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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Letter from Bro. Newman.

New York April, 27, 1845.

DEAR BRO. JACOBS:—

I have long thought of writing to you and sending a little means to aid you in publishing the paper you have been so kind as to send me every week. It has been a welcome visiter—I enjoy it much, and have been fed by it; and as I have been fed by your spiritual things it is no more than right that you should share in my carnal things. * * * * *

We have met with another disappointment—the point of time to which many of us looked with great interest for the return of the "Nobleman," has passed. It may prove a great shaking to many, and cause them to give it all up. Many who have been with us until now, and believed the seventh month movement to be of the Lord, and to be the Midnight Cry, will, I fear, be inclined to consider it all a delusion: But, Praise the Lord, I can not give it up—I must still hold on; for I think I see in it another shake of the seive:—The chaff must be shaken off, but not one grain of wheat will fall to the ground: Our faith must not stand in the wisdom of men, but in the power of God.

It appears to me that the wisdom of men will never make known that point of time at which the Saviour will come; nor does it appear to me it was ever revealed to the prophets; but we must watch for it. If we are, like the good man of the house, watching, expecting the thief, it will not take us unawares. It seems to me we are in the period of time in which he will *surely* come, but the precise point I believe will only be made known by the Spirit of God to each individual, for themselves alone and not for another.

We must at this time, stand with our loins girded and our lamps burning, like unto men that wait for their Lord; that when he returneth *from* the wedding and KNOCKETH, we may open unto him immediately. This *knocking* surely brings to view a manifestation of the Spirit, and unless we take heed to the exhortation of Christ, "Take heed to yourselves that your hearts be not overcharged with surfeiting and drunkenness, and the cares of this life," that *knocking* will be likely to pass unheeded, and we shall be found without a wedding garment, and consequently can not be admitted into the supper.

If we admit the thought that we have been deluded, or led by man through those scenes which we have passed—such as 1843, and the seventh month, when we all made such sacrifices, what would be the consequences? I, for one, should begin to doubt my conversion, and also whether I ever knew what the Spirit of God was, and what it is to be led by it. Consequently I should seek to retrieve my worldly losses by giving my whole mind to business, or "cares of this life" again, to be taken "unawares" by the next event that is to take place, and which will alarm the whole earth: that is, the shaking of the powers of heaven, or as John describes it, "The heavens departed as a scroll when it is rolled together, and every mountain and island were removed out of their places." It appears to me that this scene will bring the Resurrection, and also the "Sign of the Son of Man."

The earthquake at the death of Christ opened the graves of the saints, and will not the resurrection of the great body of the saints be produced by such an earthquake as was never known?—when the "earth shall cast out the dead and no more cover her slain"? The resurrection of Christ was a sign to the wicked and adulterous generation in which he lived, and it appears to me that the resurrection and ascension of the saints will be "the sign" to this generation that have rejected him the second time.

The shaking of the powers of heaven will probably be when the Lord himself shall descend from heaven" fulfilling the type of his coming on Mount Sinai to give the law to Israel—not again to give the old law, but as Jeremiah tells us, to make a new covenant with his people, and write his law in their hearts, so that none will say to their neighbors, Know ye the Lord. Paul, in speaking of his coming on Mount Sinai, connects it with his second coming to shake not the earth only, but also heaven. This is the next event to transpire as brought to view in Matt. 24: and is not yet realized: Hence it is necessary we should watch and pray without ceasing; for when our atmosphere begins to roll away, the glory of God will be revealed, and all flesh will see it together: And as it nears the earth, the power will be such as to change the saints, and cause them to ascend to meet him.

Oh glory to God!! What a blessed time that will be to all the true Israel of God! May God grant that you and I may be among them. Amen!

Yours, in the blessed hope,

JAMES NEWMAN.

A REVOLUTION IN FRANCE IN 1845.

Without any circumlocution or preface, the following historical facts may be stated. Bonaparte commenced his military career in 1785, by receiving a lieutenant's commission in a regiment of artillery. After a lapse of 15 years he entered upon his civil career in 1800. His civil and military career united, continued 15 years longer, till his final downfall in 1815. He seized the consulship at the revolution in Paris, Nov. 10, 1799, and 25th Dec. was chosen first Consul; but on the 19th Feb. 1800, he removed his quarters from the Luxemburg to the Tuilleries, the usual residence of the French kings. The occasion was invested with all the pomp and splendor which the capital, at that time, could array. The historian observes that, "On that day, royalty was, in truth, enthroned in France." On the anniversary of his birth day, Aug. 15, 1815, Napoleon was on board the Northumberland, 74. sailing for St. Helena. He had now completed 45 years of life, being 3 periods of 15 years. France had the revolution of 1800, again of 1815,—and again in 1830, when Louis Philippe came to the throne. Another period of 15 years has elapsed, when we look for the revolution of 1845.

The principle on which this most extraordinary cycle of 15 years proceeds, it is not necessary here to mention. Suffice it to say, that the revolution herein indicated will extend beyond the limits of France.—*Cleveland Herald.*

THE DAY-STAR.

CINCINNATI, TUESDAY, MAY 13, 1845.

IS THE DOOR SHUT?

This is a momentous question; and one that has recently occupied much scriptural, and it is to be hoped, prayerful research among the believers in the Lord's soon coming. My views upon this matter were presented at some length in the 12th No. of the last Vol. of the "Star;" and I had hoped if opposing views were to be presented, they would be confined to the errors, whether real or supposed, contained in that and other articles advocating the affirmative as published in this paper. But rather than afford the slightest grounds of suspicion of partiality or proscription, the following article is admitted—though it opposes many *fancied* errors. The writer is a young man highly esteemed among all our friends, and for honesty of purpose, most deservingly so. So let it be distinctly understood in the remarks that I have interspersed, it is not *the man*, but what I conceive to be his errors that are opposed.

In order that my remarks may not be misapplied, I have intermixed them with the communication, in brackets.

Letter from Bro. Butt.

"*Cincinnati, May* 5, 1845.

DEAR BRO. JACOBS:—

In reflecting upon the position taken by some of our dear brethren, relative to the door of mercy being shut, or of mercy *no longer* being proffered to the unconverted, a few thoughts have suggested themselves to my mind, which I submit for your, and the brethren's *prayerful* consideration. It is truly a pleasing thought to God's true children (at least so far as they are individually concerned) to suppose that their destiny is *sealed* for eternal life: That there is *no possibility* of their falling from grace, (for this appears to me *must* be implied in the going in of the wise virgins *with the* Bridegroom, and shutting to of the door). That they have *clear* escaped the last indignation, and "second death," and are destined to share in all the bright glories of the Patriarchs, Prophets, and Martyrs of old upon the "new earth" wherein dwelleth righteousness; But although this is pleasing, the *mere* fact of its being so, is *no* evidence of its truth; we are too apt to embrace for truth: Without due reflection, those views which are most congenial to our feelings, and bring the coming of the Lord most near; and while we guard against this thing we ought nevertheless to open our minds for the reception of new truth from the great treasury, but in receiving that which is new at the *present crisis*, we ought to be exceeding cautious, lest we embrace for truth, that which is error, and thus be led to an extreme, that God's word condemns.

[It may be "a pleasing thought to God's true children that their destiny is (unconditionally) sealed for eternal life," but it is not a profitable thought, from the fact that it is unscriptural. "Whose house are we, IF we *hold fast* the confidence, and the rejoicing of the hope firm unto the end," Heb. 3: 6.

There is a way of bringing an unpopular, but more particularly, an unpalatable truth into disrepute, by holding up its advocates in a false light. It is but an accustomed freak of poor human nature to do this; we should therefore be guarded in speaking of the views of others. "That there is *no possibility* of falling from grace," is a doctrine, I venture to say, our brother has never heard advocated by any true advent believer in this if he has in any other place. He does not say that such is the case, yet many will see clearer ground for this being "implied" in his language, than he has had for founding his implication upon the circumstance of the "going in of the wise virgins with the Bridegroom and shutting of the door."

However that is "inferred," and I shall only place beside it a "Thus saith the Lord" which will

overturn every wrong *inference* and of course will overturn this.

"And when the King came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither, not having on a wedding garment? And he was speechless. Then *said the King* to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness."

Yet our brother sees it "*implied*" that there *is* no "possibility of their falling," &c. This will help to clear from before our eyes, not a little of this fog, when we see how a "must be implied" is made to walk boldly up and take its station by the side of "Then said the King."

Another thing in the economy of God seems to have been forgotten by our brother in this paragraph; that is, God has arranged *all* the truths of his word expressly for the accommodation of 'those views' which "bring the coming of the Lord most near." God has no where told us to be "exceedingly cautious" lest we embrace something that would bring Christ too near, after the man of sin was revealed. His word no where condemns an extreme, of this kind after the signs should "begin to come to pass"; yet our brother has found out the importance of such caution.—This is a "new truth" from a new "treasury."]

"If I am not mistaken the conclusion that the door of mercy to the sinner is shut, is predicated upon the supposition that the Bridegroom has already come to the marriage, which of course according to this view, must precede his personal appearing. In reflecting upon this matter my mind has been directed to those portions of the Word revelent to the subject; and so far, I have been unable to come to the above conclusion: If I could only see clear evidence in the Word, proving the door, or means of access to the church militant closed up, (I think if I know my own heart) that I should hail it with welcome; for the sooner Jesus comes, the sooner the conflict will be o'er, and victory perch upon the banner of the cross with the assembling of the hosts of the Lord within the pearly gates of the New Jerusalem.

[The bearing—the tendency of the remarks in this paragraph cannot be mistaken. If I could *see* the evidence proving the door shut, "I should hail it welcome." Why? "For the sooner Jesus comes the sooner the conflict will be o'er." It is then, one of those steps in "the path of the just" that marks a positive nearness to the "pearly gates of the New Jerusalem"—and those of us that have the 'evidence' that "the door is shut," (which our brother seems to lack), according to his own showing, are happy in the knowledge of being very near the "New Jerusalem."]

"*But has the Bridegroom come? And is the marriage already consummated?* These questions are answered by some in the affirmative, who say that we are now waiting for the Bridegroom's return from the wedding. In evidence of this we are particularly referred to the parable of the ten virgins, Matt. 25: 1-13; also, Luke 12: 36, 37. In Matt. 25: 10, we read, "the Bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut." The question here arises, Is not the personal appearing of Christ here brought to view? We contend that it is. In determining the meaning of a parable, or illustration, we must always take into consideration, the thing, or things illustrated. What did the Saviour intend to illustrate by this parable? It appears to me his object was to show, 1st, The state his professed church would be in at the time of his second coming. 2d, The causes which led to that state. 3d, The fact that he would come as described in the 27, 30, 31, and 50th verses of the preceding chapter, to reward the righteous, and condemn the wicked. In these verses not a word is said about any other coming than his personal appearing: Not the least intimation is given that he would assume an *invisible* position in the heavens, or above our atmosphere months before his appearing. (I speak with all due deference to my brethren.) This however must be the case, *if* the Bridegroom has already come. Such an idea appears to be positively condemned by the Saviour's words, "Therefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For *as the lightning* cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. 24: 26, 27; Luke 17: 23, 24.

[I am satisfied that all scripture will harmonize when we have its true rendering. That what is denoted by the marriage, has taken place I no longer doubt.

The parable of the virgins either does or does not, bring to view the personal appearing of Christ. If "the fact that he would come as described in the 27th, 30th, 31st, and 50th verses of the preceding chapter" be what is presented, then the parable would have been perfectly unintelligible to his disciples; for in the above verses, it is granted that none other "than his personal appearing" is spoken of.

How could it have been possible for them to form any idea of *going forth to meet*, one whose coming had already been explained to be "as the lightning," "with great power" when "ye think not," &c. If we can credit plain Bible language we are certainly bound to believe that the leading design of the parable, is, something other than to represent the personal coming of Christ. The personal coming was already taught under the expressions of "Son of Man," and "Lord." It does not read, the personal appearing of the Son of Man shall be like this or that; but, "Then shall *the Kingdom of heaven* be likened" &c. Whatever "the Saviour intended to illustrate" I will leave Bro. B.— to continue his speculation upon: The above is what he *says*. It is given to illustrate "the Kingdom of Heaven" at a certain point of time. At what point of time, is proved by the harmony of verses 7-10, in the parable, compared with ch. 24: 45-49.

Nothing in the parable forms a parallel to verses 50, 51, ch. 24:—the coming of the Lord to "cut asunder" and appoint with hypocrites the portion of the evil servant. Oh no, nothing of this kind here; for we had already learned from Matt. 22: 12, 13, that when the evil servant received his portion, he was taken from the wedding, where of course he had been shut in. Our brother will have to look again, to find a rewarding of the righteous and punishing of the wicked in this parable —though the fixed destinies of *all* are clearly represented.

Suppose there is not in this place an intimation that Christ will "assume an *invisible* position in the heavens months before his appearing." Christ has a position somewhere; and that position is *invisible*: It will not always be on his Father's Throne. He has to come to the Ancient of of Days and receive his Kingdom—to judge the nations before he appears to execute it—to receive *his* throne before he rules the nations with a rod of iron; and in what way will Bro. B.— show that these preliminaries described in the Bible, may not require months before he appears: And yet so penetrating is the eye of our Bro. that *he* can see these things positively condemned by the Saviour's own words, "Wherefore, if they shall say unto you, Behold he is in the desert, go not forth," &c. What a "positive" condemnation of the idea that Christ has come to the Ancient of Days—that he is seated on the "white cloud" &c. Dan. 7: 13; Rev. 14: 16;! Certainly! Do you see that every thing in the neighborhood of the Ancient of days, is quite a "desert," and that the "white cloud" and "Throne set in heaven" are secret chambers!! What a "positive" condemnation! But who is *really* saying, that Christ is yet in the "secret chambers," and are trying to persuade you to *go forth* on some Tom fool's errand with them, for Satan's especial benefit? What place is more "secret" than the "Holy of Holies" in heaven itself, typified by the Holy of Holies in the tabernacle into which the high priest entered only once in the year? Into this Christ entered until he "obtained eternal redemption for us"; (Heb. 9: 12.) Out of this "secret chamber," I believe he came on the day of atonement. But the drift of Bro. B.'s article seems to be "Behold he is in the secret chamber" still.]

"I would here ask; If the coming of the Bridegroom in the parable was intended by the Saviour *merely* to represent his coming to the locality where it is supposed the marriage has taken place, and not his personal appearing, *why* does the connection leave us so much in the dark relative to the matter? Now it appears to me that if the Saviour had designed this coming to precede his personal appearing by months, that he would have told us something positive about it; and the more so when we consider that this coming decides the fate of the children of men for the untold ages of eternity; but in his exhortation at the close of the parable, 13th verse, he appears to decide the character of this coming by saying, "Watch therefore for ye know neither the day nor the hour wherein the Son of Man cometh." This coming we all admit to be his visible appearing. I know it may be said, this was spoken in the present tense, and had reference to the Saviour's time: but is it not addressed to those to whom the parable specially applies, and is not that application *now*? I look upon this as being the same as the Bridegroom coming. But it is said that when Christ appears it will be as King and not as Bridegroom: but cannot he sustain these relations at the same time? What are the characters that he has sustained since his ascension to heaven? 1st, That of Prince and Saviour, Acts 5: 31; 2d, Mediator, Advocate, or High-Priest, 1 Tim. 2: 5; 1 John 2: 1; Heb. 4: 14; 3d, Bridegroom, John 3: 25-29; Luke 5: 32-35; 4th, Shepherd, 1 Pet. 5: 4; Heb. 13: 20; 5th, Brother, Mark 3: 31-35; 6th, Father, Heb. 2: 13; Isa. 9: 6. Here we see that Christ in these several places, is represented as sustaining these various characters at the same time to show by these endearing relations, the great love that he bears towards us. Seeing then, that this has been so, is there any thing contradictory in the idea of his being both Bridegroom and King when he appears? I think not. But we read that those who "were ready, went in with him to the marriage: and the door was shut." Reference is here made to one point in the ancient marriage custom. Let me illustrate this by an historical reference. "In the celebration of marriages in the east at the present day, many of the peculiar customs of ancient times are observed. At a Hindoo marriage, says a modern missionary, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serempore, to which place the bridegroom was to come by water. After waiting two or three hours, at length near midnight, it was announced, in the very words of scripture, Behold, the bridegroom cometh, go ye out to meet him. All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession: Some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride: at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the

house, the door of which was immediately shut, and guarded by sepoys. I and others expostulated with the door keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment. *And the door was shut.*" See "Union Bible Dictionary," article, marriage, page 423.

I would here ask, When the Cry was made, was it not an intimation of the Bridegroom's *personal appearing*? Did not those who went forth to meet him *see* him in *person*? And was not the entrance into the marriage before the door was shut a *personal* one? It appears to me that these questions are answered by the above description in the affirmative. What application does our Saviour make of this part of the illustration? Clearly, that the *"midnight cry"* was to be the *harbinger* of his *visible* appearing. *The going forth;* The work of preparation to meet him with joy. *The entering in with him to the marriage,* His personal appearing, and rising of the immortalized saints to meet him in the air. *The shutting to of the door:* The closing up of the Gospel dispensation. If these ideas are correct *then* the Bridegroom has *not yet come.*

[The "connexion" can not leave us "in the dark" upon a matter relative to which it has as yet given us no light. Neither in the parable, or argument upon it, have we any proof that the *personal appearing* is intended; but its connexion does clearly prove the contrary. Luke 12: 35, 36, is not only a "connexion," but a part of the same discourse; and this shows that the duty of watching for the Lord, is there suited only to a state of things existing *after* the wedding. That it is a part of the same discourse, may be settled by comparing Luke 12: 39-46, with Matt. 24: 43-51.

"The successive steps of the marriage scene are, 1st, The coming of the Bridegroom to the marriage, 2d, The marriage itself. 3d, The "return from the wedding." These several steps are brought to view in the parable; and the "connexion" in Luke 12: 35, 36, settles the application of Matt. 25: 13, by showing the coming of the Son of Man there mentioned, to be a coming FROM *the wedding.* When brethren can walk so lightly over such plain declarations to *sustain* a *theory,* there is danger. Can Christ tell us more "positive" than he has here done, that the marriage *does* "precede his personal appearing"?

"Can not he sustain those relations at the same time?"—that is, of King and Bridegroom.

These, and all the other titles subsequently alluded to, as applied to Christ, have been properly, but prospectively or prophetically applied in all past time. Thus, in addressing the "seven churches," Rev. 2: 3: he assumes a new title at every predicted change of the church—a title expressive of the relation he would at such time sustain to the church: But because Christ has been called an "Advocate, or Mediator," this is no proof that such office is to be filled by him for ever:—Because he has borne the title of "Bridegroom" for 1800 years, this does not prove that "they that were ready" *then* "went in with him to the marriage" —or that the marriage ceremony will last *forever:* He being exalted to the Father's right hand "a Prince and a Saviour"—this coming constitutes him a King *de facto,* though he has prophetically borne that title in all past time. Proof. Dan 8: 18. Psa. 2: 8, 9; Rev. 21: 9, 10; 5; 19: 6-9; Jer. 3: 16, 17.

So the last character or office that Christ fills prior to that of King, is that of Bridegroom; when all his titles and offices are forever merged in this: "And the Lord shall be KING over all the earth." Zech. 14: 9. His Kingdom "shall stand forever." Dan. 2: 44.

Christ "sustaining these various characters at the same time" illustrates something *more* than "the great love he bears towards us." By these titles the Philadelphia church *knew* when *they* were addressed, and so of the others. By these titles we were also enabled to know when to cry "Behold he cometh!" and when to sing "the marriage of the Lamb is come"—these different characters are important in guiding the "faithful and wise servant" while he gives "meat in due season";—They also enable him to give a ready response to the inquiry, "Watchman what of the night?"

While we have "positive" proof in the connection of the parable to show that the marriage is celebrated *before* the personal appearing, it should also be remembered that Christ's personal coming is *no where* in the Bible brought to view under the figure, or parable of a marriage. The historical account of the marriage in the above paragrah, though it proves nothing, will yet aid in understanding the parable.

Let it be remembered that it is "the Kingdom of heaven" that shall be likened to *this* marriage, if you please. And what is the Kingdom of heaven at the *time* in question? A time *before* the "evil servant" is bound and cast out? "IT shall break in pieces and consume all these Kingdoms, and IT shall stand forever." Dan, 2: 44;

No matter whether in the above case the whole company of *wise and foolish virgins* together, saw the Bridegroom *before* the marriage or not. This cannot affect the case, while we are told that the watching for "the Son of Man"—"the Lord" is for his return *from* the wedding. If Bro. B.— claims that this would not *be like* the wedding above, let him remember that carrying out the likeness in all its parts would throw him upon a worse dilemma. If the place where the wise were shut in, was the apartment where the ceremony was performed, then *all* were shut out. If it were the outer or "guest chamber" then all were shut in. The parables, God has mercifully given us to illustrate truth; but why has he given us any explanation of them whatever, if we are to be permitted to carry out these likenesses according to our own notions, though they run into the face and eyes of God's truth.

