as brought to view in the 6th proposition. What was the object of the virgins, or those "likened" to them, in going out? Ans. "To meet the Bridegroom." If one or more of the Bridegroom's party made the

Cry, the parable would not be "like" itself; for it would not agree with the custom. In such case, the expression in the parable would be unnatural—and should more properly read, "Behold the Bridegroom cometh," *come* ye out to meet him. It was made their duty to "watch," (ver, 13) and the fact of their "trimming their lamps" when the evidence presented itself that the object of their watchfulness was *coming*, can form no reasonable objection to their making the Cry at the same time "Behold he cometh"; especially when we remember that half their company were sound asleep, and the rest so stupified that the evidences of his coming affected them but slightly at first. There is work to be accomplished by such a cry,—while the company of the Bridegroom needed no such alarm. Again, it is a difficult matter to prove that God has promised to use any other than human agency in connexion with his Spirit and written word, in the work of fitting his people for the Kingdom, up to the very time when they are to be "changed."

9. Very true, but there is time to be called to the marriage supper, (Rev. 19: 9;)—time to wait for the Master to return *from* the wedding, (Luke 12: 35–38;)—and the supper is not before the resurrection of the just, (Luke 14: 14, 15;) and there is time too for the foolish to cry "Lord, Lord open unto us," which none of the wicked will do after they see the "face of him that sitteth upon the Throne," Rev. 6: 14–16, or after the Lord is "revealed from heaven" "in flaming fire," 2 Thess. 1: 7–10.

Whether we, at present, understand *all* that is likened to this "marriage" or not, one thing is sure, whatever is brought to view by it, it must take place *before* the "supper" where there *is* proof that God's people will be immortal, but none that it will be so at the marriage, further than is inferred from this parable.

True, "the proclamation of the great truth of the age, the return of the Nobleman about this time" began several years since; but if that proclamation is scripturally made, it must carry with it the evidence that he has received the Kingdom *before* his return; (see Luke 19: 12, 15). This part of the "truth of the age," has caused more smiting than the pevious part of it,—smiting among "fellow-servants."

There was but little comparative "giving up of the world" until the actual fulfillment of the predicted Cry, "Behold the Bridegroom cometh" in the seventh month.

I do not know that there can be any objection to the idea of the Sign of the Son of man, and the Midnight Cry being simultaneous; but inasmuch as we have had the Cry—a literal fulfillment, and are not authorized to look for a *second* fulfillment; I am also satisfied that we have had the "Sign of the Son of Man." A sign is a representation, an evidence; And this sign must be a representation of the Son of Man. We have seen the proclamation of the Lord's coming, and those engaged in it, treated nearer like Christ and his doctrines, at the time of his first Advent, than any thing that has transpired between that and the present time.

It seems to me if Bro. Field will turn this matter over again, he cannot fail to see that every thing named to precede the appearing of Christ has been strikingly fulfilled.

I cannot therefore see, that either consistency or scripture requires that I should "abandon" my former views upon this parable. What I have embraced by the authority of a "thus saith the Lord" I can not abandon *without* authority from the same source. But if the seventh month cry was the true midnight cry, your morning should have been here; and will not that bring immortality to the saints? We had fondly hoped, and firmly believed that it would be so, but in re-examining the chart for evidence of our whereabouts, that we might "confess" and abandon whatever has been wrong in our course, we find it possible that a proclamtion may be required of us in the *mortal* state, *after* the "morning watch" is ended, and the day dawned. [See Ezek. 7: and its parallels.] At any rate I dare not retract without a "thus saith the Lord," but choose rather to "stand still" till the "pillar of cloud" moves again; for God has never told me that time is the great truth teller—though men have. His word is truth; and if brought into straights where we have nothing to answer those around us, O let us be content to wait on Him till his mighty arm shall achieve for us the victory!

The above remarks have been penned in haste, and are no doubt very imperfect. They are made in the kindest of feelings toward Bro. Field, whose article I have published that all the light might be brought forth that could be gained in this important time.

Cincinnati, April 25, 1845.