That "the entering in with him to the marriage" denotes "his personal appearing, and rising of the immortalized saints" is nothing but *assertion,* and is just as good authority coming from Bro. B.— as from *any body else.* It can never be admitted until authority be received from the court of heaven, more direct than by way of the Vatican, for blotting from the sacred record the unalterable words of Christ, "And ye yourselves like unto men that wait for their Lord, when he will *return from the wedding.*"

In justice to others, I can go no further with the above communication this week. So far, it seems to me, but poorly calculated either for *food* or *physic.* It can not tear from us our errors, for it is too manifestly full of errors itself. It is not "meat in due season," for there is no *season* about it; nor the least intimation of "times and seasons." The burden of it is a caution lest we should look too earnestly for our Lord *from* the wedding, when IF Bro. B.— should be right, and the Bible wrong; the marriage *"has not yet come."*

We need much comfort at the present trying time for God's dear children that are "groaning for adoption" and crying day and night to be avenged of their adversaries: But where in this letter thus far, do we find it? O how much better it would be for us when we can not see alike, to engage our whole heart and soul in saying "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." Isa. 35: 4;

When cautions become necessary, lest we should haste too rapidly "unto the coming of the day of God," those cautions will come to us clothed with something better than *human authority.*

[TO BE CONTINUED.]

Letter from Bro. Maull.

Cincinnati, May 4, 1845.

DEAR BRO. JACOBS:—

I embrace the present opportunity to correct a mistake I think I made in a former letter. In Rev. 21: 2, we have these words: "And I John saw the Holy City New Jerusalem, coming down from God out of heaven, prepared *as* (but not yet) *a bride adorned* for her husband." In the first verse we learn, this was after the first heaven and the first earth were passed away, and the new heaven and the new earth created; but leaving this, it appears to me, that the Marriage cannot be consummated until the Bride receives her *ornaments:* These, I think, she has not yet received. In Rev. 19: 8, we learn that, to her was granted that she should be arrayed in fine linen, clean and (margin, bright) for the fine linen is the *righteousness* of the *saints.* Isaiah says, in 49: 18, in addressing Zion or Jerusalem, Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them *all* as with an *ornament,* and bind them on thee as a *bride* doth. This appears to me to be positive and plain testimony. The New Jerusalem (the literal city) the Bride, (God's people) her *jewels.*

A Roman mother on being asked for her jewels, pointed to her sons. Thus with our mother: But has she *now* her *jewels? No.* They remain, some under, and some on, the surface of the earth, perplexed, cast down, but not discouraged. This, brother, was my mistake, I thought the Marriage consummated and the *Door shut.* Therefore I begin to feel again to a small degree at least, as Paul says in Romans 1: 14, 15; I am a debtor to the wise and the unwise, so much as in me is. I am ready to preach the gospel of the Kingdom, and these obligations I expect to cancel, wherever the Lord opens the way. I conclude by remaining your brother, in daily expectation of seeing the King in his beauty.

W. H. MAULL.

That our readers may see what Bro. Maull has retracted, or gone back *from,* I will here give the extract from the "former letter" that is alluded to.

"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 7th 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!

REMARKS.

How liable are frail mortals to err! And what a blessed thing it is to have a spirit to retract errors into which we unguardedly fall, and which, if wilfully harbored, would like a canker, eat out the very vitals of our blessed hope. But it should also be remembered that it is by no means the least successful art of our common enemy, to work upon an honest heart and tender conscience, through the deceptive devices of agents under the garb of great sanctity, to induce a retraction of the most important *truths*. Satan is by no means ignorant of the fact that God's method of saving his people, is to *sanctify them by the truth*; and thus his efforts to stop this all important work.

Here we have before us the two letters of Bro. Maull—The *principles declared* and *retracted*: And here also we have the Bible—the balances of the Sanctuary by which to weigh these productions. Surely we need not greatly err.

The retraction of the sentiment that the time has come when "he that is filthy or righteous are *so to remain*" as argued from the fact of having had a literal fulfillment of the predicted Cry at Midnight—of having been "waked up" by it, is all based upon the ground that the marriage cannot take place before the Lord comes, and his children gathered into immortality.

Now had our good honest brother watched these balances of the Sanctuary, he would have saved himself from a most unpleasant predicament, viz., that of virtually making out the *Holy Jerusalem* to be a *harlot*, and all her *children* "*bastards* and not sons." These ornaments spoken of by Isaiah, it is admitted are the CHILDREN: And these she is to point to as her *jewels* at the time of the marriage ceremony!! All her children born before she is married!! Look at it. Our brother certainly can not be ignorant of the fact that when John was shown "the Holy City, the New Jerusalem *coming* down" she was at that time not *only the* "bride" but also the "Lamb's WIFE." The marriage had been celebrated. Rev. 21: 9, 10; "Come hither and I will show thee the bride *the Lamb's wife*" which was "the great City, the Holy Jerusalem, DESCENDING out of heaven from God." There is no accounnt of but one *descending* of this city—this is the same as in v. 2, "*coming down*" a wife. A wife is a bride *after* the marriage ceremony is performed, but a bride is not a wife *before* such ceremony.

The decking of the bride with ornaments, according not only to ancient but modern custom, is a work performed by the Bridegroom's own hand *after the* marriage ceremony.

When the view is taken that the marriage is consummated *before* the personal appearance of Christ, all is perfectly natural. We then understand how "One like the Son of Man came to the Ancient of days" and received his Kingdom. Dan. 7: 13;—How the "Throne is set in heaven" *before* the multitude are gathered, Rev. 4: How to wait for the Lord "when he will return *from* the wedding," Luke 12: 36: How the man that has not on "the wedding garment" can be bound hand and foot and cast out, without placing our Lord in the unpleasant predicament of changing one to immortality, and then changing him back again—Or of having made a mistake in binding on to the *bride* a filthy garment, supposing it to be a *jewel*. (Matt. 22: 11-14.)

With this view, the purity of the character of the Bride and Bridegroom is defended.

After the marriage ceremony, which in this case is on the day of atonement, the church—*all* those that are the children of God *by faith* in Christ Jesus are begotten—prepared through a process of trial to come forth, (Eph. 5: 26, 27;) and are "born from the dead" "at once" when Zion travails, Isa. 66: 5-10.

Old Jerusalem is frequently called a harlot, but not the New Jerusalem. Isa. 1: 21; Jer. 2: 20; &c.

The *retracted* letter of Bro. M.— contains a firm conviction of the nearness of Christ—a longing desire to see him—so much so as to cry out for "patience," a warm and glowing love for *the time*, and for the watchmen that fearlessly proclaim it, and ends with—"Glory be to God"!!

The *retraction* talks away back about obligations to the *wise* and *unwise*, when the time has come to cease from man—about "beginning to feel" like preaching the gospel of the Kingdom when the children are expecting every day to be called from these labors.

To "daily expect the King," is to have every obstacle removed out of the way, and look for nothing else. These are all removed in the *retracted* note, and again interposed in the other.

I have not *time*, however, to weigh the two letters, and as our readers all keep the balances, I will tell you where you can find a few weights to try them by.

1 Thess. 5: 23; 1 Cor. 1: 7, 8; Phil. 3: 20; Col. 3: 2-4; 1 Thess. 1: 10; 2: 19; 3: 13; 4: 14-18; 2d Thess. 1: 10; 2: 1; 1 Tim. 6: 14; 2d Tim. 4: 8; Titus 2: 13; Heb. 9: 28; James 5: 7, 8; 1 Pet. 1: 7-13; 2d Pet. 3: 11, 12; &c.

Do not mistake, and go to weighing our good honest brother, and judging *him*, in the room of his two letters.

THE TIME.

"*But as the days of Noah were, so shall also the coming of the Son of Man be.*" Matt. 24: 37.

In this chapter, Christ is answering the question, "When shall these things be? and what shall be the *sign* of thy coming, and of the end of the world?" The *days* of the Son of Man (Luke 17: 26;) are to be like the days of Noah: And what were those? Ans. The days in which he was in the ark—The days lying between the "world" that "perished," and "the heavens and earth which are now." (2d Pet. 3: 6, 7;) Do not the days referred to by the Saviour embrace all the days of Noah's life? Ans. No. For those days were allotted to those that perished, Gen. 6: 3; These were the "days *before* (Noah's days) the flood," Matt. 24: 38; The days that Noah was in the ark, were emphatically *his*—he was sole proprietor of the earth.

THE LIKENESS.

The peculiarity of the closing up of the days *before* the flood—eating, drinking, &c., (not that they had lived without eating and drinking before) but the excess of it, *because* their 120 years was ended and they were safe.

The peculiarity of the *closing* up of the 2300 years—the end of the *warning* to prepare for the days of the Son of Man, (at the end of 1843, Jewish time,) was characterised by the same excess of *feasting*, because *the time* was passed. 700 persons set down to one table in New York to celebrate the event.

When Noah's days came, God spake to him (Gen. 7: 1;)—his work with the world was done—he went into the ark—his business was then only with his household.

Since 1843 ended, God has given evidence that he has directed in this matter—He spoke to us "If the vision tarry wait for it"—The vision spoke—our work with the world was done—our only work has been with the household—our message proclamation was to them, Behold he cometh!

Noah's ark rested in the 7th *month*, 17th day after which it never moved.

In the Seventh month, about the 17th day, was the end of the last prepartory excitement in the household of faith, since which time nothing is blessed, but words of *comfort* to the wise, or to those who keep their lamps burning.

At the end of 40 days after the ark rested Noah opened the *window* and let in the light.

At the *end* of about 40 days from the last seventh *month*, light poured in upon us relative to the "Jubilee"—the marriage of the Bridegroom, &c.

In the first month "Noah looked and saw the waters were gone," but the earth not yet fit to go out upon, though he was anxious, and no doubt expected then to go out.

In the first month, we saw every *thing* to be filled on earth, and among the people, necessary to be fulfilled before we went *out on* to the "New Earth," yet it was not ready—*not* purified, though we "looked," expected, and was anxious to go then.

Noah's next business was removing the covering off from the ark, which he did sometime before the 27th day of the second month, at which time the "heavens and earth which are now" were dry—ready for *him*.

Many of God's people have been buisily at work in tearing away this covering of the ark since the first month came in; and light increases every day: "By the *same* word" that ordered and controlled in bringing Noah and his family from the heavens and earth to another, are we to be governed: Yes, God authorizes us to use the "*same word*"—The *days* of the Son of Man are the "*same*" as Noah's.

On the 27th day of the second month, or soon after; "God spake to Noah, saying, Go forth of the ark, thou, and thy *wife*, and thy sons, and thy son's wives with thee." &c.

On the 27*th day of the second month*, will not SPEAK TO HIS WAITING CHILDREN? It will be 40 days from the Passover, a few days before Christ's ascension, a few days before the day of Pentecost, &c. There are a train of interesting circumstances connected with these days, that are now appropriate, which favor my application of them to the 7th month, but God had no where recognised that as the 7th month. What then is to be the antitype of *speaking* to Noah on the 27th day of the 2d month? It is directly *connected* with going out on the New Earth. Is not the *speaking* a parallel with the *knocking* in Luke 12: 36;—the refreshing Acts 3: 19; *making known*, Matt. 24: 36. These thoughts are presented for the purpose of prayerful *enquiry*, and if they are meat in due season God's people will find it out. I have fed mine.

Letters and Receipts.

For the week ending, May 10th.

D. Browning, P. M., for F. Glascock, [illegible] W. Lavance; H. H. Johson, P. M., for [illegible] 2.00; E. Collins, P. M., for Elder E. Booth, [illegible] R. E. Patterson, P. M.; James Newnan, [illegible] H. Maull; J. Y. Butt; M. M. F. G. Fry, [illegible] Carr, 1.00; B. Leming, P. M.; C. H. Piper, [illegible] S. Parker; G. Wood, .25; W. Cullen, [illegible] Kimpton, 1.00; P. B. Vail, P. M., for H. Linkins and J. Baily, each, .50; D. Bartholomew, [illegible] J. B. Cook; J. H. Thomas, P. M., .50, and [illegible] Mary Fall.

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.

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Letter from Bro. Pickands.

Akron, Ohio, May 14, 1845.

MY DEAR BRO. JACOBS:—

Your letter of the 9th inst. was received on Monday evening last. After mature reflection I am constrained to say, in reply to your kind invitation, that in view of circumstances beyond my control, I cannot go to your city at present. If time continue till fall, and the way should be open, I will with much pleasure spend a couple of weeks with your people—at present, duty seems to keep me here. In the mean time I rejoice in the bold and steadfast stand you take in behalf of truth. I agree with you fully, that no good reason has thus far been shown why we should deny the grace of our God in the way he has led us along. I do not doubt that we have entered upon "the day of the Lord," so often spoken of by the Prophets, "*in the which*" as Peter says, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." I confess I am credulous enough to believe the very remarkable disasters so frequently witnessed about these days as evidences and specimens of God's wrath against an ungodly nation.—I fully expect such things to continue and increase until "the Lord himself shall descend with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first." God will avenge his own elect which cry unto him day and night. We need now more than ever patience and faith. We have prayed "thy *Kingdom* come, thy will be done on earth as it is in heaven"—and I have often feared our brethren too frequently used this prayer prospectively, that is, that God's will might be done in the future state.—I do not so understand it, as we should now chiefly use that petition. In the new heavens and earth God's will is to be the universally acknowledged rule of action; there will be no opposition to it among the inhabitants of the earth.—But now amid the constant and almost unanimous opposition of mankind a little handful only are willing that God should rule and execute his purposes of mercy or of wrath in his own way. It is true some of his people may persuade themselves that they do wish to have the will of God done and that their grief and displeasure arise in view of interpretations of scripture which contradict His expressed will. Perhaps they do not perfectly understand, the Lord's will, and it is possible they may sometimes mistake their own will for the Lord's. At any rate it is not best to be too positive or to be too touchy and impatient with those that differ from us. You and I will rejoice in having God's will fully done. Paul tells us to rejoice always, even now, and so we will. Whatever mistakes we may make, the will of God will be done in fulfilling the great and glorious prophecies.—Nay, we *may* rejoice even now in seeing them fulfilled.

If we should finally be found to have mistaken the character of passing events, still we will "rejoice in the Lord." Thus far we have witnessed events which really do seem to us to be the fulfilment of certain prophecies which immediately betoken the coming of our Lord. We are bound to decide such matters, each man for himself according to the best light we have—and are not at liberty to pin our faith to the sleeve of our distinguished brethren at the East any more than to that of the old Scribes and Priests. It is rather remarkable that certain men "who seemed to be somewhat" should be so irritable and impatient with us seeing they had suffered in like manner from their fromer masters. Well if we must differ from our leaders we will acknowledge no master but Christ. It is a sad & humbling spectacle to behold prominent Adventists prescribing in dogmatical terms the course of conduct to be pursued by the body of believers, and denouncing and disowning those that will not obey them. How ridiculous it is to see them firing off their miserable pop-guns in faint imitation of the thunders of the Vatican. I understand one of the eastern papers announces to the world, that those persons who adopt the practice of washing each other's feet, &c., are no longer to be considered Adventists of the orthodox stamp. I have myself read some articles on that subject which were full of a most illiberal and captious spirit. Now it shows great ignorance of the true faith of Jesus Christ and of the present character and temper of Advent believers to treat matters in this style. Do these men suppose the brethren are not as competent to understand the word of God as they are? They certainly write as if they thought the presentation of God's truth and the final salvation of his people depended on their learning, wisdom, prudence and firmness.—They are much mistaken. The Advent people have come out of Babylon, meaning thereby an oppressive ecclesiastical despotism, and they will not readily place their necks again under the yoke of bondage. I am not yet satisfied that Christ would have his disciples now publicly wash each other's feet as a religious duty, but I see no reason why I should smite those brethren who do consider this their duty and act accordingly.—And certainly if these brethren are wrong they who are spiritual should restore them in the spirit of meekness.

You will be glad to learn that our brethren in Akron continue rooted and grounded in love and abounding therein. Our confidence in the word of the Lord is unshaken. We are earnestly looking for the actual personal return of "this same Jesus," and though we do not all agree in every opinion or interpretation, yet we are gradually coming nearer to each other as we come nearer to the great gathering of the saints to meet the Lord in the air.

I trust you will be able to continue the publication of your paper, and that you will with your accustomed frankness and simplicity "preach the word." It will console you to know that your "labor is not in vain in the Lord."

We have lately had some very severe frosts which have destroyed most of the fruit, and I have been assured from two different sources entitled to credit that the wheat throughout this region is so far injured that there will be very little if any crop.

You are aware of the very serious prospect of speedy war with England, and of course with Russia, Spain and Portugal, Canada and the Western Indians, and though last not least, with the Slaves of our own Southern States, who will certainly be aroused and armed and disciplined by the English. Every thing around us and in the midst of us is full of alarm and danger, but God has promised to keep him in perfect peace whose mind is stayed on Him. Whatever may happen to the world of the ungodly, the saints of the Most High will inherit the Kingdom. Therefore be of good courage and He will strengthen your heart.

Bro. Cook was here yesterday, having returned from Cleveland, where he spent last Lord's day in the absence of Bro. Robinson who went to teach and comfort the brethren at Elyra and Oberlin. Bro. Cook proposes to start next week ("if the Lord will") for Norwalk, and down to Marysville and out to Indiana to see the scattered brethren once more. I shall sympathise with your brethren in any disappointment they may experience on account of my not accepting their invitation, and beg you will assure them of my sincere and hearty esteem and affection for them. I trust we shall soon be done with disappointments and trials and be for ever at rest with our Glorious Head.

In much esteem and affection, I am your brother, in the hope of the Gospel.

J. D. PICKANDS.

Letter from Bro. Bartholomew.

WHO HATH IMMORTALITY, AND WHEN WILL THE RIGHTEOUS RECEIVE THE CROWN OF LIFE?

There is perhaps no subject or doctrine of the Bible, except that of the cross of Christ, and the plan of the redemption of a fallen world, of so deep and thrilling interest, and vital importance to the Christian, as that of the crown of life. Yet perhaps no doctrine, by the great mass of the professing world, less understood, more garbled by tradition and cunning craftiness of men. Hence we often hear professed ministers of the gospel, (whose bare assertion, to a great portion of their too credulous hearers, appears to be more sacred than the word of the Lord,) proclaim from the sacred desk to their delighted and erring brethren, your friends are now in heaven, waiting and looking for you to come. A good sister said a few days since, we had a good class, all said, with two or three exceptions, they had friends in heaven. Thus ministers and people, are feasting upon a phantom, and following a vain show. Query.—If man, in his fallen state, possesses an inherent principle of immortality, or eternal life, or as some say, an immortal soul, distinct from the body, and capable, as subject to an entire separation from the body at death, and remains in a conscious state of existence after such separation, until the resurrection of the body, where and when, did he receive that principle? Was it created, and has it existed in a conscious state from the first organization of matter? or did it exist seminally in the loins of Adam? or is it imparted to each individual in embryo, or at their birth? If it existed at the creation of the world, or has been imparted at subsequent periods, who created and imparted it? The plain answer is,—God. If then God imparted it, is it not a distinct principle of his Divine nature? if so can that nature ever suffer? I am aware that some may say, Adam was created immortal, and he suffered and died: very true, Adam was created immortal, and in that state he did not suffer, and never would have suffered, had he continued in that state, for death and all its evil effects, entered into the world by sin. When the transgression was complete, that moment, or day, the penalty was executed, which was, In the day thou eatest thereof, thou shalt surely die. The effect was, man lost that principle of immortality, and became mortal, subject to pain and death, and in that body he suffered. But, to the subject. Who hath immortality? The answer is plain,—Jesus. For proof, to the law and to the testimony; and if any man speak contrary to this, it is because there is no light in him.

1st. We refer to Paul, 1 Tim. 6: 15, 16, Which in his (Christ's) times *he* shall shew who is the blessed and only Potentate, the King of kings and Lord of lords, who *only* hath immortality dwelling in light which no man can approach unto, whom no man hath seen, (since his ascension,) nor can see, (until *in* his times he shall shew it,) to whom be glory, &c. Again, Paul in his first epistle to the Corinthians 15th ch. 50th verse, Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption (this mortal corruptible body) inherit (possess) incorruption, (or a principle of immortality). Psa. 49: 15; But God will redeem (not has redeemed,) my *soul* from the power of the

grave, for he shall receive me. Query.—If the *soul of* David, at death, went to heaven, and did not descend into the grave, but possessed a separate, & distinct *principle of immortality*, why David do you speak of its redemption from the grave? Our modern Theologians, D. D.'s and even our beardless boys *in the ministry*, have learned *more* wisdom.—They would tell you the way of God more perfectly.—They would teach you, that you had a mistaken view of this important doctrine, that your body might lie and moulder in the grave for centuries, but the soul, that immortal something, would go straightway to heaven, that undefinable region, beyond the bounds of time and space, where all your friends have gone. You are mistaken David, it is your body, and not the *soul*, as you say, that shall be redeemed from the power of the grave, (margin, *hell*,) at the general resurrection; when all the generations of man, that have ever lived on the earth, both small and great, shall stand at the general Judgment, and then shall that soul of yours, leave those bright regions, return again within the bounds of space, enter again, and reanimate the resurrection body, and then, in that body, enter upon the full enjoyment of heavenly bliss.

Again, we refer to Paul, in his letter to Titus 1: 2; Declares his hope of eternal life, because God who cannot lie, promised before the world began. *Again*, 2: 13; Looking for that blessed hope, (eternal life or immortality,) and the glorious appearing, &c.; 3d ch. 7th ver., That, being *justified by his grace*, we should be made heirs according to the hope of eternal life. Col. 1; 5, For the hope that is laid up for you in heaven, &c. 1 John 2: 25; *And this is the promise that* he hath promised us, even eternal life. Jude 21; Keep yourselves in the love of God, looking for the mercy of God unto eternal life!

Now if Paul, who himself declares, and was a confessed servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, had truly, a hope of immortality, as he himself affirms, he could not have been in possession of that *principle* at that *time*; *if so*, he must have been conscious of the fact, and have seen it by faith; and why should he then hope, for what a man hath, *why doth he yet hope for*.

We conclude then that Christ only hath immortality. And none since the fall of Adam, except Enoch and Elijah, ever has or will possess it until imparted by Christ at the commencement of the millennium or first resurrection. Many more passages might be produced to prove this position; but the sincere enquirer after truth may I think be satisfied with these few out of the many. Those who are otherwise disposed, will not believe, though an angel declared it unto them, or one should rise from the dead.

We now come to enquire, when will the righteous receive the crown of life? We have now before us, a subject of the most thrilling and lively interest, both to the sleeping saints and living Christians. Yet strange as it may appear, it has become obsolete, and almost lost sight of, by the great body of professing Christians, by the introduction of a fable, or relic of the mother of harlots, that all souls at death, go to Paradise or Purgatory, and then the righteous go to their reward, and know infinitely more, than while in the flesh, *having put off this tabernacle*. But we look in Ecclesiastes 9: 5, and read, The dead know not any thing, neither have they (in that state) any *more* a reward. *Agreeing with this*, is the testimony of Samuel, 1st book, 28: 19; Job 14: 10-14; Psa. 6: 5; 115: 17; 146: 4; John 3: 13; and more, but out of the mouth of two or three witnesses, shall every word be established. But to return. Paul, manifested a deep interest in this soniect, inasmuch, as in all his epistles, according to Peter, he spoke of these things. In his first letter to the Corinthians 15: 22, he says, For as in Adam all die, even so in Christ shall all be made alive. 23d ver. But every man in his own order. (as to time,) Christ the first fruits, afterward they that are Christ's, (and no others). When? At his coming. 36th ver., Thou fool, that which thou sowest is not quickened except it die. Here Paul employs a most striking and beautiful figure, to represent the state of the sleeping saints. Viz., bare grain, the whole entire body. Should the husbandman extract, or separate the chit, or only germinating principle, could he on any philosophical principle, be said to sow in hope?

So if the soul, which includes the whole man, of which the scriptures abundantly prove, which it is not my purpose here to produce, if that soul is already immortal, and taken at death to heaven, what hope in, or necessity of a resurrection? in that case, the doctrine would lose all its thrilling interest, and prove fallacious. The husbandman would not have to wait with patience, for the latter rain, if the seed sown sprung up, and came to *maturity at the early rain*, or the moment it was cast into the earth.

But Paul, to make this doctrine more plain, *proceeds in the 42d to 44th ver. So is the resurrection* of the dead, it is sown in corruption it is raised in incorruption, it is sown in dishonor, it is raised in glory, *it is sown in weakness*, it is raised in power, it is sown a natural body, it is raised a spiritual body, &c.; and then from the 51st verse onward, we are *informed when this* will take place; Behold, I shew you a mystery, we shall not all sleep, (or die,) but we (who are Christ's,) shall all be changed in a moment, in the twinkling of an eye, (When, Paul?) at the last trump, for the trumpet shall sound, and the dead shall be raised, incorruptible, and we (who are alive) shall be changed. For this corruptible, (body) must put on incorruption, and this mortal (body) must put on immortality. So when this corruption, shall have put on incorruption, and this mortal, shall have put on immortality, then (and not till then) shall be brought to pass the saying that is written, [see Isa. 25: 8; Heb. 2: 14, 15; Rev. 20: 14;] Death is swallowed up in victory!

I might here close the testimony on this point, and submit the case, as clearly established, and satisfactory to every candid mind enquiring for truth. But lest some, who would fain receive the truth, yet have their prepossessions in favor of their long cherished views, received by tradition, in a theory, directly opposed to the foregoing *clear and emphatic testimony*, we will still draw from the sacred treasure which is replete on this point. 1 Pet. 5: 4; And when the Chief Shepherd shall appear, *ye shall receive* a crown of glory (or life and immortality;) that fadeth not away. 1 John 3: 2; Beloved, now are we the sons of *God*, but it *doth not yet appear what we* shall be, but we know that when he (Christ) shall appear we shall be like him, for we shall see him as he is, (possessing *immortality*). Col. 3: 4; When Christ, who is our life shall appear, *then* shall ye also appear with him in glory. See Job 14: 10-14; 19: 25-27, Ps. 17: 15; 49: 15; But God will redeem my *soul* from the power of the grave; (or hell,) for he shall receive me. But enough, I refer you to the *living* testimony, by which if you will, you may find a firm foundation for your faith.

I must confess, that I have been somewhat surprised at the credulity, not only of myself in times past, but of professing Christians generally, in submitting to be led, as it were, hoodwinked, by blind guides, into speculative theories, without proper investigation, which in fact, have but a sandy foundation in the word of God. But let God and his word be true and every man a liar. Among these theories is that, generally believed, that at the moment Death, (who is under the power of the Devil, and his special agent,) obtains dominion of the body, that the pious saint gains the victory, and with triumphant shouting, commences his aerial flight through ether's wide expanse, to worlds unknown, where saints and angels dwell. But hold, says my neighbor with whom I was conversing, I think there is abundant *proof on this point*, does not Paul say, he had a desire to depart and be with Christ? Yes, truly, Paul looking forward by the light of the Spirit, to the *coming of Christ*, no *doubt* but at *times*, under his many and extreme sufferings, did desire that he might soon realize the fruition of his hope, for he well knew, and the prophets had before declared, that there was no wisdom, or knowledge, or device in the grave. Hence, he was satisfied, that one day in his sufferings in the flesh, would to him, appear infinitely longer in duration, than the whole period that would transpire, from the time he should fall asleep, to the resurrection, and to this he had particular reference, in his 2d epistle to Timothy, 4: 5-8. *This was* about at the close of his arduous labors. For I am now ready to be offered up, and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith, henceforth, (from the present till Christ comes,) there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. This is in perfect accordance with the declarations of Christ and the other apostles.

But, says the objector, there are express declarations to the contrary, viz., the parable of the rich man and Lazarus.—Luke 16: 19, &c. This it is contended, is to be taken, or understood in its most literal sense, as it reads. Thus, There was a certain rich man, &c., There was also a poor beggar named Lazarus—and it came to pass that the *beggar* died, and was carried by angels *into* Abraham's bosom: The *rich man* also died, and was buried, and in hell he [the rich man] lifted up his eyes, being in torments, and saw *Abraham afar off, and Lazarus* in his bosom, and he cried, and said, Father Abraham, have mercy on me, [here is catholicism, intercession to saints] and send *Lazarus*, that *he may dip* the tip of his finger in water, and cool my tongue; for I am tormented in this flame. Does not this represent the whole bodily organs, *of Abraham, the rich man* and Lazarus?

But, says the objector, the soul was the representative of the body, I do not admit that *the body* of either, was taken to heaven, or hell. Then you abandon the literal construction of the parable, and change your position, for a spiritual or figurative one.

Then let us read the parable as applying to the soul, and in order to make it plain we will supply the apparent ellipsis. There was a certain rich man, &c., And it came to pass, that the [soul of the] beggar died, and was carried by angels into Abraham's [soul's] bosom: The [soul of the] rich man also died, and was buried, and in hell [it] lifted up [its] eyes, being in torments, and saw Abraham's [soul] afar off, and [the soul of] Lazarus in his [Abraham's soul's] bosom, and [the rich man's soul] cried, and said, [O thou soul of my] Father Abraham, have mercy on [my soul] and send [the soul of] Lazarus, that it may dip the tip of its finger in water, and cool [the tongue of my soul,] for it is tormented in this flame.

But hold, says the objector, still, I cannot receive that construction, it savors too much of the ridiculous. If then you abandon this position also, where will we find a solution of this parable? Where, with what nation, or people, can it be found a similitude, or representation? As I have already *been more prolix than I intended on this* part of the subject, I will just furnish a key to the honest enquirer, who may use it as they see proper. We will suppose that the *rich man*, who was clothed in purple &c., was a figure, or striking representation of the Jewish nation, or the natural descendants of Abraham, previous to and at the time this parable was spoken. And the Lazarus, or the poor beggar, who was laid at the rich man's gate full of sores, whose attendants was the dogs in the streets, was a representation of the Gentiles, or dogs, as termed by the self Jews.

Admitting this position, and we have a clear demonstration of the parable, in prophetic history, and the declarations of Christ, and the apostles. We will refer to some proof, and then who wish, with a reference Bible, can digest the subject to their own satisfaction. And first, we look to Ezekiel, 31: 25-27; who prophesied of Jerusalem, and the Jewish nation and kingdom, 588 years B. C.—And thou profane and wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God, remove the diadem, and take off the crown, this shall not be the same, exalt him that is low, [Lazarus, or *the Gentile dogs*,] and abase him that is high, I will overturn, overturn, overturn it, [the rich man, or Jewish nation—or kingdom,] and it shall be no more, *until he comes*, [*the true seed* of Abraham, to whom the promise was made, which is Christ,] whose right it is, and I will give it him.

Parallel with this, is the declaration of our Lord, recorded by St. Luke, 13: 34, 35; O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee! How often would I have gathered thy children together, as a hen gathereth her brood under her wings, but ye would not. Behold, your house [or kingdom,] is left unto you desolate; and verily I say unto you, you shall not see me, until the time come, that ye shall say, blessed is he that cometh in the name of the Lord.

Agreeing with this, is Luke 19: 41-44;—And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, in this thy day, the things that belong to thy peace, but now they [those laws in obedience to which, thou mightest still have remained my peculiar people] are hid from thine eyes. Your peculiar privileges as a nation, or natural-descendants of Abraham, are taken from you, and given to the poor Gentiles, as Paul told you, as you counted [or proved] yourselves unworthy of eternal life, lo, we turn to the Gentiles.; your capitol & kingdom is destroyed, and you need not now think to say, we have Abraham to our father, you rich man, need not now call on Father Abraham if you are tormented, for Abraham's God is a consuming fire,—your day is passed, and there is now an impassable gulf between you, carnal Jews, and Abraham, and I tell you, that God is able of these stones, poor Gentile dogs, to raise up children unto Abraham; for none but Christ's [the true heir] are Abraham's seed, and heirs with him, according to promise.

Finally, I would only remark, admitting all for which the objector contends in this parable, as also the thief on the cross, that they were both taken direct to heaven, or paradise, it proves no more; and if you infer from this, that all the pious at death, have gone, or will go to heaven, by the same analogy of reasoning, I infer, that because Enoch and Elijah, were translated, so will all the pious be likewise; and so on in many cases, and by such construction and inference, destroy all the beauty, harmony, and love of Divine revelation.

Praying for light, and looking for the speedy appearing of the Coming One, I remain yours, in the patience and Kingdom of Christ.

D. BARTHOLOMEW.

AURORA, IND., April 30, 1845.

THE DAY-STAR.

CINCINNATI, TUESDAY, MAY 27, 1845.

☞ Having returned from a journey, after ten days absence, only the 2d day before our paper went to press, there are many important matters that are necessarily omitted this week.

Some recent movements at the east, among the Adventists will probably be noticed in our next.

The Ecclesiastical organization at the Albany Conference is what I had for some time feared, and from the very beginning of our movements, *dreaded* more than any other internal evil. It has tended much to strengthen an idea that has beset my mind of late, (and which if wrong I pray may be eradicated,) viz., That the Laodicean church is that which is left of those that went forth to meet the Bridegroom. Before saying more on this subject, I will propose a single question, to which perhaps Bro. Marsh will favor us with an answer, as he has certainly edified us with a most interesting article upon the Babylon of Revelation.

What evidence have we that the nominal churches of the present day, are brought to view in the Revelation under the title of Babylon, and also the Laodicean church?

ORGANIZATION.

We have a letter from a highly respected correspondent on the subject of organization—urging the propriety of the measure. I have been, and still am of the opinion that God has organised those that are waiting for the Lord from heaven, much better than it could be done by a score of conferences. We know of no authorised bond of union *but love*; and where this is broken no *other bond* can unite. I know not how our organization in this place could be improved. God has furnished us a discipline—his word; and He himself keeps our church register.

☞ The Jubilee Standard, of the 15th inst., says, "We have not received the *Day Star* at this office for two weeks."

The Star has been punctually mailed to the office of the Standard every week. It is put up with much care, being the largest bundle that we mail, containing 50 copies. What can have become of it?

The Standard of May 1st was not received at *this* office.

VISIT TO KENTUCKY.

In company with a friend I left this place on Tuesday the 13th inst., on the Mail Boat for the mouth of the Kentucky River, which place we reached about 5 o'clock, P. M. the same day.—Here is situated the pleasant village of Carrolton, the county seat of Gallatin county.

At 10 o'clock P. M. we took the Boat which passes regularly between Louisville, and Frankfort. Here I met the Methodist man from Harrodsburgh, that took such an active part in procuring a good hearing of a lecture I delivered on board the Steam Boat "Oliver Anderson" when passing this way about a year ago. He again treated me with all the courtesy peculiar to Kentuckyans; introduced me to many of the passengers who assembled around us to hear our conversation, and to whose edification my friend asked "*a few questions just for information*" relative to my disappointment, &c. seeming to suppose that by this time the whole subject was abandoned. As I frankly acknowledged my disappointment, and proceeded to give the reasons of my present hope, a manifest change came over the recent smiling countenances, and the company soon withdrew, and asked no more questions.

At 7 o'clock A. M. on Wednesday, we reached Frankfort, and at 2 P. M. started for Lexington, (by Railroad) where we arrived in about two hours, a distance of 28 miles. From Lexington we went by private conveyance to Richmond, 25 miles—thence to Irvin, the county seat of Estill Co. 20 miles, where we spent the night. In this place there had never been a lecture delivered upon the Second Advent, and at the solicitation of Dr. Daniel's and some other citizens—not professors of religion—I left an appointment for Monday evening. From this place we went on horse back, over mountains and through the forest (12 miles without seeing a house) a distance of twenty-five miles to the residence of my brother, in the town of Proctor at the Three forks of the Kentucky River, where we arrived on Friday evening.

I found my brother and family well,—himself and some of his family still holding on to the blessed hope.

There being no meeting house in this place, the steam saw-mill, a large building, was cleaned out; and I lectured in it twice on the Sabbath, and in my brothers' house in the evening. The morning congregation was very large for the place, some of them having come *twelve miles or more*. Mr. Covey, the preacher of the Disciples Society gave up his meeting, and with his congregation attended the lectures. Mr. Covey seemed anxious to get hold of the truth, never before having heard a lecture on the subject, and read but little about it. Excellent attention was paid by the entire congregation, and I trust the day of God will show that good was done to the household of faith in that section.

On Monday evening we returned to Irvin; where I lectured in the Court House to a very large assembly upon the Kingdom of God—what it is, where it is, and the *time* of its establishment.

Very great attention was paid, it being the first lecture ever delivered in the place. If God has any children in that place I doubt not, that that occasion will bring them out where they will be "disperned."

A circumstance that occurred not long since in the town of Proctor, as narrated to us in that place, will serve to illustrate how much more readily people will peril their lives for money than they will for eternal life. One of the hunters (to whom we was introduced) in the mountains, followed upon the track of a wolf, by a kind of Indian instinct, during a whole day, and as the darkness of night came on he had traced his prey into her den in a deep dark cavern: He then retired a little distance—built a fire and partook his hunter's fare—then (in the night) went into the den—shot the wolf—took her *seven young whelps* and marched home in triumph. These brought him 48 *dollars*.

I verily thought, had Christians the boldness in the service of God to gain an immortal crown, and an eternal inheritance, that the Kentucky hunter has to wear the fading laurels that attach to his daring prowess, and treasure the reward of his courage, O how supremely excellent would the truths of God be made to appear!

Nothing further of especial interest occurred on our homeward journey where we arrived on Thursday evening.

From the Advent Herald.

CALEB AND JOSHUA.

The announcement of the 2d advent by the Adventists, was as startling as that of the deliverance of Moses; and its delay has been like the temptation, or trial, in the wilderness. It was right and necessary that it should be so. All should hear. All should be laid under obligation to decide for themselves. And all who profess to decide in favor of the truth should be made to know that God is not mocked. A fire should be kindled that must bring out the pure gold! And if those only, who like Caleb and Joshua, follow the Lord fully, can enter the eternal inheritance, who will be saved? How many must be sifted out before that rest is attained?

Every trial bears directly upon the faith of God's people in the word of God. Those, in the days of Moses, who preferred to remain in Egypt rather than endure the hardships of the wilderness—those who commenced the journey merely because they hated Egypt—those who regretted they had left Egypt when deprived of its leeks and garlicks, or when called to look the giants in the face—those who would be discouraged by the reports of unbelief concerning the good land, or because the promise was not realized as they expected—those who would mend the promise or the plan of carrying it into effect, because they were so "holy,"—those who were disposed to act merely because others did, or because others did not—all these, not to specify any others, must be left in the wilderness. They did not follow the Lord fully—take hold of his promise with *all the heart;* hold on to it fully—*from beginning to end*, follow the Lord fully—whether *others* did or not.

"We go to Canaan," say Caleb and Joshua, "be-

cause that is declared in the promise, and we belong to the generation to whom the promise is due." Abraham stood on the plains of Palestine when God said to him: "In the fourth generation thy seed shall come hither again!" That "hither" can mean nothing else but the place where Abraham stood, and we belong to "the fourth generation." We hate Egypt as much as any son of Abraham, but we are going to Canaan *because that is the will of God.* His purpose, his wisdom, his truth, his order, his authority are all involved in it. We like the fish and the leeks in Egypt well enough, but we shall find better things in Canaan. We know the hardships of the wilderness are great, and so are the giants we shall meet; but the Lord knew all about *these* things when he made the promise: and what are these hardships compared with the rest that remains *for us in Canaan!* And as for the giants, we are fully able to go up and possess the land. With *the Lord on our side we shall* be giants and they the grasshoppers. If the Lord delight in us, then he will bring us into this *land*, a land that floweth with milk and honey. True, as Korah, Dathan, Abiram, On, and the princes and *men of renown* declare, we have not yet found "the land flowing with milk and honey—the fields and *vineyards*;" but we never expected to find that land in Kadesh, it is in Canaan. At Kadesh we were to receive a specimen of the grapes, and hear the report of those who had explored the land, only: and as to their being so "holy" that they cannot go to Canaan on God's plan, we don't know any other holiness than that which takes God at his word, and submits all things in the way of its fulfillment to his disposal. Others may do as they see fit, we will serve the Lord! See Numbers 8: 4: 6.

O, that we may have that "other spirit" of Caleb and Joshua, that follows the Lord fully; then shall we "live still," after all the perils and trials of the wilderness are over, in the land of promise! "Wherefore, take heed brethren, lest there be *in* any of *you* an evil heart of unbelief in departing *from* the living God"! A. HALE.

Letter from Bro. Penfield,

Cleveland, May 15, 1845.