DEAR BRO. JACOBS:—

I *ask* it as a favor that you will suppress this article if there is any thing in it that is calculated to foster error: For we want truth and *Truth only*. I throw out these hints merely to *elicit*, from clearer heads and abler pens than mine, some brighter rays from our Lamp, (the Bible) which will enable us to define what *part* of the Path we are *now* in. To me, the evidence is clear that we *must* be in the *morning watch!* Pharaoh's hosts are rallying against us, and I think we will soon see their chariot-wheels drive heavily, when the Lord shall look through the pillar of fire and cloud and trouble them!—Ex. 14: 24. Christ was slain the *first*, and rose from the *dead* in the *middle* of the Passover week! The children of Israel passed over the Red Sea in the middle of the Passover week. See Numbers 33: 3–8. The 70 weeks of Dan. 9th were divided into three parts, the last of which was *one week*, and *that* one has a close connexion with the *Passover week*: For, in it Messiah was to confirm the covenant with many, and in the *midst* of the week to be cut off —— cause the sacrifice and the oblation to cease. Now the point I wish to know is this, Are we to look for an *antitype* to this prophecy, beyond what was fulfilled at Christ's death? If we are, may not the second Advent doctrine be that antitype—the *confirming of the covenant* for one week? And as the "one week" meant *years* at the *first* Advent, may it not mean years also at the second? I ask these questions for information, for it is Mary's place to sit at Jesus' feet and *learn*.

O may we all "examine ourselves and see whether we be in the faith"! And pray earnestly for *daily* bread, (present light) and seek not to lay up for the *future*. If we do it, will in all probability, be useless as was the manna in the wilderness, when they *gathered it for the morrow! Present* light is all that we can expect, for this let us search and pray and therewith be content.

Yours, in the blessed hope,

MARY.

REMARKS.

"MARY'S" letter is published, not because it is thought to be free from *error*, but for the purpose of adding a remark lest she might be led "*to* foster error."

The error is in looking for a two-fold fulfillment of prophecy. We have not, I think, the least authority in the Bible for this.

"One jot or tittle shall in no wise pass from the law till all be *fulfilled*"; And what is it to *fulfill* a thing? The meaning of the term is the same as *fill full*. The predictions in scripture can find but one event in history to *fulfill* them. If two events are similar in many respects, it can be but the *one*, while the other has nothing to do with the prediction. Remember, you can not fill *full* a vessel *twice*, unless it be once emptied, which in this case is impossible. Therefore the perfect absurdity of looking for an antitype of that which was itself an antitype.

The events connected with the termination of the 70 weeks were *fulfilled* at the end of those weeks, as it was for that purpose they were "cut off," or separated from the 2300 days. When they ended, the record of their *fulfillment* was made in the New Testament, and therefore no part of their fulfillment can lie at the end of the longer period.

Mary's counsel is excellent and kindly administered, which leads me to belive she will receive counsel in the same spirit. That is, to read the Bible with a little more care and then she will discover that the proof is wanting that Messiah was "cut off" in "the midst of the week". He then "caused the sacrifice and oblation to cease" which might be done in some of the events connected with the *one* week, other than his death.

The days in Dan. were fulfilled in years; and were the principle of a two-fold fulfillment established, upon the same ground we should be compelled to look for the years to be fulfilled in prophetic time, which would stretch the one week out to 2520 years.

While on this point it may be proper to remark that some have supposed the 70 weeks terminated at the death of Christ, and setting down that event in A. D. 33 or 34, as generally acknowledged, from the evidence gathered from the expression "midst of the week" have considered themselves authorized to carry the 70 weeks 3½ years forward from A. D. 33, in the room of carrying the crucifixion back 3½ years from A. D. 33, or 34.

Examine closely Dan. 9: 25; Ezra 10: 17; Mark 1: 14, 15, with the dates in the margin. These dates, after volumes have been written upon the chronology of the 70 weeks, remain unalterable; and they prove the termination of the 69 weeks in A. D. 27, which would carry the 70 weeks to A. D. 34, without regard to the particular time in which Christ was crucified. This leaves us where we have been, with no evidence of this prophetic period reaching beyond the present spring.

I hope I have not been so severe upon "Mary" as to prevent a free communication of her thoughts hereafter, should time continue.

"Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed."—Isa. lxvi. 5.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

Letters and Receipts,

For the week ending, May 3d.

John Coppage, .50; Lewis Gordon, $1.50; Enoch Noyes, .50; Samuel Parker 1.00; N. Field; "Mary."