DEAR BRO. JACOBS:—

On reading in the "*Day Star*" of the 13th inst., the article headed "Time," in which you speak of 40 days, and some points *in* Noah's history, while in the ark, as typical of, and to be fulfilled in the second coming of Christ, at or near the anniversary of the ascension. Your thoughts are of so near kindred to what my own have been that I was pleased, not to say surprised, at the resemblance; and I cannot forbear writing you, hoping I may be able to give you some further suggestions, which have not perhaps occurred to you. One or two errors, *not very essential*, you will perceive in your article touching certain points of chronology "in the days of Noah," while in the ark. And,

1st. Of the 40 days. This is the space between the resurrection and the ascension. Can you give a Bible reason why this interval should have been *just* that length of time? Can you tell why it was just 40 days from his baptism that Christ should be tempted in the wilderness before he entered his ministry? Let us look into the word. We read in Luke 2d chap., that when the days of Mary's purification according to the law of Moses were accomplished, they brought the child to *Jerusalem* to present him to the Lord. This law is found in Lev. 12th chap., which required that in cases of males of 40 days old an offering should be brought to the door of the tabernacle. Although when the infant Saviour was presented at the temple the officiating priest may not have discovered in the child any thing remarkable, yet the Holy Ghost through Simeon and Anna, attested the importance of the occasion, and the character of him who was now presented to the Lord. Again, when Christ was anointed at his baptism, the voice of the Father proclaiming "this is my beloved Son"; it was 40 days after this before he entered upon *his appropriate* work. And again, in his glorified humanity when he rose from the dead it was just 40 days (Acts 1: 3;) before he ascended. The proof to the disciples of the *fact* of his resurrection was made to *them during* the first 8 days—at some time during the remainder of the 40 days, which was 33 days, he appeared to some of the disciples at the miraculous draught of fishes, perhaps while waiting for the appointed meeting on the mountain in Galilee. These two appearances were all which were afforded during these 33 days, except the one to James, as says Paul, until the day he ascended. Was it necessary to make proof of *his* resurrection that he should remain on earth 40 days before he ascended? That was abundantly proved *in* the early part of the days. Nor did Jesus wait ten days longer and thus invest the day of Pentecost with *increased* solemnity and glory. Nor yet did he ascend on the Lord's day, and thus give *additional sanction for* the change in the observance of holy time. But he ascended on Thursday, the 40th day from *his resurrection*. Now why this exact observance of 40 days in the two last instances—the one before *he* could enter on his prophetical office, the other before he could commence the work of his priestly office? May we, *or may* we not infer, that the same period will be, in some way regarded, when he enters upon his *Kingly* office, and thus make the series complete? I can see nothing to militate against this view, save that *to carry* out the analogy in the present instance, there may need to be some remarkable manifestation at *the beginning* of the 40 days.

The ascension was on the 57th day of the Jewish year, viz., the Passover 14 days—in the tomb 3 days, and then the 40 days. If we consider the 10th day movement the *sounding of the* Jubilee *trumpet*, and also the midnight cry, may we not see why the Advent should not have occurred at the *commencement* of the Jubilee year, nor yet at 6 months from the midnight cry? Do not the 40 days or the *period for* the ascension *control* these previous dates?

Secondly. From the day the ark rested on mount Ararat till Noah went forth out of it was 7 months and 10 days, and *the sacred historian* has placed in this period of 7 months, 7 points or dates. It appears that Noah on his birth day *removed* the covering of the ark, and looked upon the face of the earth that it was dry. *Why did he not on* that day go out of the ark?—it was a memorable day.—Every thing was apparently ready. He *remains* till the 27th day of the 2d month, 57 days longer. He waits for the voice of God to speak *to him*. That voice delayed speaking week after week till on the 57th day of the year the command is, "*Go forth* of the ark."

Some contend that the year as reckoned in Noah's time began at the same season *as the Jewish* sacred year. If so, then the going forth from the ark was on the same day of the same *month* as *the* ascension. But be this as it may, the last waiting time of Noah ended on the 27th day of the 2d *month*; and "as the days of Noah so shall also the coming of the Son of man be." I do not say that the *Advent will be* on the anniversary of the ascension, the 27th day of the 2d month, but I see reason why it should *not* have transpired at the beginning of the Jubilee, or at six months from the midnight cry; and there *is* light beaming from the ascension I have not seen before.

The things herein set forth are wonderfully *striking*. Let me commend them to your further investigation. The subject of the 40 days I saw last October, *but could not* with satisfaction apply them there. The coincidences in the case of Noah I did not see till two or three weeks since.

Yours, in the blessed hope,

A. PENFIELD.

Letter from Bro. Hobart.

Indianapolis, May 17, 1845.

DEAR BRO. JACOBS:—

I have *much* cause of deep gratitude to the preserver of men for his unmerited goodness to me and mine in common *with the few* names in this place and vicinity, who are praying, watching, and waiting for the kingdom of God to come, and to come quickly. Our faith and patience has been and is yet severely tried. Our number *from the first* has been small, and all are not found to hold fast the beginning of their confidence to this point.

The visits of brethren Stevens, Kent, and Cook, were beneficial to all, *and their* labors to some are still a savor of life and comfort. We should be exceedingly rejoiced if we could again be visited by them, yourself or any of the apostolic ministry. Our connection is mostly dissolved with the several bodies with which we have stood in connection. Myself and family have been *constrained* to a withdrawal, the church being unwilling to open her doors longer to the advocates of Christ's speedy coming: Therefore we consider them disorderly and not walking according to the traditions and *commandments* of the apostles in this respect.

It is some time since I *have* written you, not because I feel a less interest than heretofore, but often thinking your little sheet sparkled too brightly with truth, love, light, glory, piety and zeal to be obscured by the vague effusion of my pen. The *sympathies* of your heart, and the beams that eminate from your pen meet a corresponding glow in *my bosom* and cast a beacon light on the path that remains to be trod ere the Sun of Righteousness shall *arise in meridian* glory and open high heaven's bright portals to the least of all that is called by his name, and enriched by his grace.

* * * * * * *

With you, I see much reason to patiently wait until the 27th day of the 2d month, and even to *fifty days* from the Passover. I see nothing *definite* as to the point of time. It perhaps ill becomes *me* to make a remark on the assemblage at Albany, and on the course marked out by our devoted brethren, and published in the "Watch"; But I *fain wish* they had been less impatient, and waited at least 40 or 50 days after the 14th of the 1st month. I *would by no means* impugn the purity of their motives as a body, but I fear some restless spirit moved to *touch the tremulous* ark. I think as he who saw the bush on fire, yet unconsumed; we should, awe struck, keep our eyes fixed upon the wonder. I think these forty days are holy ground; & we should bare our feet before *the sight*, and breathless wait to hear—Jehovah's voice when these their summit reach. * * * * *

Evidence comes from every point that Christ's enemies are become his *footstool*. The prophetic periods all have reached their climax. The signs which were to precede the Advent have come, with the exception of the sign of the Son of Man coming in the clouds of heaven with power and great glory. With these prominent facts before us with every day's additional evidence of the coming Saviour, let us gird up the loins of our mind, be vigilant, sober, and watch unto prayer, having our lamps *constantly burning*, and we indeed like unto men who wait for their Lord when he shall return from the wedding, *and knocketh*, that we may open to him immediately.

Dear brother, praying, and believing the great *blessing* promised to those who shall be found giving meat in due season will soon be yours, I feel it would be *immodest* in me, and the part of weakness to proffer you any more than my cordial affection, and pledge you my best wishes. I Pet. 5 is a pillar to your faith, and a pledge that fidelity though here rejected *with scorn*, will *receive* an unfading crown when mortality is swallowed up of life, and the chief Shepherd will *award* the humblest of his sheep with a seat upon his throne.

Yours, in the patience and Kingdom of *Jesus* Christ. JOHN HOBART.

The omissions in this letter are not made because they are objectionable, but for the *want of* room. ED.

Letters and Receipts,

For the week ending, May 24th.

Achilles Vanter, P. M.; E. French, P., M. for J. N. Spear, $2 00; J. D. Pickands; H. L. Smith; Williams Thayer, 2.00, and 1.00 for Hannah Sessions, [Bro. Tourtelott's name, by mistake was neglected to be transferred from *the old book*; it is now corrected]; John Hobart; John Glime, .50; Wm. Koile, 1.00, [the subject matter of your communication will probably be attended to next week]; J. V. Himes; William K. Flick, P. M., B. F. Thompson, P. M., for J. Frost, 25; Andrew Combs, .50; A. Penfield; C. White, 1.00; Eli Wilcox, P. M., for E. L. H. Chamberlain, 1.00; E. M. Bolton, .50; G. W. Cherry, P. M., for Jonathan Kelley, 1.00; J. H. Thomas, P. M., for Christian Fall, and Margaret Christman, 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.

For the Day Star.

"O, THAT'S THE LAND FOR ME!"

1 "THE kings of every nation
Are not the kings for me;
Too low their highest station,
Too mean their dignity:
The King of kings, and Lord of Lords,
Almighty in his ways and words,
The word of his salvation—
O, That's the King for me!

2 "The sun above me gleaming,
Is not the sun for me,
Though joyful be his beaming,
And beautiful to see:
But there's a Sun of Righteousness,
Who saves and cheers me by his grace,
All copious o'er me streaming,—
O, that's the sun for me!

3 "This house of death and mourning
Is not the house for me,
Where all to dust is turning
In tears and agony:
But there's a house not made with hands,
It ever stood and ever stands,
Immortal realms adoring—
Oh that's the house for me.

4 This land of care and sorrow
Is not the land for me,
Where anguish oft I borrow
From mortal company.
Th' immortal land is far away,
I'll enter it on some bright day,
That day may be to-morrow—
Oh that's the land for me.

Letter from Bro. Newman.

New York May 15, 1845.

THE TIME.

DEAR BRO. JACOBS:—

As we have been led thus far by remembering the law of Moses, which was commanded unto him in Horeb for all Israel, with the statutes and judgments, would it not be well to pay some attention to the giving of that law? For if the law was a shadow or type of good things to come, why may not the giving of that law typify something *to come* also? I believe it shadows forth not only an event, but *time* with it. But it is not the day of Pentecost, as some suppose, for that type has been fulfilled by the pouring out of God's Spirit on that day, while the disciples were all 'with one accord in one place,' Acts 2: 1. The law says, "three times a year all thy males shall appear before the Lord;" at the feast of the passover, or unleavened bread,—at the feast of weeks, or first fruits of the wheat harvest,—also at the feast of ingathering at the end of the year. Have these been fulfilled once? I believe they have, and consequently cannot look for a second fulfillment of them.

Christ has become our great passover, and the feast of pentecost was fulfilled when all the true Israel were assembled in the upper chamber. The feast of ingathering appears to me to have had its complete fulfillment in, or at midnight, when they that were ready went in to the (guest chamber, or) marriage, and the door was shut. If these types have had their fulfillment, why do we look for any particular manifestation at these times? They will not be re-fulfilled. Are there any types remaining to be fulfilled? I answer, yes; if the giving of the law and the coming of the Lord on mount Sinai be a type, which I believe all admit. Read and compare Ex. 19: with other portions of scripture, and we see that he came then "with clouds," also the "sound of a trump," which Paul says will be the case when he descends from heaven the next time; and that trump will not only make a few thousand individuals fear and quake, but it will awake the dead, and make all the inhabitants of the land tremble. It appears to me that *then* will be written the law in the minds of God's people, spoken of by Jeremiah.

But you will say, was not the law given on mount Sinai, or commenced to be given, 50 days from their coming out of Egypt? Cruden says, that the learned have observed that the very day of pentecost, or 50 days, was the same day on which God delivered the law from mount Sinai; and I find that those who profess to take God at his word, (that is, some of the Advent Brethren) take the assertion of the *learned* in the face of evidence to the contrary. But do not the so called Jews keep that feast in commemoration of that event? I understand they do; But even *that* is no evidence that they are right, for they do a good many things contrary to the law,—they reject *all* that we believe; Then why look to them? I find that the carnal Jews, and also a large portion of the nominal Christians, have no knowledge of the types, as it regards what they shadow forth, but constantly attempt to make them commemorate something in the past. Now Paul, and these men are at issue; for Paul says, they are shadows of things *to come;* and I choose to believe Paul; for he says, "Even unto this day, when Moses is read, the vail is upon their heart;" 2 Cor. 3: 14, 15; "which vail is done away in Christ." That type remains to be fulfilled; for Paul, clearly, to my mind, makes it the type of his *second coming*. Look at 1 Thess. 4: 16; Heb. 12: 26; and compare those with Matt. 24: 29, last clause; Isa. 2: 19; 13: 13; Joel 3: 16; Hag. 2: 6, 21; Job 38: 13; Rev. 6: 14; Job 9: 5, 6.

My mind has for some time been led to the events brought to view in those scriptures, so that with regard to the passover, I could not say without a doubt, as some could, that I believed Christ would come then. But not until within the last week was I aware that there was time connected with the giving of the law on mount Sinai, any other than the pentecost, and hence I looked beyond the passover. And the evidence is so strong to my mind, and so clear, that I look a little beyond the pentecost. It is true, the inference with regard to the "little while" ending with the ascension is very strong, and interesting to me; but beyond that, as regards points of time, without *this* point, which I have in my mind, I can see nothing at present. That day carries me some 13 days beyond the penticost: And I do not see that it conflicts with the views of some of my brethren concerning the harvest, as being 9 months after sowing time, which is in October, or of the travailing of Zion according to nature. We read in Num. 33: 3, that the children of Israel left Rameses in Egypt the 15th day of the first month, (remember that date). Turn to Ex. 19: 1; and there we find that on the same day of the 3*d month* in which they came out of Egypt in the first month, which was the 15th day—the same day came they into the wilderness of Sinai and encamped before the mount. Here we have proof that it is not 50 days from their leaving Egypt, but 60 days. How is that? say you. The 15th day of the first month leaves 15 to be accomplished, 30 days to a month, and then one whole month, 30 days more, and also 15 days of the 3d month, which makes 60 days. Now read the 10th and 11th verses of Ex. 19: and you will find 3 days more, which makes 63 days before the Lord came down in the sight of all the people. It is as plain to my mind as a sunbeam, that the same day spoken of, Ex. 19: refers to the day in which they left Egypt. It may be read, in the self same day of the month on which they left Egypt came they to the wilderness of Sinai, in the 3d month. It is a plain and positive declaration; as plain as the one we read in Ex. 12: 41, speaking of the time the children of Isarel were in bondage. It surprises me that we have never before observed it. It completely, I conceive, overthrows the idea of the feast of weeks being given in the law to commemorate that event. It was one of the conditions of their lease of the land of Canaan, by which they were to pay the rent, so to speak, by offering to the giver of all good, a portion of that which he so bountifully bestowed on them, and by so doing recognising him as their God, and to shadow forth things *to come*.

If this time has any thing to do with the fulfillment of the type in the antitype, which it appears to me it has, being 63 days from the offering of the wave-sheaf, it brings us to the mount;—not to the mount of Sinai, but as Paul says, Heb. 12: 22; "But ye are come to mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born," &c. When will that be I pray you, but when all the saints are gathered together in one general body?

"And church of the first born which are written in heaven, and to God the Judge of all?" It appears to me, that this last clause refers the time when he sits as a Judge, when Christ confesses our names before the Father and his holy angels.

"And to the spirits of just men made perfect." How can that be, but in the resurrection; when they will be as the angels of God, being children of the resurrection and cannot die any more? If they cannot die any more, I infer they cannot sin any more; and consequently are perfect even as their Father in heaven is perfect.

"And to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on the earth, much more shall not we escape if we turn away from him that speaketh from heaven."

We are still in the hands of that Mediator of the new covenant, for he ever liveth to make intercession for us: But his intercession appears to me to have ceased for those who have rejected him the second time. That covenant will be fully completed when written in our hearts. Remember, he is a Mediator of the new covenant. When did that mediation commence, but when he came to the Ancient of days with those first fruits, or in other words, those who follow the Lamb whithersoever he goeth? It appears to me, that being Mediator of the new covenant, he has ceased to be a mediator for sinners, or those that would not come unto God by him; For in Prov. 1: 28, we learn that some would seek him but would not find him; and at that time, 24th ver., he would laugh at their calamity, ver. 26. These are not those who say, Lord, Lord, after the door is shut, for they are represented as hearing his voice: I know you not. And while he is *thus* mediating if we turn (fall) away from the truth we fall into the hands of the living God, and he is a consuming fire. "See that ye refuse not him that speaketh from heaven" How has Christ been speaking from heaven in these last days? It was God the Father that spoke on the earth, but Christ speaks from heaven. Read Rev. 1: 1; You see it was by his angels he spoke. Now read Rev. 14: 6, and onward. Those angels, there represented, are also callled a voice from heaven. Rev. 18: 1, 2, speaks of an angel, the same as follows the one in Rev. 14: with the everlasting gospel, and

in the 4th verse, it is called another voice ; so another angel, and another voice, is synonomous. In that way has he been speaking from heaven, and we find that those who have not heeded that speaking, are in a fair way of being burnt up, or destroyed in some way when he speaks again from heaven, with a shout, the voice of the archangel and the trump of God. Ver. 28; "Wherefore we receiving a Kingdom" when we come up to the mount that might not be touched, or in other words, *to the spirits of just men made perfect*, if according to time it will be the 13th day after the penticost. Then, when our change comes, we shall begin to receive the Kingdom. Then will judgment be given to the saints, and the time come that the saints possess the Kingdom. But after the judgment is given, or the rod put into their hands with which they will smite the nations, they have to destroy them first, and then the Kingdom under the whole heaven is given to the saints of the Most High, and they shall reign for ever and ever. Wherefore receiving a Kingdom that cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire.

Now look at the type and you will see that when they came to the mount, and began to receive the law, they also began to receive the Kingdom, with God as their King: *And it was then that* the Mosaic dispensation commenced. So likewise, when we come unto mount Zion and begin to have the law imprinted on our hearts, we shall also begin to receive the Kingdom, and in process of time shall have the Kingdom ; under the whole heaven. For Daniel says, the time came, (after judgment was given to the saints,) showing that we do not get it all in a moment. For as Malachi says, we shall go forth and tread down the wicked. As the Israelites of old when commanded to destroy utterly the nations that inhabited Canaan, so will the saints destroy the nations when the two edged sword is put into their hands, and will execute the judgment written. Praise ye the Lord. Psa. 149: 9.

Yours, in the blessed hope,

JAMES NEWMAN.

Letter from Bro. Greenleaf.

Oswego, Ind. May 17, 1845.

DEAR BRO. JACOBS :—

I now take my pen tremblingly for the first time, to say a few words on the great subject of the speedy Advent of our Lord. We are a little despised band in this place, but we do not fear, for we believe it is the Father's good pleasure to give us the Kingdom QUICKLY. Since Bro. Cook was here, the sifting time has been going on, and many have judged themselves unworthy of salvation. We now obey God and let them alone, being joined to their idols. I believe, brother, the time has come when those that are unjust, &c., will remain so. It is the *word*, the Saviour says, John 12: 48, shall judge men in the last day. It has drawn the line and men are either looking for their Lord, or are with the scoffers, smiters, &c., *saying*, My Lord delayeth his coming. I cordially agree with our beloved Bro. Miller; since the 10th day of the 7th month the invisible angels have been separating the sheep from the goats. If so, as a matter of course, the Master has risen up and shut to the door. Glory to God! how near it brings us to our blessed Lord when facts go to prove this is the case. I expect there are 144,000 shut in and are waiting their Lord's return, watching to open to him immediately; and their cry is, come Lord Jesus, quickly. Amen! Even so, come Lord Jesus! I think this prayer will be answered before this will reach you ; if so, then I trust we shall see face to face, and know as we are known.

Permit me to make a few suggestions in regard to the Sign of the Son of Man in heaven. Was it not when he came out on the white cloud? when he left the Mediatorial seat, and assumed the seat of Judge? *in short, the movement in heaven* last fall? There is where the sign was to be, and was it not to be seen by faith, as the prophets saw the promises afar off?—Heb. 11: 13. Says one, all the tribes of the earth was to mourn; hence this sign would convince the world. Turn to Luke 21: 25; there we are told the condition of nations and the world:—Distress, with perplexity &c., is no sign of the Son of Man. To cause this, there was to be signs in the sun, moon, and stars. This sign was to *follow*, and all the tribes to mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. Who? The tribes again. Are not these the 12 tribes to whom Bro. James directs his epistle? Ja. 1: 1; Turn to ch. 4: 9, where he says, Be afflicted *and mourn*, and weep, and let your laughter be turned to mourning, and your joy to heaviness; (ver. 10;) Humble yourselves in the sight of the Lord. What for? That he may lift you up. And again the Saviour says. Luke 6: 21; Blessed are ye that weep now, for ye shall laugh. It seems to me with this view of the subject, we need look for nothing this side the revelation of the Lord with a shout—voice of the archangel, and the trump of God, which will be like ligtning—as a thief with the world, where all is peace and safety; while the virgins cry day and night unto him. Hence He will avenge them speedily. Even so come Lord Jesus.

With these few remarks (in haste) receive the thanks of a poor unworthy brother. Like his ancient brethren, such as he has he gives. May God bless you and preserve you blameless. I am endeavoring to give meat in due season, in this section of country. We *have held our meetings five* times each week. Few attend but Advent believers.

Your brother, in partial tribulation,

WM. J. GREENLEAF.

THE DAY-STAR.

CINCINNATI, TUESDAY, JUNE 3, 1845.

THE CHURCH OF GOD.

Having been called upon by correspondents for an expression of my opinion relative to the duty of God's children as it regards their relation to His church, I have opened the Bible, to re-examine the matter by the light of this Lamp ; so far as I can in the brief space here alotted.

It will be unnecessary to enter into the proof that it is an origanized body, as the frequent reference made to it by the apostles is satisfactory to *all*, on this point: Therefore all organising *since* its establishment, can be regarded in no other light than treason against its Great Head.

Let it be understood that we do not here enter into an examination of what the Catholic, *Episcopalian, Presbyterian, Baptist, Methodist*, or Advent churches are, or what the duties of the members of those several bodies. Those that made these organizations what they are, consider themselves competent to decide their own matters. Our *present inquiry concerns "the Church of GOD"* and our duty as the children of God, in relation to *it*.

The meaning of the term "*church*," in the abstract, is the same as the term *assembly*, and nothing more. The church of God, is the assembly of God; or in its present scattered condition—"trodden down" by human organizations, it is an assembly that meets according to the Law and order of God, each individual being accountable to God alone.

ITS ORGANIZATION.

No superiority of any one of its members over another is acknowledged. In laying down the "great principles upon which we can unite," its Reverend founder said, "Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them ; and *their* great ones exercise authority upon them. BUT SO SHALL IT NOT BE AMONG YOU: but whosoever will be great among *you*, shall be your minister: [or servant] and whosoever of you will be the chief, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister [or serve] and to give his life a ransom for many." Mark 10: 42-45. How decidedly does these declarations strike at the root of every legislative principle in the body of Christ. We are not placed as members of that body to work for God—to govern for God—to order—or direct for Him; but to SUBMIT to God. And we here see that His order is, to suppress the first rising desire of bringing others under our control, by placing such an one in a condition to *serve* those he would govern.

The Gentiles call those that make rules for *them* "benefactors," or "pioneers" in a work of reform in which they have been benefitted, "but ye *shall not* be so;" but he that is greatest among you, let *him* be as the younger," Luke 22: 25, 26.

God's church has a solid basis. When the disciples were called upon to give answer as to the character of Christ, (Matt. 16: 13-20;) Peter replied, "Thou art the Christ, the Son of the living God." This truth, Christ told him was not revealed to him by flesh and blood, but by the Father; and further, "Thou art Peter, and upon this rock will I build my church: and the gates of hell shall not prevail against it." Upon what Rock? "Peter" means a rock, but it is not upon him, unless he be referred to as the first stone in this spiritual building. Peter, who understood this matter, and knew whether himself was, or was not referred to as the *rock* upon which God's church was to be built, says of Christ. "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious. Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture. (Isa. 28 : 16) Behold I lay in Sion a chief corner stone, elect precious : and he that believeth on *him* shall not be confounded." 1 Pet. 2 : 4-6. Peter preaching *Christ*, as the Rock on which the church was builded. The inquiry in Matt. 16: was concerning Christ, and when Peter, by revelation, gave answer, Christ told them this *was* the Rock—the church's foundation, and upon him who was the first to answer as to his character, he conferred the especial work of opening the door of this dispensation to both the Jews and Gentiles ; thus Peter were given "the keys of the Kingdom of heaven." For further evidence that Christ was the Rock referred to in Matt. 16 : 18, see Eph. 2: 14-22; 1 Cor. 10: 4; Psa. 18: 2, 31; 31: 2, 3; 42: 9; 78: 34, 35; Deut. 32 : 15; &c. God was so often spoken of in the scriptures, under the figure of a Rock, that the expression could *but have been familiar to Peter*. The church is a school in which to fit subjects for the Kingdom, and has an infallible foundation—Jesus Christ. An entrance into the church, and remaining subject to its laws, is a guarantee of an entrance into the *Kingdom of heaven*.

What keys were given to Peter to open the doors, or begin the work of the church's establishment? The term "Key" is used as an emblem of power in Isa. 22 : 22; and also conferred upon Christ as such, see Rev. 1: 18; 3: 7; so that he had power to confer on Peter the keys of the Kingdom.

In Luke 11: 52; it is used as a symbol of knowledge, or ability to unfold the treasures of

truth, so as to lead men into the Kingdom of God. This key, Christ accused the lawyers of taking away. In Matthew 23: 13, the scribes and Pharisees were accused of the same thing. The keys of the Kingdom then, is ability to open the scriptures, and lead men by the light of its truths in the way to heaven. It is also worthy of remark that Peter received his authority direct from God, as all others must, for *he* was not authorised to confer those keys upon another.

In what sense were they given to Peter? In Mark 1: 1, 2; we learn how "the Gospel of Jesus Christ the Son of God" had its beginning "*as written in the prophets*"; but where was its *actual* establishment, or its doors thrown open by the use of these keys in the hands of Peter? Luke 24: 46, 47; "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, BEGINNING AT JERUSALEM."

In Acts 2: 1-14, we learn that the apostles were assembled at Jerusalem where they had been commanded to tarry until endowed with power from on high, (Luke 24: 49;) when a sound came from heaven as of a rushing mighty wind and filled the place where they were assembled, & the promised power was conferred. Let it be remembered, this was on the day of Pentecost where the church's work on earth began, and there I expect it will end. Peter, having the keys, "stood up" and preached the first gospel sermon, but it was directed to the "men of Israel." See ver. 14, 22, 36. Here the door (by Peter) was thrown open to the Jews, and from their ranks was established the first Christian church.

Peter, on this occasion, did not preach *himself* as the Rock, or foundation of the church, but Jesus Christ. See ver. 22-38.

Now mark the order of this church—established among the Jews!

1st. They gladly received *the word*, ver. 41. 2d. They were baptised. 3d. They were added to the church "the same day"—not experienced religion "the same day," and joined the church on some future day: And pray who added them? If they were formally received upon the "profession of their faith"—given the right hand of fellowship and their names registered, it was a matter of so small consequence that nothing is said about it; but it IS said, ver. 47, that, "The LORD added to the church daily such as should be saved." In the church's first formation, none but the Lord is recognised as having a right to *add* to it, and consequently none but Him has the right to expel a member, as no provision is made for keeping out "heretics"—the previous directions, to "let both (wheat and tares) grow together till the harvest" is not altered. No discipline is drawn up, nor committee appointed to frame articles of faith for their action. No "great principles upon which they could unite" were *voted*, nor no brother felt himself particularly aggrieved because he was doomed to wear the name of somebody that did not believe as he did.

Their bond of union seems to have been faith and Love; for "all that believed were together and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need," ver. 44, 45. Such modern fanaticism as this, lay at the foundation of the establishment of the Christian church.—It was "Apostolic order"! And no order could be more perfect in this state of trial. Not a hint is given of legislating or resolving—not even to resolve in an associate capacity whether they would receive the scriptures as the word of God, and rule of faith; for this would have supposed their right to reject them; yet "they continued steadfast in the apostle's doctrine and fellowship, and in breaking of bread and prayers."

In such a state of things, this first Christian church in a brief period, increased till it numbered "about 5000," Acts 4: 4. The only method laid down by which their numbers was ascertained, was their unshaken faith, holy zeal, and unoffending lives. Acts 2: 44; 4: 31, 32; Such a oneness of faith and effort existed among them, that when they assembled to pray, "the place was shaken." They "were of one heart and of one soul, neither said, ANY OF THEM that ought of the things which he possessed was his own; but they had *all things common*."

The first Christian church was not without its opposers—and those taking the lead in the opposition, were men standing at the head of the religious organizations of the day: Such has been true of the opposition to the "church of God" in all ages of the world—it has had its foundation in an organization, thinking themselves more peculiarly calculated to judge of the *sayings* of Christ than the weak minded and illiterate in the world's estimation—though God has placed such equal if not superior, to the others in *his* church. Luke 22: 26, 27; 1 Pet. 5: 3; 1 Cor. 1: 26-28; &c.

One instance of their opposition from this source, is fonnd in Acts 4: 5-22; where those in Ecclesiastical authority called in question the apostles, as to their *right* and *authority*, in reference to "the good deed done to the impotent man."—Unorganised by the common process of *resolving* and *voting*—and thus, in the estimation of those that had laid down "great principles upon which" *they* had united, were unauthorised to exercise such high prerogatives, as commanding the "lame to walk" in the name of Jesus.

These chief priests wished it distinctly understood that it was not orthodoxy, and according to the "original faith" to heal the impotent man, and that "no true Adventist" would run into such "wild delusions," "fanciful schemes," or "new theories, for which they had no fellowship." How well it was that some zealous "chief priest" had the firmness "in the name of his brethren" to enter a "solemn protest" (an unauthorised work) against such high handed fanaticism, else how could the members of the "church of God" been dtstinguished from them?

While we have found in this first Christian church, the most perfect union and harmony, not the least shadow of evidence is afforded, that they ever met for the purpose of legislating a bond of union. Such bond of union does, or does not, lie in the principle of a number of persons resolving themselves into a mutual association. I am compelled, in the light of scripture, to take the ground, that such resolving not only *does not* constitute the Christian bond of union, but is the most sure and effective step that can possibly be taken to destoy it.

The first part of this proposition, in the case of the first church, is proved, if language can prove any thing, in Acts 2: 41-47; The other part of the proposition I purpose to consider in another number, if the church is not changed to a Kingdom, before that time.

The door being thus thrown open to the Jews through the agency of Peter, to whom the keys (plural) were given; it now remains to examine when and where the other key was used. As yet, in the apostles preaching, no offer of salvation had been made to the Gentiles.

But while Peter was successfully prosecuting his work among the Jews, his attention was awakened to the design of God concerning the Gentiles, by a vision (Acts 10:) by which means he went to Cesarea, and preached the first Gospel sermon to the Gentiles in the house of Cornelius. (Acts 10: 34-43;) It was here he first "perceived that God was no respecter of persons," and here he again pointed to the Rock, (Christ) the Church's only foundation.

The only difference observable from his sermon to the Jews, is, to *them* he proclaimed baptism for (or preparatory to) the remission of sins, while to the Gentiles, he commanded only such as *had received* the Holy Ghost; to be baptised. The reasons for this are seen, in his standing between the two dispensations, the one of *works* and the other of *faith*. Acts 10: 43; 2: 28:

Thus Peter's work with the "keys of the Kingdom of heaven" was accomplished, to which fact he afterward refers. Acts 15: 7-9.

In establishing this first Christian church among the Gentiles, the same blessed effects were manifest as in the other case, (Acts 11: 15-18;) and no formal organization is hinted at, which, had it been an important part of Peter's work, would not have been passed by. We here fail also, to find the right conceded of his legislating, or of adopting "principles upon which we can unite," other than those that God has given us in his word, or in any other form. In my next number I propose to consider the order and arrangement of "the church of God;" and will here close with a few remarks relative to God's recent dealings with *his* church.

He has brought his children, through a most wonderful train of providences, to the mount Zion and City of the living God, where we daily expect to see his glory on the mount. In bringing us hither—almost without any haman agency, he has restored, and permitted us to enjoy "apostolic order" in his church, unmolested during the whole of the year 1843, and the year 1844 up to the 7th month. Every thing moved harmoniously—those that gladly received the word were baptised, almost without an exception. Universal love, harmony, and order, without a parallel since the apostles' days prevailed. God called, qualified, and sent out his own preachers.

Never did his truth move through a land with more potency, majesty, and glory, than this. Its voice broke in tones of thunder in the palaces of pride—causing the foundations of human greatness to totter, and all the inhabitants of the land to tremble, while the music of heaven was heard by the groaning saints scattered abroad, in the glad sound, "Behold he cometh"! Was ever any thing nearer apostolic times than this? If our brethren at the East "hail with joy the restoration of apostolic order," let them see that such faith and harmony as was witnessed in 1843 be also restored! A realizing sense of the nearness of the day of God that was then felt, and that alone, will restore that apostolic order which we *all* so recently enjoyed—which many still enjoy, but which, I fear, in an unguarded hour many are exchanging for the order of Babylon.

O why, can we not learn a lesson from this mother of harlots? Pure and lovely, humble and child like was once the church of God at Rome,

and so they continued till they began, in the mildest form, to legislate heresy out from among them, in the room of praying and living it out, and thus the work began.

And now, what has 1300 years of legislating done for the church of Rome? What are the fruits of *that* organization, so very mild, harmless, and inoffensive in its first development? Tyranny, Oppression, Death, and wo! Millions on millions of unoffending saints—unknown to human organizations, have perished on *this altar* as a warning to all those who like them, are willing to proscribe a line to "great principles on which we can unite," that God has not proscribed, or make any thing less than the whole, unbroken, undivided word of God, the unalterable rule of our faith and practice.

[TO BE CONTINUED.]

TO CORRESPONDENTS.

The communications of Brethren, William Koile, and H. L. Smith, are deferred till next number.

The subject of the latter one required more time for investigation than I could bestow the present week; and a partial answer will be found to the other in the article headed "the Church of God." Have patience brethren.

N. Steward, Paul has answered your queries, in Col. 2: 14-16; Rom. 14: 4-6; Gal. 4: 9, 10.

Letter from Sister Willard.

Oswego, Kosciusko Co. Ind., May 17, 1845.

DEAR BRO. JACOBS:—

When I last wrote to you, I supposed truly it was my *last* letter to your much valued paper, for I *did* expect the Lord at the passover. But, since in his *wisdom*, we still here remain; and in his *mercy*, he has so ordered that I have received the "meat in due season," viz., that the "Master of the house has risen up and shut to the door," I have felt a strong desire that my friends should know that I have, with them, followed the lamb hither also. When I remember mount Sion I feel stimulated to keep close to my blessed Master, that I do not loose sight of his track.

"His track I see and I'll pursue,
The narrow way till him I view."

O glory! Brethren and sisters, let us hold fast that we have, that no man take our crown. Soon we shall be invited to the marriage supper of the Lamb. I am now strongly inclined to call the names of Bro. Snow and Sister Minor, companions in tribulation. I hope I shall be excused for so doing. Though now I see you not, yet in reading your letters I have greatly rejoiced in hope of soon meeting you, with many others whose names I might call, with all the happy throng in the New Jerusalem.

I should have embraced this view, when this subject was canvassed in our Easter papers, had I read the arguments. But the question, "Did the Bridegroom come on the 10th day of the 7th month?" was enough for me. I thought I knew he did not come, without reading any man's views about it. We were also at this time, under circumstances of peculiar trial in this place. Our beloved Bro. Cook had just left us. Some few, by the force of truth, presented to us by this faithful servant, were *compelled* to leave the Baptist church, and try leaning upon our "Beloved" to walk the "narrow way" alone. I felt at that time, that I had all that I could contend with, without taking up a new subject. But when I *read the "Address to Believers scattered abroad,"* in the *Star*, taken from the *Hope of Israel*, my eyes were opened to see the distinction in the Saviour's character as *Bridegroom* and *King*. This was just what I wanted. This explained the mystery of the once strange question to me, "Did the Bridegroom come on the 10th" &c. This view *completely harmonises in my mind*, with that class of scripture truths, which show a process of judgment, *before* Christ comes as *King* to *execute* it. Soon after our disappointment in not seeing Jesus at the passover, we received a few copies of the Jubilee Standard, and Hope of Israel, which greatly stimulated us to act out our faith, that the door is shut; and thus, while we were faint and weary, we were strengthened to "look up, knowing that our redemption draws near." We have sent for the Standard, and probably will for the Hope, if as we expect, "hope" is not soon changed to "glad fruition." Many thanks to our Eastern friends for the favor, of sending their papers. May the Lord bless them and supply all their need through his abundant grace. Amen.

Your unworthy sister,
E. S. WILLARD.

Letter from Bro. Hardy.

Lexington, Scott Co. Ia., May 23, 1845.

DEAR BRO. JACOBS:—

I have thought that a few lines from my humble pen, would not at this time be unacceptable. It cannot but be a source of joy and gratification to you, and to all our Advent brethren, to know, that although the vision of the 2300 days has seemed to tarry, yet we *all* are willing to wait for it, for it will surely come, it will not tarry.

It is a deplorable fact, that a man can scarcely take, in these days, a more effectual step to degrade himself in the eyes of the church, and the world, than *to declare that he loves the appearing* of our Lord Jesus Christ: and that he believes from the signs of the times, and from the scriptures of truth, that the Lord is at the door.

For a disciple of Christ to make such an avowal, is in these days to bring down upon him the contempt both of the church and of the world.

But are we indeed, prepared for a concession, and renunciation of the doctrine contained in the volume of inspiration? No indeed. When our opponents can prove that we have not been, at least 1300 years in the kingdom represented by the feet and toes of Nebuchadnezzar's image, which symbolized the four great empires that were successively, to bear rule in the earth, until the setting up of God's everlasting kingdom, which is to supercede all earthly kingdoms forever:—when they can prove that the 70 weeks of the 9th chap. of Daniel did not commence where the angel Gabriel said they did, viz., "from the going forth of the commandment to restore and to build Jerusalem":—when they can show that these 70 weeks are not the beginning of the 2300 days mentioned in the 8th chapter of Daniel; at the termination of which the END SHALL BE:—when they can prove that the 1260 days, or time, times and a half of Daniel, did not refer to the Pope of Rome having the power over the saints, and that *that* power did not end when the Pope was taken prisoner by general Berthier in 1798:—when they can prove that there is no clue to about the time of the commencement of the 1335 days at the end of which, Daniel is to stand in his lot:—when they can prove that the signs which the Saviour gave us to understand were to precede his second coming; and which he teaches would as infallibly indicate his near approach, as the putting forth of the leaves shows us that summer is nigh:—when they can prove that these signs have not taken place within this generation:—and moreover can show that the 6th trumpet did not cease to sound in 1840, and that the 7th is not about to begin to sound, when the mystery of God is to be finished:—and finally, when they can demonstrate to us that the world is not on the very verge of 6000 years old, & not till then, shall we be prepared to concede that we know nothing of the time.

Has God seen it to be *suitable* to give notice of the time of the flood, which was to destroy the world, even to a day, (Gen. 6: 4;) and of a famine which should affect only a few nations at most: and of the judgment of Egypt; also of the overthrow of Sodom and Gomorrah—and of the final dissolution of the ten tribes,—and of the captivity of Judah 70 years in Babylon,—and of the destruction of Jerusalem;—and is it *unsuitable* for God to make known to the world the time of the coming of the Son of Man, to take the Kingdom to reign for ever?

I do think that God has revealed these things to us; and if we are not wilfully blind, and do not shut our eyes to the truth, which is fairly spread out before us, we can know that the coming of the Son of Man is near, even at the door.

Again: Why were the 2300 days given, at the end of which the sanctuary should be cleansed, if we could know nothing about their commencement? Can we know any thing of the time of their commencement unless we take the 70 weeks as the first part thereof? Indeed we cannot decide within one hundred years of their beginning unless we do take the 70 weeks as the first part. Did the Lord intend to mock us? Did he not intend that man should know the time of the end of all earthly kingdoms? It does appear to me that the man who will stand up in the midst of so much evidence, and say that we can know nothing about the time of the end, is more wilfully blind than were the Jews at his first coming. And can the watchman escape if they do not sound an alarm? Will not the blood of this generation be required at their hand? God has given us visions over and over, by Daniel and John. What did he intend by this, if what our learned doctors say is true? viz. that we know just nothing at all about the end, and the coming of the Son of Man!

Sometimes I think that we ought to be more earnest—more engaged in this matter. We who profess to understand, and I think do understand that the Lord is at the very doors, can we escape if we neglect to give the note of alarm? If the Lord opened our eyes to these things, and shall we not proclaim them so that a dying world may understand that the time of their probation is about to close? I think we should proclaim them whether they will hear or forbear: then we shall stand justified in the great day, and the blood of a guilty world will not rest upon us. Let us then be patient and not give up our hope, but sound the midnight cry: Behold the Bridegroom cometh, go ye out to meet him.

Yours, in the hope of a glorious immortality,
JONATHAN H. HARDY.

Letter from Bro. Cherry.

Marysville, Union Co. O., May 22, 1845.

DEAR BRO. JACOBS:—

Your valuable little paper No. 1, Vol. I, contained an article founded on Matt. 24: 37. "But as the days of Noah were, so shall also the coming of the Son of Man be." This passage has rested with much weight upon my mind, and particularly when taken in connection with Acts 1: 11, we see that he is to come in like *manner*. We have never placed in connection with this word (manner,) time. He ascended 40 days after he arose, and in like *manner* he is to come again. Evidently this passage means not only, he is to come with that same body that went up in a cloud, but in so many days after the passover. Please look at this, dear brother, and give us your views upon it. Truth is what we want, and must have, or starve. May the God of Elijah still be with you.

Yours, soon expecting deliverance,
G. W. CHERRY.

☞ Should time continue, I purpose visiting the brethren at Dayton, Madison, and Lexington soon.

Letters and Receipts,

For the week ending, May 31st.

Bro. Carr, $3.00; N. Steward, .50; R. Hardy, .25; J. W. M'Corkle, P. M.,; J. H. Hardy; Jas. Newman; W. B. Harvard, P. M., for S. C. Rose, 1.00; John G. Miller, P. M.; John Kinder; D. French, P. M., for J. N. Spear, 1.00, (for books) Geo. G. Sharp, P. M., for J. Linville, S. Farmer, J. Violett, A. Bartlett, each .50, and for T. Hedrick, 1.00, Elijah Waddle, (postage 10 cts. Your money was not received, but the paper is now sent as directed); a Friend, 2.00; E. S. Willard; W. J. Greenleaf; J. H. Grenough, P. M.; J. W. Collins, P. M.; N. Steward; G. W. Cherry, J. H. .50, and .50, for Smith Brown.

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.

Letter from Bro. Koile.

Indianapolis, May 19, 1845.

DEAR BRO. JACOBS:—

With pleasure I address you a few thoughts for the benefit of all who feel an interest in the great scheme of salvation and are looking and looking for our Saviour the Lord Jesus, from heaven. I have been a constant reader of the "Midnight Cry" (now "Morning Watch",) and "W. Midnight Cry" and "Day Star" for the last 18 months, & may add, a firm believer in the faith of the second Advent of the Saviour. I was confident with you, and others of our dear brethren, of witnessing that glorious event in '43, and have been looking with great hope to those other prominent points to which our attentions have been directed, and I am now with you expecting deliverance at about 40 days from the passover, or to the pentecost which is 10 days farther, which extends to about the 1st or 10th of June. But my dear brother, the thoughts I wish to present are these; if we should find ourselves disappointed in our expectation at this point in not realizing our hopes and expectation of deliverance from this state of sin and corruption, I would advise all our dear brethren to think back and remember the admonitions and loud calls of our watchmen, saying, Come out from Babylon, that ye be not partakers of her sins, &c.; and we have had Babylon defined, who she was, and all this,—sectarianism of every kind has been denounced, and all creeds, confessions of faith &c., as anti-scriptural, and we were exhorted to take the Bible for our creed to instruct us and govern us in all things. Now my dear brother, I believe in sticking to those first principles, and continuing steadfastly in the apostle's doctrine in all things firm unto the end, for divisions are dangerous and have been denounced by the great apostle Paul, & if we organize let us do it on apostolic ground. I do hope you will advise the brethren of this, and give them an apostolic patern of organization. I know we have it laid down in the teaching of the apostles. I noticed in the last Morning Watch, an attempt at organization, and I also noticed dissenting remarks of one or two brethren in the Jubilee Standard upon that meeting and its resolutions. But my dear brother, the only sure and safe way for us, if our probation should last a little longer, and we wish to meet together in a church capacity, as Christians to meet every first day of the week to sing and pray together to teach and exhort, and break the loaf and drink the cup which commemorates the death of the Son of God until he comes,—let us follow the apostolic examples. I know you are able and competent to lay those things before the brethren in a scriptural light—and I do hope you will do it: Oppose error and schisms with all your might, and contend earnestly for the faith once delivered to the saints.

I intend to continue in the faith of soon seeing our Saviour. There are in this place about half a dozen firm believers in the definite time faith—there are others who believe it is near, but know not the day or hour. Bro. H.— and wife, Bro. M.— and wife, and myself and wife believe as you do, and if it should pass this point we have no other definite time now; but will patiently wait, watching for our Lord until he comes.

Yours, in full assurance of hope and Christian love.

WM. KOILE.

Letter from Bro. Smith.

Auburn, N. Y., May 1845.

DEAR BRO. JACOBS:—

It appears to me that we have taken heed unto the *more sure* word of prophecy which has shone as a lamp in a dark place, until the *day* has dawned and the day-star has arisen in our *hearts*.

As I read the last number of your humble sheet, methinks in spirit I heard a "voice out of the throne, saying, Praise our God all ye his saints; and ye that fear him small and great. 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." How has she made herself ready? By keeping "the commandments of God and the faith of Jesus," Rev. 14: 12; and this is her righteousness, clean and white in which she is arrayed; and here, Rev. 19: 8, we learn that the Lamb's wife is the saints, and becomes such while in the earthly tabernacle, through the faith of Jesus, which is the "evidence of things not seen, & substance of things hoped for." "The revelation of Jesus Christ, (not of St. John the Divine, as it is frequently called,) which God gave unto him to show unto his servants things which must shortly come to pass" is "the Spirit of prophecy"—the testimony of Jesus, and signifies by emblems or symbols, (taken from the sure word,) the things which have & must come to pass down to the first resurrection and the destruction of death and hell, Rev. 20: 5, 12, 15. The object of the book appears to be to show these things unto the servants of Jesus Christ; who are spiritually to discern them, for they must "be led by the Spirit" to become "the sons of God," and "if any man have not the Spirit of Christ he is none of his," 1 Cor 2: 10 16; Rom. 8: 9, Rev. 1: 10; 2: 11, 17, 29; 3: 6; He that hath an ear to hear, let *him hear* what the SPIRIT saith unto the churches, and blessed are they that keep the words of the prophecy of this book. Now turn to Rev. 14: 1: here is the Lamb standing on mount Sion, and with him 144,000, (symbol of the bride, the Lamb's wife,) having his Father's name written in their foreheads. Did not this come to pass on the 10th day of the 7th month? and has it not been shown as such, by the angel having the 7 vials full of the 7 last plagues, when he took us in the Spirit to mount Zion?

John the beloved disciple, (Oh let us become just like him, "little children,) saw in vision when he "was in the Spirit" "one like unto the Son of Man," "his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace: and his voice as the sound of many waters." Yet the command is, "He that hath an ear, let him hear what the *Spirit* saith to the churches." Have we not heard some of those voices in the last two years? Is not the Spirit now speaking to the churches?—he that hath an ear, let him hear what the Spirit saith unto the angel of the Philadelphia church. Brother, is it not time for us to look at the character of the Son of Man and the manner of his appearing? John 4: 24, God is a Spirit; Psa. 139: 4-14, Whither can we flee from his presence? Do I not fill heaven and earth? saith the Lord; Eph. 4: 10, He that descended is the same also that ascended up far above all heavens that he might fill all things; John 3: 13, And no man hath ascended up *to heaven*, but he that came down *from heaven*, even the Son of Man which is *in heaven*. Here we learn something of the Deity and Omnipresence of the Son of Man. Who can comprehend, or by searching, find out THE THREE ONE God? Surely, as saith the apostle, 1 Tim. 3: 16, Great is the mystery of godliness: God was manifest *in the flesh*, (the word became flesh and dwelt among us,) justified *in the Spirit*, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Now "this same Jesus is coming in like manner as he was seen go into heaven." Pause here a moment—Will he come as he was seen with the natural eye? Where are we now? Is he not raised up and made both Lord and Christ? Yes, Bro., say you. Well, Bro., we have the true sayings of God, testifying that we are in *his times*, where his name is "written (Rev. 19: 16;) King of kings and Lord of lords;"—The dispensation of the *fullness of times* when all things are to be gathered together in ONE, Eph. 1: 10;—*The times* of restitution of *all things* spoken of by the mouth of all the holy prophets since the world began, when the ministry which was hid from the foundation of the world, but now is made known to us; will be finished according to his (God's) good purpose which he hath purposed in himself, Eph. 1: 9. This gathering commenced under the angel having the everlasting gospel to preach—saying, Fear God and give glory to him, for the hour of his judgment is come. God by his word and Spirit *in his people* binds the tares to be burned and gathers the wheat into the garner, spiritually, before this, the gospel age, ends,—the 7th vial is poured into the air, (kingdom of darkness,) and a voice comes from the throne saying, "It is done." This sentence, "*it is done*" occurs but twice in this wonderful prophecy, viz., at the pouring out of the 7th vial,—17th chap. 17th ver., and after *he that sat upon the throne* said, Behold, *I make* all things new, and he said unto me, Write: for these WORDS are true and faithful. And he said unto me, *it is done: I am* Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely, Rev. 21: 5, 6. We see in the next voice what will be done: viz., He that OVERCOMETH shall INHERIT ALL THINGS, and I will be his God and he shall be my son.

What now are we waiting *for*? Have we not turned from dumb idols to serve the living God and wait for his Son from heaven; even Jesus who hath delivered us from the wrath to come? Are we not waiting for our adoption, to wit, the redemption of our body? And do we not know that our labor is not in vain in the Lord? for after we believed we were sealed with the holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession. Now Bro. how will he appear? It is written of him, Heb. 1:—"Thy throne O God is forever and ever:" And again, "All power in heaven and in earth" is "given unto him;" and once more "all things are upheld by the word of his power." John 5: 26, "For as the Father hath life in himself, *so* hath he given to the Son to have life in himself." "Jesus Christ the same yesterday, to-day and for ever;" who in *his times* will show, *who* is 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 honor, and power everlasting. Amen. 1 Tim. 6: 15, 16. Yet he is "that same same Jesus," the great God and our Savour Jesus Christ for whose GLORIOUS appearing we are looking as our blessed hope. "Behold he cometh with clouds, and every eye shall see him," for the *Lord himself* (God is a Spirit,) shall descend from heaven with a shout, 1 Thess. 4: 16; "when he shall come to be glorified *in his saints*, (the church triumphant which is his body,) and admired in all them that believe in that day."

Now Bro., I leave you to answer the question as to the manner of his coming. The Lord by his power keep us from worshiping any image to the beast. I have heard a voice out of heaven saying, the tabernacle of God is with men, and feel more and more to thirst for that living water—*Christ in us* "the hope of glory," without which (John 6: 50-58,) God to me will be "a consuming fire." May the Lord by his word and Spirit, dwell (Rom. 8: 11;) in us, and lead us on

from faith to faith, until we are changed into the same image of immortal glory; then having become like him we shall see him as he is,—the resurrection and the life, the first and the last, the Alpha and Omega, the beginning and the end, which was, and which is to COME, the ALMIGHTY.

Yours, waiting to behold his glory,

H. L. SMITH.

REMARKS.

While I doubt not the sincerity of those brethren who have embraced the views contained in this letter, as an individual believer in Christ, and the revelation he has given us, I feel bound—in the spirit of meekness, to make an effort to restore them from what I believe to be a most dangerous error. The personality of Christ's coming is rejected! "They have taken away my Lord, and I know not where they have laid him."

I think it is not hard to discover the ground work of such an abandonment of the plainest scripture language. It lies in the adoption, or holding on, to long existing *human* views of the character of Christ—as not a distinct person from God the Father, rather than to what God has revealed to us *in his word*, relative to his character. This I gather from the expression, "Three one God." If brethren would use the expression, Three manifestations of God, the scriptures would bear them out. It will be seen from the above communication that the two characters of *God*, and *Christ*, are confounded together, as much as though the Throne of God, and the Throne of God on which *Christ* is to reign forever were eternally one and the same; whereas the scriptures show a plain distinction. See Heb. 12: 2; Psa. 110: 1; Heb. 1: 3; 8: 1; 1 Pet. 3: 22; Acts 3: 21. These texts show the position and work of Christ on his *Father's* Throne.

The following texts show that the Throne Christ *is to occupy forever*—sometimes called the Throne of God, or the Lord, because established by the Father, is not the same with the one on which HE rules. 2 Sam. 12: 16; 1 Kings 8: 25; Psa. 132: 11; Isa. 9: 7; Jer. 3: 17; 17: 25; Matt. 25: 31; (His Glory) Luke 1: 32; Rev. 3: 21; (as he "*overcomes.*")

Bro. Smith says, "I leave you to answer the question as to the *manner* of his coming." This I cannot,—nay, I dare not do; but I will point those that "tremble" at God's word, to the places where they can read the answers God, by inspiration, has given to the question.

John 14: 1-3; "*I will come again,*" as he came first, *personally*, and went away personally, so he must come the second time personally, or the language is unmeaning. This promise is distinct from another in the same chap. (ver. 16, 17,) of his Spiritual coming.

Acts 1: 11; "*This* SAME *Jesus*" "shall so come in LIKE *manner.*" This promise is also separate from the one of his spiritual coming in ver. 5, of the same chapter.

2d Tim. 4: 1; "At his APPEARING and his Kingdom." I have no way of knowing how he can *appear*, and not be seen.

1 Cor. 11: 26; "Ye do show forth the Lord's death till HE COME."

Heb. 9: 28; "CHRIST was ONCE offered to bear the sins of many; and unto them that look for HIM shall HE *appear* the SECOND time without sin unto salvation." Was his first coming personal? Was he personally offered? His *appearing* the *second* time must also be personal, or the language fails to convey an idea.

1 Thess. 4: 16; "The Lord HIMSELF shall descend from heaven," "in like manner," as "a cloud received HIM" so "HE cometh with clouds," Rev. 1: 7; Acts 3: 20; 21; "And he shall send JESUS CHIRST." Jesus Christ, is the name of a *person*, while Holy Ghost is the name of the *Spirit* of God.

Many other texts might be adduced, but they are familiar to every student of the Bible; and the theory or system that will do away the plain language of these, and annihilate the person of Christ, will annihilate more scripture than I have room to copy. Christ has had a real body—was raised from the dead such, and as a proof of his personality, told his disciples to *handle* HIM and *see*, thus calling into requisition their *senses*, by which all his teachings were to be applied and appreciated. Now where shall I go to prove a Son of God, not to say "The Son of God" in his personality, has been, or ever is to be annihilated? Again, *if we ever have any occasion to doubt* the language of the above texts, relative to Christ's personal coming, the same reasoning would stand good against Bro. Smith's exposition of those texts, and we should thus be irresistibly driven upon infidel ground—to deny the whole of Revelation.

The proof that Christ will come in a real body, is just as clear, as that he has ever existed in a real body. That he has thus existed, none deny; but to refresh the memory, let the following texts be kept *before* the mind. Matt. 26: 12; 27: 59; Luke 24: 3; John 20: 12; 1 Cor. 11: 29; Heb. 10: 5; Psa. 132: 11; 1 Pet. 2: 24; Col. 1. 22.

A few other texts proving still further that his second coming is with a real body. Luke 17: 37, Phil. 3: 21; Col. 1: 18; if it is proved that the members of the church have literal bodies, then this will prove that Christ is such. Luke 1: 31, 32; Col. 2: 9.

All that Bro. Smith says about God being a *Spirit*, Christ *in us* the *hope* of glory, I most conscientiously believe, and realize this internal work and witness, to be absolutely necessary in order to our salvation when Christ *appears* in his Kingdom; But because the church is called "the body of Christ," does Bro. S.— mean to say that each individual member of that church has not a body of his own? If we are to be fashioned like unto Christ's glorious body, and he has no other body than the church, then we should read, fashioned like unto our glorious selves. This our brother would not like. But if the members of the church have literal bodies in the resurrected state, which I believe the brother admits, and the whole church makes up all the literal body that Christ has, where is the head of that body? For surely the body must have one! Eph. 5: 23; Here then it is. Christ, is the head of that body; and if it takes literal saints to constitute the body, it will take a literal Christ for its head.

Suppose I should take those texts where the church of God is spoken of under the figure of a human body, to prove that the saints were never to have real, personal bodies, in the resurrection state; but were particles of the real body of Christ, —one, a joint or bone, another a sinew, another a nerve, another an eye, ear, tongue, heart, lungs, &c.; Such position, every one would know to be unsound; and why? Because the scripture teaches the doctrine of a literal resurrection, and a literal, eternal existence of the saints in the New Earth: But it certainly does not teach, this more plainly, than it teaches the second Advent of Christ to be personal, and his reign to be literal on the New Earth for ever and ever.

The fact that God the Father, with Christ upon his right hand, "dwelleth in the light which no man can approach unto, whom no man hath seen nor can see," can possibly form no objection to the declaration that he shall come from that state of glory peculiar to his Father's Throne, after which, every eye *shall see him.*

Letter from Bro. Glime.

Parkersburg Va. May 20, 1845.

DEAR BRO. JACOBS:—

Enclosed, I send you 50 cents for the "Day Star." I am truly rejoiced that you have met with sufficient encouragement to commence another volume of the paper. I hope those who have to spare will not neglect to send on their help to support so good a cause. I am for holding on to the end.

Yours, till He comes,

JOHN GLIME.

THE DAY-STAR.

CINCINNATI, TUESDAY, JUNE 10, 1845.

THE CHURCH OF GOD.

[CONTINUED.]

In our last number, the organization of the church of God was considered:—God the Rock upon which it is built—Christ the corner-stone, *and Peter the first to open to the Jew and Gentile*, the door of salvation under the Gospel dispensation. Let us now examine

THE ORDER AND ARRANGEMENT OF THE CHURCH.

The "great principles" upon which Peter, and the rest of the apostles were authorised to operate, as well as all those that should afterward believe on Christ "through their words," had been previously laid down by the Lord Jesus Christ, the only acknowledged Lawgiver of the church. Neither Peter, nor any of the rest of the apostles, received authority to *make* a rule, or draw deductions from those already given, upon which to base a test of membership in the church:—Their business was to preach Christ—To teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe ALL THINGS whatsoever" Christ HAD COMMANDED them, (Matt. 28: 19, 20). This command was obligatory not only upon the apostles, but upon all who succeeded them till the age, or dispensation should end, (ver. 20).

Under these "General Rules," what constitutes a church of God according to scripture? A church of God being an assembly of God's children, we read from the "general rules" Matt. 18. 20: "Where two or three are gathered together in my name, there am I in the midst of them." This is a church or *assembly* that God acknowledges, upon the condition expressed, viz., that they meet in his name. No voting or resolving, could possibly render them a church of God,—it being a work of supererigation, would be likely, as is most generally the case, to give to the meeting another name, and therefore destroy the condition upon which the promise is founded. It may be, and is argued, that meeting in the name of Presbyterians, Baptists, Methodists, Adventists, &c., does not preclude the idea of meeting in the name of Christ, Intelligent minds, however, will hardly credit this. In view of the teaching in this part of the church's rule of action, we ought to consider it very wicked to meet, by our own consent, in any other name than that of Jesus—as

his disciples, or christians; under the sole direction given in his system of church government.

When a trespass is committed against a member of God's church, the course to be pursued towards the offender is marked out by the Lord, in Matt. 18: 15-17; "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother; But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, *let him be* unto thee as an heathen man and a publican."

Who is the one that has a right thus to deal with another? Ans. "One of these little ones." (ver. 14;) And who are the "two or three" that may join their counsel with him? They are of the same company—such as "*the Lord* added to the church." It being generally acknowledged that God's church has members scattered in all the human organizations in the land, or that there are at least, *some* Christians in all denominations—while it is also conceded that there are *some* if not *many* in all denominations that are *not* Christians, or members of God's church; it of course becomes our duty, in selecting the "two or three" to aid us in dealing with the trespasser, to do it under the "general rules," or to take them from among the "little ones," in whatever denomination they may be found. When their counsels are slighted it next becomes our duty to "tell it to *the church*"—the same "little ones" that *the* Lord has added; for the Bible knows no others as members of God's church. What religious organization operates upon this principle? None. One of two things must then be true of all human organizations. Each of these bodies claim, by their course of action in such cases as the above, to be the *only* church of God in the town, city, or village where their place of meeting is located, or they are insincere in their acknowledgements that God's church has members—or that God has children, (which is the same thing) in other organized bodies around them. What evidence is here found that all human organizations belong to "the fourth beast" by whom the Host is to be "trodden under foot" until the days are ended!

Recollect, there is no authority contained in the above directions to expel the incorrigible trespasser from the church, or excommunicate him from the body;—but to *withdraw from him*. "*Let him be* unto *thee* as a heathen man and a publican."

There being no right acknowledged in the Bible, or general rules of the church, for any one but the Lord, to add a member to the church, it necessarily follows that none but the Lord has a right to expel a member from it: But it appears from Acts 2: 47, that he added none that were lost.

The appropriate work of the apostles was to "confirm the souls of the disciples, exhorting them to continue in *the faith*." Acts 14: 22; It was not their business to *threaten them* with expulsion from *the church*,—this they had no right to do; but they had a right to "*exhort*" them.

The only case of turning out of *the church* by any human authority, that I at present recollect in the scriptures, is found in 3d John 9, 10,—"I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, *I* will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and *casteth them out of the church*." If Diotrephes, saw fit to take upon himself the responsibility of thus casting out—disowning, or refusing to fellowship "the brethren" because they believed something that he did not, or did not submit to his dictum in religious matters, let him meet the consequences of such a course. From the character given to him by John, we may suppose however, the evil accruing to "the church of God" arising from *his* course of casting the brethren out of the church, about as serious as the modern cases of expulsion that are practised around us.

If we take the case of Diotrephes as standard authority for casting the brethren out of the church, we have the line of experience laid down, through which it is necessary to pass in order to fit the individual for such distinguished office.

1st. Diotrephes, "loved to have the pre-eminence among them." As a matter of course, he considered himself *pre-eminently* qualified to judge, as to what was the "orginal faith," and of the rectitude of the course pursued by "the brethren." Being a "pioneer in the cause," he wished himself *pre-eminently* valued on this account. For some cause, whether "the brethren" did not think as much of his *pre-eminence* as he did himself, or whether they had embraced something which in his *pre-eminent* judgment was a "new theory" or "fanciful notion," I know not; but at all events John tells us,

3d. That he "receiveth us not," for the reason that he *loveth* the pre-eminence. He must in some way, have had control of "the brethrens'" affairs, or his receiving or rejecting them would not have been of so much importance as to be noticed in the epistle. He might have had *charge* or *owned* the meeting house, and refused to give countenance to their "new views" or "present truths."—He had gone so far as to refuse to receive "the brethren" and this prepared him for the next step.

3d. He practiced "prating against us with malicious words." What these malicious words were we are not told; but as he afterward assumed the responsibility of casting the brethren out of the church, we may readily, and I think safely suppose, that he accused them of a departure from the "original faith"—running into "wild schemes" and "crude speculations," believing in "visions, dreams, miracles, and divers gifts," to the great injury of the church. Thus he became more concerned about the church's welfare than his own duty; forgetting that he had never been authorized to sit in the place of God to do His work.

4th. He not only refused to receive the brethren himself, "but forbiddeth them that would." If others consented to receive into their houses, or attend the meetings of such as the Rev. Mr. Diotrephes had pronounced upon, as having departed from the "original faith," it must be directly understood that he could no longer fellowship them.

5th. He "casteth them out of the church." Yes, after passing through such a class of exercises he is exactly fitted for just such a work. And O what base ingratitude has the church been guilty of in the case of the Right Reverened Diotrephes!—even down to the present day, his name has not been entered upon the calendar of saints, even among the meanest of them; whereas he ought to have been entered as The Most Holy Pope, Diotrephes the first.

Still, I make no doubt, that had Diotrephes been permitted to tell his own story, he would have flatly denied the *love* of pre-eminence lying at the foundation of his turning "the brethren" out of the church. He would have told of sufferings and sacrifices in the cause, and the efforts made by these brethren to injure that cause by attempting to destroy his character and influence, and how John published his name before the world as an "accuser of the brethren;" and then some sympathising friend of his would tell back to the world again his noble deeds, by which he might have gained sufficient influence to raise an organization who resolved that it was inexpedient longer to give countenance to "the brethren."

But to return to the subject, as to the harmony of the church—the body of Christ. There is no account of two churches of God in one city, or place. The expressions are, *the* church at Antioch, *the* church at Corinth, *the* church at Rome, &c. The elders of the church at Ephesus, the chief city of Asia Minor, are spoken of (Acts 20: 17;) as common to all the saints *in* Ephesus—though they might have met in different companies.

The church of God in a place comprises *all the saints* in that place; and if there be no more than "two or three," they are nevertheless the church of God, as much as though there were as many thousand. The presence of the Lord is promised where the two or three are met, and millions could not claim more.

The church of God, not being a humanly organized body, nor its existence as it really is, acknowledged by such bodies, it is not *necessary* that it should have particular classes and grades of offices, to constitute it a church, any more than it is necessary to meet in a particular place.

It may be enquired, if such in fact, be a church of God, who, or where is the minister of that church? When Christ was on the earth in person, He ministered to his own church; and when He went away he made provision for a successor in the office.

John 14: 12-17; "Verily, verily, I say unto you, *He that believeth* on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "If ye love me, keep my commandments: And I will pray the Father, and he shall give you *another* Comforter, that *He* may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shall be in you."

John 15: 26, 27; "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, HE shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning." Thus we have the Holy Ghost, and the testimony of the apostles.

John 16: 13, 14; "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you."

But are there not men who minister, or preach in the church of God in accordance with their duty, while it is the duty of others to hear? Certainly, there is a human ministry in the church of God; but no such ministers are acknowledged only as they are taught by the Holy Ghost, the regular successor of Christ in the ministry.

1 Pet. 4: 10, 11; "As every man hath received

the gift, even so minister the same *one* to *another*, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise & dominion for ever and ever. Amen."

These different gifts are shown in 1 Cor. 12: 4-13; and are given to every member of the church (ver. 7, 11,) "severally as he (God) will."—So if you mean by human ministry, a privileged order in "the church of God" I can find no proof for it in the New Testament. In Heb. 10: 25; "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another and so much the more, as ye see the day approaching." In assembling of the church according to this, the object is not to be exhorted, or preached to by one man, but to "exhort *one another*."

What better and more profitable ministry could the church possibly have, than the Holy Ghost, diffusing its hallowed light through every organ of the body of Christ, and causing every member to minister to the whole. This ministration will guide "into *all truth*," which no other can do.

The order of God's church is marked out perfectly plain in the blessed volume; but such darkness has been spread over it by human machinery—so interwoven has our whole beings become with human creeds, confessions of faith, and the unauthorised privileges of an unauthorised priesthood, that I perfectly despair of gaining the attention of any to this subject, but those to whom Bible truth is worth infinitely more than worldly honor, wealth, reputation, or life. Such will ever hail with joy the teachings of the Holy Spirit, tested in its operations by God's unchanging rule—the scriptures—the Bible, the whole Bible, and *nothing but the Bible*.

[TO BE CONTINUED.]

BRIEF REVIEW.

Appeals are frequently made to us, as to the awfully solemn account we must soon render to God, for what is urged as a criminal neglect in refusing to preach salvation to sinners as we used to do.

If this *is* indeed, the present calling of the children of God, and they refuse to obey it, their own soul's eternal salvation is periled, as well as the salvation of others, by their neglect.

Our hearts are not made of stone; that such appeals should ring in our ears and leave us unmoved. But these appeals—whether they be the voice of God by his servants, or the "voice of strangers," whom the sheep will not follow, must be tested by the unerring rule.

One of these appeals which I have before me in writing, and the first I have received in this form, claims from the language of Matt. 11; 28;—The promise of *rest* to all that come to Christ; and Matt. 20: 19: 20;—The promise to be with all those that obey the commission to teach all nations, to the end of the world;—that it is therefore the duty of God's servants to preach salvation to sinners till the world ends;—And also that the present views, of the work of God's servants among the unconverted, being done, is treating the above texts sophistically, or reading them with a gloss.

On the above view, the appeal is principally founded. Now let us weigh this matter in the balances of the Sanctuary; and if it goes against me, my prayer shall be, Let me "now fall into the hand of the Lord; for his mercies are great; and let me not fall into the hand of man."

Does not Christ say, in the parable of the tares and wheat, (Matt. 13: 30;) "Let both grow together till the harvest"? Yes. Does he not also say, (ver. 38,) "The good seed are the children of the Kingdom; but the tares are the children of the wicked one"? Yes. Does he not also say, (ver. 39,) "The harvest is the end of the world"—the same expression that is used in Matt. 28: 20;? Yes. Does he not also say (ver. 20,) "IN THE TIME *of the harvest* I will say to the reapers, Gather ye together FIRST *the* TARES, and *bind them in* bundles TO BURN them"! Here, the expression, "End of the world" is identical with, "*In the time* of the harvest"—which *is* the "end of the world." The expression embraces a period, whether long or short, by the showing of Christ's own words, without "sophistry" or "*glass*"—the same as in Eph. 1: 10; and that time is of sufficient length, to have all the wicked (Matt. 13: 30, 49,) severed from among the just *before* (ver. 30,) the wheat, or "children of the Kingdom" are gathered. But a few more questions.

Does *not* Paul say, [1 Thess. 4: 16;] when the Lord descends with a shout, &c., that, "The dead in Christ (wheat) shall rise FIRST"—and those that "are alive and remain, shall be caught up together WITH them"? Does not Christ say, [Luke 17: 34;] that, "there shall be two men in one bed; the *one* (wheat, or righteous,) shall be taken, and the other, (tare, or wicked,) left"? Yes. There can be no doubt then of three things.

1st. The dead in Christ will be raised from the dead, and made immortal at the same time the living saints are changed to immortality, BEFORE the wicked are *burned*. [Matt. 13: 49.]

2d. The wicked will all be gathered into a state "*to be burned*" "FIRST"—before the righteous are gathered.

3d. The harvest dispensation must occupy a period in which "he that is filthy (will) be filthy *still*," and *that period* must be long enough for the messengers to finish binding the tares, and all the saints to be gathered out of the earth.

From the unparalleled movements among the people of God for a few years past—particularly during the year 1843, and the fall of 1844, and the most wonderful, literal *fulfilment of important* scripture predictions during those periods, many have been constrained to believe from these unanswered arguments, (as shown in past articles) that this most solemn, and awful crisis in the world's history *has come*. Thus, laying upon the *altar the last vestiges of worldly* honor, and human applause—binding with cords their last offering; they have gone forth with this (to the unrepenting world) most unwelcome message; but to the groaning sons & daughters of Zion, a message of untold—unbounded joy, THY WARFARE IS ACCOMPLISHED—*thy iniquity is pardoned*. O hallowed sound! With what holy strains does its music break upon the pilgrim's ear! Like the war horse that raises his head at the sound of the clarion, so does the anxious saint now raise his head, and KNOW his redemption nigh.

But who disturbs *this sound of joy, in* these last moments of anxious watching? It is those that warned the sinner, and comforted the saint in 1843—even at the peril of health, property, reputation and life. But what are they doing now? Why appealing to the Christian soldier who, by God's direction, *is laying aside his armor to take* the robe of Righteousness and crown of Life—and in behalf of the heaven daring violator of every appeal to either the mercy or justice of Heaven—who has trampled upon the mercy of God, till the execution of justice becomes a mercy. *Still, if the brethren* that *make these appeals* to us, are honest—nay, if they are not consumate hypocrites, they will put forth their efforts, as with a dying struggle for the salvation of sinners, if they believe such can be saved. Such a course will prove their sincerity, and gain for them the *confidence* and *fellowship* of God's children.

How harmonious, said a friend to me the other day, were all our operations until the 7th month movement! Yes, and how harmonious were the operations of the Israelites in leaving Egypt! They *all* crossed the sea—all sung the song of triumph—all came to mount Sinai: But while the arrangements were going on in the mount for bringing them under a new dispensation—Strange to tell! one of the principal leaders commenced an *organization*, having the *gold and silver*, by the aid of which he organized a *calf*.

☞ It appears from the last *Jubilee Standard* that our paper is not received at that office. I have written to the department at Washington concerning it. In the mean time will Bro. S. make further inquiries of the Post-master in New York.

RECEIPTS.

The subscribers to the "Day Star" are again invited to look at the list of receipts in the present number, and ask themselves the question, Have I done my duty? I regret the necessity of making reference to the pecuniary embarrassment of the paper, because many of those that *have* paid for their paper two or three times over, again exert themselves to send more means rather than have its publication cease;—while it must be, that many "who are able to pay" are too remiss in forwarding the amount due. Brethren, the amount due on the present, and the two last volumes, is *really needed*.

THE MEETINGS.

The meetings in this place were never more interesting. Never did the unfolding truths of God that particularly concern the present time, excite such general joy—strong faith—consistent and unshaken confidence. The meetings held in private houses four evenings each week, are crowded; and no *decrease* of interest at the Tabernacle.

In consequence of the Tabernacle being rented to the Liberty Convention, a part of *this week*, the usual lectures on Wednesday and Friday evenings, will be delivered at the Baptist meeting *house on Webster street*.

DROWNED,

At Jeffersonville, Ind., May 29th 1845, Charles Tunstill, aged 6 years; son of a second Advent believer. [*Noticed by request.*]

LECTURES.

Arrangements have been made to occupy the Baptist meeting House on Webster street, opposite the Asbury Chapel, each Sabbath morning at 11 o'clock. This arrangement will accommodate many of the friends in the East part of the city for whom it is difficult to attend at the Tabernacle, and will not interfere with the regular appointments at the latter place.

Bro. Gray, or Bro. Hamilton, will lend their aid in this increase of labor. While some of the Lecturers have gone back from the old gound, God is raising up others; so that there is no lack in this department of the work.

☞ What are the brethren doing at the East? We should like to hear, particularly from New York, and Brooklyn—how the meetings are attended—how often they are held, and how the brethren have stood the trial of their faith.

Believers in the *definite time* faith, bring cheering accounts from the various bands of believers at the West; but there are others that make our hearts sad with the discouraging *giant stories* &c. These are the ones that are making arrangements to improve a little territory *this side of Canaan*.

BRO. WILLIAMSON.

From a private letter from this Bro. we learn that he is well—still strong in the faith, and sends his affectionate regards to "all the dear brethren and sisters in Cincinnati. He says,

"I attended the Albany Conference, and such another Lord delaying company, or I should say proceedings among any body of Christians professing to be looking for Christ within 50 years, I never saw before."

Letters and Receipts,

For the week ending, June 7th.

D. Browning, P. M., for F. Glascock, $1.00
Ross Prater, .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.

For the Day Star.

PRIESTCRAFT EXPOSED.

A horrid thing pervades the land,
The priests and prophets in a band,
Called by the name of preachers,
Direct the superstitious mind,
What man must do his God to find;
He must obey his teachers.

Those people differing in their mode,
Each traveling in a different road,
Create a sad division;
Each one believes he must be right,
And vents at others all his spite,
Contemns them with derision.

Their proselytes around them wait,
To hear them preach, and pray, and prate,
And tell their growing numbers;
They love to hear their preachers tell,
That adverse sects will go to hell,
All laid in guilt and slumbers.

Each party has its special rules,
Borrowed from Bishops, Popes, and Schools,
And think them best of any;
And yet they change to suit the times,
And differ in different climes,
To catch the passing penny.

They are directed to obey,
And never read another way,
"All others are deceivers"!
All who dissent from this,
Are not within the road to bliss,
Nor can be true believers.

Some thousands thus are dup'd and led
By prejudice, and priestcraft fed,
Who love to hold contention;
Their old confessions they defend,
For human rules strongly contend,
The ground of much dissention.

Is this religion? God forbid!
The light within the cloud is hid—
My soul! be not deceived:
The great Redeemer never told,
The priests to separate his fold,
And this I've long believed.

I love religion, I declare,
For peace and love are ever there,
And universal kindness:
The Bible is my rule for this,
It points me to eternal bliss,
Dispels sectarian blindness

Let Christians now unite, and say,
We'll throw all human laws away,
And take God's word to guide us;
Christ Jesus shall our leader be,
And in his name we will agree;
The priests no more shall fool us.

W. C.

Letter from Bro. Williamson.

Troy, N. Y., May 1845.

DEAR BRO. E. ——:

An opportunity presents and I gladly improve it in communicating a few things out of a full soul, thinking perhaps it may do you and others some good, to know that in the East the fruits of preaching the coming of the Lord in '43, and 10th day of the 7th month are not lost, but bearing fruit we trust to the glory of God. We often think of kindred spirits in the far west, their trials, afflictions, and disappointments; but our God is ALMIGHTY.—The enemy of our souls has tried to distract and divide; but praise the Lord we can commune together with Him and at the mercy seat, and man cannot stop it, though Satan may present himself also, yet we are not ignorant of his devices. With the saints in the west we have passed through a severe campaign, our trials have been similar, our sympathies have been excited for each other under trying circumstances. God has blessed us in approaching our Maker in each other's behalf, & even to this day we can feel you while pleading for us, yes, though we are separated by 1,000 miles! Truly, "Great is *the* mystery of godliness," but "the secret of the Lord is with them that fear him." The passing by of the 10th day of the 7th month left us severely disappointed on the rock—sorely afflicted by the "*east wind*," "in perils among false brethren." All these however, we consider light afflictions "if by any means we can honor God IN our body and spirit which are his." With you, many of us unwaveringly believed and strongly expected deliverance the 14th of the April moon or passover, but in this too we were disappointed. I don't know but I believed it as free from doubts as I did the 10th, however I never felt so much like weeping since I became acquainted with Advent doctrine. For a few days after the passing of the passover as I understood it; I thought I should die, but that God who fed Elijah and Daniel was very near to feed and comfort me. It seemed to me that every thing I had eaten for years before, I then threw up,—all my theories, opinions, every thing, the whole Bible with the rest, all come together. My God, I thought, what shall I do? I have lost every thing, I never knew so little in all my life. Recollecting "if you drink any deadly thing it shall not hurt you." Something said at this time "*read!*" What shall I read? I took my Bible in company with a brother—we turned to Gen. 49: 1, "And Jacob called unto his sons and said, Gather yourselves together that I may tell you *that* which shall befall you in the LAST DAYS." There, I said, that never read so before to me. So now whatever 'Jacob' has to 'tell' his 'sons' is to take place in the '*last days*.' In running my eye along the chapter, I came to the 22d ver. Joseph (see increase, addition,) is a fruitful bough by the well whose branches run over the wall, (in the *last days*). The archers have sorely grieved him; but his bow abode in strength, and the arms of his hands were made strong by the hand of the mighty God of Jacob (from thence is the *Shepherd* the *Stone* of Israel.) Mark the language! The SHEPHERD the STONE OF ISRAEL. This is all to take place in the *last days*.

The first thought that occurred to me was, Who is this *Shepherd*, the Stone of Israel? Says one, it is Christ: But stop! What tribe did Christ come of? The tribe of *Judah*, (ver. 8-12; Heb. 7: 14; Rev. 5: 5;) Here then is a *Shepherd*, a *Stone* of the tribe of *Joseph*. But let us go on. "By the God of thy Father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: The blessings of thy Father have prevailed above the blessings of my progenitors, [Abraham and Isaac,] unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was *separate from his brethren*," in the *last days*. In Deut. 33: 13-17; the same blessings are to be *upon*, and *for* the "come outers." (ver. 16.) "Let the blessing come upon the head of Joseph, and upon the top of the head of him that was *separated from his brethren*." "His glory is like the firstling of his bullock, and his horns [kingly power] the horns of an unicorn, with them he shall push the people together to the ends of the earth: and they [the horns] are the ten thousands of Ephraim, and they are the thousands of Manasseh." Hence the *Stone* in Gen. 49: is here formed into a kingdom. Now turn to Dan. 2: 44; "And in the days of these kings shall the God of Heaven set up a KINGDOM * * * IT shall break in pieces and consume all these kingdoms, and *it* shall stand for ever. For as much as thou sawest till the Stone was cut out of the mountain, and that it break in pieces the Iron, Brass, Clay, Silver, and the Gold, the Great God hath made known to the king what shall come to pass *hereafter*." Here God declares that *this kingdom* is to destroy all others. That, this kingdom cannot be the *land*, all will admit:—That Jesus Christ is no where called a kingdom, is as true as the other. Then what is it? It is a kingdom cut out of the mountain;—and what is that? A mountain is a government; So they are cut out of the government. God calls them "cut out," we call them "come out"—it is the same.

In Dan. 7: four universal kingdoms are brought to view, and "one *like* the Son of Man," which makes the *fifth*. We find Daniel in trouble to know what these mean. He is grieved, and enquires; So one who stood by told him and made him understand the things, which are *five* in number. "These great Beasts which are four, are four kings which shall arise out of the earth." Here the *four* are explained; Now for the *fifth*. "But *the saints of the Most High* SHALL TAKE THE KINGDOM, and possess the Kingdom for ever, even for ever and ever."

He is more particular in his description of the *fourth* kingdom. He describes the horns—the little one that was to wear out the saints 1260 years, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to *the people* of the saints of the Most High." See ver. 27, which is a perfect parallel with ver. 14. Here then in Dan. 2: and 7: the "breaking" and "taking" process, is carried on, and Jesus Christ is not once mentioned, "but the saints of the Most High" are the principal actors in the whole affair.

The Kingdom, or Stone, cut out of the mountain, or Government, without hands (safe enough! They "came out of her,") is to dash them in pieces." You may read in connexion with what I have stated above, Rev. 2: 25-28; Psa. 149: 6-9; Obadiah 15-18; Isa. 28: 15; Job 18: 18; Prov. 2: 21, 22; Psa. 35: 5, 6; 49: 14; Mal. 4: 3; Rev. 12: 7-9, 20: 1, 2, &c., &c., &c., an endless variety of scripture settles this point, and shows what God has got us "out" for. It is through the instrumentality of the saints that he will cleanse this world of the wicked. But one asks how this is to be done? I answer, "Not by might nor by power, but by my Spirit saith the Lord." Also Gen. 49: "Binding his ass's colt to the choice vine: ["ye are the branches";] he washed his garments in wine, and his clothes in the blood of grapes." Isa. 10: "And I will raise up a scourge for him [fruit of the Assyrian] according to the slaughter of Midian at the rock of Oreb," and that was 300 tried men, with each a pitcher and a lamp—and a shout, "The sword of the Lord and Gideon!"

Another question is asked, Will this be done by the resurrected saints, or *before* they are changed? By consulting the parable of the tares and wheat, and other corresponding scripture, it will be seen that it will be accomplished by the living saints *before* their change. I might enumerate scripture texts on this point, but I have presented sufficient to enable you to understand me. Is not this glorious! May God help us to be shod with the PREPARATION of the gospel of peace.

The state of the cause at the east universally, is in a deplorable condition. I attended the Albany Conference, and such another Lord-delaying

company, or I should have said proceedings among any class of Christians professedly looking for Christ within *fifty years*, I never witnessed. There was work enough planned out to occupy the whole disputed ground among chronologers, even to "fifty six years." It has been the means of tearing asundor those who have labored together for years: But our cause is in the hands of an Almighty Ruler—we have little if any thing to say about *those* and other proceedings, here. I have sometimes envied the condition of the saints in the west. A weekly visitor from Cincinnati cheers up our hearts. We rejoice to find the saints in the west pressing forward.

There is in these parts the most unparalleled backsliding lecturers and brethren—all in consequence of renouncing the 7th month movement. Some who were very prominent in giving that cry can now look upon it with contempt; but I need say nothing on this point, as their writings show where they are. With you, we believe unwaveringly we have entered the year of Jubilee—the day of the Lord 1000 years long—that we have commenced to live, and shall live and reign with Christ a thousand years—"cut out of the mountain without hand"—that Jesus Christ is in us, except we be reprobatee; and we dare not say we are. He that *abideth* in the doctrine of Christ hath both the Father and the Son; and I believe this is what is meant by tying the colt to the vine. We are looking and expecting the manifestation of Jesus Christ the very next thing to take place. We have only to say in the language of the Bible, "Speak to the children of Israel that they go forward." "Prepare war! wake up the mighty men: Let all the men of war draw near, let them come up." Through God we shall do valiantly; and we shall say, by thee have I run through a troop, and by my God I have leaped over a wall. Tell Bro. J.— he has the benefit of the prayers and sympathies of God's little ones here. He has made out quite a band of Adventists in your place:—There are quite a number here, and putting them all together, some that complain of us, will have no occasion to complain of being left alone. The "great principles upon which *we can all* unite and act," will be approbated beyond the expectations of many.

I have only to say to all the dear saints at the west, though the sons of Anak are there, yet we are well able to go up and possess the land. The The Captain of the Lord's Host has already terrified the inhabitants before us. The household of faith salute you, and may the God of Peace sanctify you wholly; and I pray God that your whole soul, and body, and spirit may be preserved blameless until the appearing of Jesus Christ. Faithful is he that calleth you who also will do it. Hold on to God by faith and remember me to all the saints. Amen. M. WILLIAMSON.

Letter from Bro. Holmes.

Mulberry O., June 6, 1845.

DEAR BRO. JACOBS:—

I inclose you two dollars, to assist in keeping up the "Day Star," with a humble desire that it may continue until the good Shepherd shall appear; which, according to the Holy Scriptures, will take place before this generation shall pass away. I cannot at present fix on any day or hour, when that glorious event will take place, but I believe it will be as it was in the days of Noah. We find that seven days before the flood, the exact time of the flood was revealed to Noah: So in the coming of Christ; I believe the time will be revealed to the children of God. I have no doubt but the true Midnight Cry has been sounding through the earth, and I think it will not cease to sound until He shall come to reign through all eternity. But before that grand and awful event takes place, I look for Daniel's time of trouble, such as never was upon the earth, no nor never shall be; and I am of opinion that we are now entering upon it. In the time of this trouble I understand the resurrection will take place. I am oft times pained to see so many of the former second Advent friends turning back, but we find when the cry was sounded, all those virgins, both wise and foolish, took their lamps and went forth to meet the Bridegroom; but some faltered and fell back, and the Bridegroom came, and those that were ready went in with him and the door was shut. Therefore I think the door is not yet shut. Afterwards those foolish virgins who had trimmed their lamps when the wise trimmed theirs, came & knocked at the door, and Behold it was shut! It was too late. May the due consideration of this fact, ever stir up every child of God to a careful obedience to every command left us by our Blessed Saviour: Then, when Christ shall appear, shall we also appear with him in glory; which is the prayer of your unworthy brother. E. HOLMES.

Letter from Bro. Stewart.

Cleveland June 4, 1845.

DEAR BRO. JACOBS:—

Please send me one copy of your paper to this place, as I have returned to Cleveland to wait the return of the Lord from the far country as He *has received* his Kingdom, and I expect soon will say, "Those mine enemies, who would not that I should *Reign over them*, bring hither and slay them before me." I have become satisfied that the time has come that the filthy are to remain filthy still. The truth falls to the ground and is trampled under foot by the world and church. A German brother has been here a few days lecturing to the Germans, but with no success. He told me that he knew the door was not shut, for there had been conversions since October: So he labored here two Lord's days and during the week days, but all in vain. They said he was a "Millerite." *No good.* The brother preached that the Lord might come at any day, and if they did not love his appearing they would be burned with fire from heaven. The brother *now*, does not know but the door *is* shut sure enough. May the good Lord keep all his little flock a few more days until deliverance comes. The little band here are happy in the Lord. They hold their meetings every evening except Saturday. Bro. Cook has started for Indiana, strong in the faith once delivered to the saints.

Yours, in daily expectation of seeing the King in his beauty. J. W. STEWART.

THE DAY-STAR.

CINCINNATI, TUESDAY, JUNE 17, 1845.

THE CHURCH OF GOD.

[CONTINUED.]

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom *the whole family* in heaven and in earth is NAMED, that he would grant you, according to the riches of his glory, to be strengthened [not by votes or resolutions] with might *by his Spirit* in the INNER MAN."

To bear the *name* of Christ, and no other, is then the business of Christians, as well as to be governed by *his* laws, and *no other*. Whatever name the world, or sectarians may call them, is none of their business. They are to consent to no name unauthorized in the "general rules." While He is the Father of the *whole* family, it is sinful to depart in the least from His laws or authority, or to resolve them into "great principles" set forth in language not His own, which at the best, is receiving those laws only in part. The Laws of this Republic, are to a considerable extent, copied *verbatim* from English Law; yet the subjects of those Laws are not English subjects: *They* have another name. The controlling head, and executive of these Laws occupies his place upon an entirely different tenor from the head and executive of English Law. And yet had there never been a revolt in the colonies—a movement to draw forth from these laws certain "principles" "upon which *we* could unite and act," the new head, executive, or "name" would never have come into being. Let us not be misunderstood. The idea is, that any attempt on the part of Christians, having for its object the shielding of themselves from public odium, in consequence of any heresy real, or supposed, springing up among those they can admit to be *real* Christians—to rid themselves from such reproach by legislating, or resolving, in such a manner as to pronounce upon heretical acts in such cases, is treason against God.

We have clearly seen from scripture, that it is a departure from God's law, to reject from our fellowship any child of God for a difference of opinion. Will not such an act exclude us, as subjects of his laws.

But God has hitherto, in some sense, blessed organizations! What then? Does this argue that he approves them? Did God approve of Joseph's brethren selling him into Egypt? And yet, out of that unauthorized, wicked act; he brought the salvation of Jacob's household. Did God approve of the murder of the Prince of life, by the hands of Jews and Romans? Yet, on the offering of Christ, hung the salvation of a world To say that God approves of organizations, because he has blessed his people while ignorantly involved in them, would be a course of reasoning that would render meritorious *any other sin*. The design is not that we should separate from all, or *any* Christians; but more fully to unite with *all*. To do this, I must leave my sect, and stand upon the *alone*—the *simple* ground of a disciple of Jesus. When it is known that I hold with a firm grasp the priviledge God has given me of thinking, searching, and speaking for myself; acknowledging accountability to none but him—reserving the privilege of changing my views every day, if need be, to keep in the path of God's unfolding truth, and that I reject from my fellowship none that love our Lord Jesus Christ;—under such circumstances I shall gain the fellowship of *all Christians*. But if I am identified with a set of resolutions, passed by a deliberative body, though every word of the resolutions were in scripture language, a prejudice would be awakened against me by *some true Christians*, in consequence of that *other name*, not borne by the "whole family." Taking shelter in the Gospel field, just as God has fenced it out, wherever I find a believer in Jesus, I find a brother, and rest upon the promise in Matt. 18: 20; "Where two or three are gathered together in my name, there am I in the midst of them." If the uniting spirit of heaven be in us, it will flow out to mutual edification, while we remember him who said, "Be not ye called Rabbi: for one is your Master, even Christ, and ALL *ye are brethren*. And call no man your *father* upon the earth: For one is your Father which is in heaven. Neither be ye called masters: For one is your Master, even Christ," Matt. 23: 6-10. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4: 4-6; He, is the one that has named the "*whole* family," and why, O why! should I unite with a party when I belong to the *whole family*! A family that are "*one* in him" by faith in Christ Jesus.

But, says one, while there is such an endless variety of opinion among Christians, it is impossible to unite them! What has a mere opinion to do with uniting, or disuniting Christians? And again, if it were, as you say, impossible for all Christians to unite, what means such language as this? "Be of the *same* mind one toward another," Rom. 12: 16; "That ye may with *one* mind and *one* mouth glorify God, even the Father of our

Lord Jesus Christ," Rom. 15: 6; "Be perfect, be of good comfort, be *of one* mind, live in peace;" True, these injunctions would hardly be fulfilled, if the scripture contemplated every expression of *opinion* as affecting the Christian's bond of union, which is *Love*. Not one word in the scriptures sanctions being of different sects, or an effort of associated action *for the purpose* of telling the world who, or "what *we* are" other than what our daily lives and conduct may tell, while sheltered under God's organization.

But if we break off from all sects, and meet together for the purposes of worship, is not that virtually building another sect? Yes,—the very moment a human rule is acknowledged, or the opinion of one suffered to prevail over another, so as to affect his fellowship in the body. The body of Christ, like the human body in a healthy state of action, ejects all diseases from its real members in their first stages; while, unlike the human body, the body of Christ is not subject to casualties. Believers in the *whole* of the "perfect law of liberty"—and of course in its evidences of the immediate coming of Christ, have been *made free* from Babylon by a voice from the angel, or messengers of God, following the one proclaiming her fall. Rev. 18: 4; God having made us free, it is our duty to continue so; and so we have continued in *the west*, and so by the grace of God we mean to continue.

I would by no means impugn the motives of brethren who have sent a voice to us across the Alleghanys from Albany. By no means! The day of God may show the proceedings of that body actually necessary to the health and well being of the body of Christ: Still, as an individual, I cannot help looking upon those proceedings with many tears of unfeigned sorrow. I view them as an infraction upon the glorious gospel order and Liberty into which God had called us, and which we have so sweetly and harmoniously enjoyed for the last few years. By those proceedings, some of the weak children of God will be excluded from the fellowship and communion of others—by inferences, if nothing more; which will always arise where human rules are admitted: And as we have seen, that rule is *human*, that excludes the weakest acknowledged child of God from our communion.

If the Babylon into which we have fallen, be a cause of bitter lamentation to every lover of Jesus, well will it be for them, timely to remember, that at the point of reckoning which we have now reached, upon our chart, no Babylon is recognized, from which we can possibly "extricate ourselves," (as Bro. Miller says,) but it is a Babylon, where "the Lord [not man] shall redeem thee from the hand of thine enemies." Micah 4: 10.

[TO BE CONTINUED.]

REASONS OF OUR HOPE.

As we have endeavored always to give a reason for the hope that is within us, Christian candor requires that we should weigh well the *reasons* that are now being urged, from a new and unexpected source, why we should not *hope*, as we do, that the Lord will come *this present year*. The following *reason* from the "Advent Herald" of June 4th we will consider.

"THE PASSING OF THE TIME has now proved the inacuracy of the reasoning that made the Midight Cry, the antitype of the Jubilee Trumpet, &c., &c. Had it been such, by no possibility could the personal coming of Christ have been delayed beyond the commencement of the present Jewish year, or the passover at farthcrest. Time having shown the inaccuracy of such reasoning, it is much to be regretted that any should be unwilling to come out and promptly acknowledge and forsake their erroneous views. Does not honesty require this?"

Certainly! Honesty always demands that we should forsake erroneous views, but Christianity, which embraces the purest honesty, demands, when it tells us to "prove *all* things," that a view be first proved erroneous, before we can be honest in forsaking it. Now then, let us have the proof that "the passing of the time has proved the inacuracy" of "the fall movement being the Midnight Cry." Midnight, supposes the approach of morning, and the opening of a coming day. The scripture has so contemplated it in view of the great events for which we are looking. Mark 13: 35; &c.; While we are willing to admit that the Midnight Cry demonstrates about the point of time at which the night will end, and the "great day of God" dawn; we cannot now admit, without proof, that the dawn of that day is to be marked with the "personal coming of Christ." I think a fair inference, if not *positive testimony*, proves that the opening of the great day *will not* be thus marked.

Peter says, "The *day of the Lord* will come as a thief in the night." How is that? Why, it is here, without showing itself; and this cannot be true of Christ's personal coming. "IN THE WHICH the heavens shall pass away;" not necessarily *at the beginning of which*. "Looking for and hasting unto the coming of *the day of God*, WHEREIN the heavens being on fire," &c. That *day* is called a "day of trouble," Isa. 22: 5; Ezek. 7: 7; "A day of trouble and distress;" Zeph 1: 15; Isa. 2: 12; It "cometh as a destruction FROM the Almighty," Joel 1: 15; "A *day* of darkness;" Joel 2: 1; "A *day* of vengeance, and *year* of recompences," &c.; Isa. 34: 8, Jer. 46: 10; a "*dreadful day*," Mal. 4: 5; &c. While the coming of Christ is spoken of generally in very different terms. "Glorious appearing;" Titus 2: 13; "appear to your joy;" Isa. 66: 5; &c. If we are told that Christ's appearing is the rising of the Sun of Righteousness that ushers in the day of God, Mal. 4: 2, we would ask for a comparison of the last text with 1 Pet. 1: 19, where we are to heed the sure word of prophecy *after the day* dawns. Neither has the passing by of the Passover proved that this is not the Jubilee; as argued from the antitype of the Jubilee trumpet having been given in the fall.

There is no positive promise that the captives were to be delivered on the first day of the year; though we expected deliverance in the opening of this Jubilee. The promise is (Lev. 25: 13;) "IN THE YEAR of *this* Jubilee ye shall return every man unto his possessions."

To my mind, God has given evidence that the "great day" has dawned; "*in the which* the heavens shall pass away." The very first day of the year was marked with a destructive earthquake, in that section of our land first peopled by the Anglo-Saxon race; and where the catalogue of crimes began for which God is now visiting the land. The unparalleled fires, drouth, famine, and threatening aspect of political affairs *since the dawn of this* year, mark it as the *day of God* BEGUN. Now then, before we give up the Midnight Cry having been given last autumn, and also the antitype of the Jubilee Trumpet, should it not be "proved" that the day of God "*by no possibility*" can be ushered in without the "personal coming of Christ,"—and that the *first part* of the year of Jubilee was the *only* part, in which the captives could be delivered.

"Does not honesty require" that the writer in the Herald should do this, or take back his *frail reasons* against the reasons of our glorious hope of seeing the Lord in this year of Jubilee? The writer must admit there is at least, *a chance* for us to be *honest* in holding on to the Midnight Cry, and our glorious experience of the 7th month for the present. Why then does he wish us to abandon the view? Does it bring the coming of Christ too near? He professes to believe he is at the door? Does it put him too far off? That can't be, for we are watching against that hour. Can he give us *any* reason why we should now abandon such ground? It is the only consistent ground we can occupy, for it shows every inch of our path to have been lighted by the word of God; while to abandon it, would be to involve us in darkness, and forsake the entire teachings of the past.

THE LIBERTY CONVENTION.

This Convention occupied the Tabernacle during its sittings in this City on Wednesday and Thursday, the 11th and 12th inst.

Their loud and oft repeated expressions of applause, by the clapping of hands and stamping of feet, reached the room in which I write, and formed such an appeal, either to my feelings or curiosity, as to induce me, right or wrong, to leave my labors for an hour or more, to look in upon their operations, and listen to their story. Every nook and corner of the immense building, 80 feet square, was full—every window on three sides of the house was filled with faces, besides a large concourse around the door—the street on either side, for some distance, lined with horses and carriages, &c.

Finding with difficulty, a place to stand within the wall, I observed upon the stand fifteen or twenty persons, among whom were James G. Birney, Mr. Pierpont, of Boston, Judge Hanna, of Pa., Judge Stevens, of Ind., Dr. Brisbane, Dr. Bailey, Samuel Lewis, and others of this city. A youngerly looking man from Connecticut was speaking—with a strong, clear voice, and with all the power of eloquence possible to be expressed in the English language, aided by the most impassioned, impressive gestures, and unaffected glowing zeal. He pictured the wrongs of the oppressed and down-trodden slave—told the fugitive's story of gratitude when freed from the oppressor's arm,—His tears for kindred still groaning,—Then turned his dark penetrating eye toward heaven and breathed a prayer for degraded humanity, and again appealed to every manly feeling in the immense, spell-bound audience, to arise in might and majesty, and break the captive's chains. The force of the appeal melted my heart and I wept—not because there were no others to weep, for "tears were falling all around"; but because man on earth, in his best estate, was doomed to suffer, and those sufferings were increased a hundred fold, because "on the side of the oppressor was power." If then a heart of stone can warm and melt with gratitude, to see a mortal stepping down from his estate of earthly honor to lend the abject slave a helping hand, O how should our bowels move when we remember the mighty works of Him who has "chosen the poor of this world, rich in faith, and heirs of the Kingdom!" While these arms fail for want of potency.

to bring the needed relief, His is almighty, and will break the iron fetters:—While the human voice enlivens the sympathies of the soul, His, breathes life into the forgotten dead, and rewards oppression's wrongs. He, whose now the kingdoms is, has bared his arm to rule the nations with his rod; and now the oppressor in his turn must tremble.

Letter from Bro. Maull.

Cincinnati, June 4, 1845.

DEAR BROTHER:—

I find myself, pen in hand, addressing a few lines to you and the scattered *ones*;—breaking a former resolution that I made, to write no more. Thanks be to God for his abundant mercy, I still enjoy the light of his countenance and am comforted by his grace and enlightened by his word.

Since I left Cincinnati in company with Brb. Butt, we have visited Hamilton, Bro. C. Fall's neighborhood, near Jacksonburgh, Germantown, Dayton, and about two miles from Oxford. In these places we preached the Gospel of the Kingdom as a witness to some, and I have thought, judging from the expressions of some of the household of faith, to their comfort.

My Bro., God has been with us and opened our way: At Hamilton our meetings were pleasant and comforting to the few there. At Bro. Fall's neighborhood, at a quarterly meeting of the M. P. Church; a large congregation listened with profound attention, and manifested more interest in the Lord's soon coming than I expected, the brethren there considered it a good meeting, five or six were baptised. From this meeting we went to Germantown, where we were kindly entertained by Bro. Espich and Toyer: Bro. and sister Toyer appear to me to be a remnant of the Philadelphia church, as they manifested the love that that name signifies, and are holding fast the things they have (i. e. Christ's coming,) and are sighing and crying over the desolations of Zion.

I once thought the Philadelphia church was the Advent brethren, but recent developements have convinced me different, for I find, that *that* charity that "beareth all things, believeth all things, hopeth all things, endureth all things," and that never faileth; is *greatly* wanting among us now, and in some instances I fear we lack *patience*, much less that love that we look for in these indulging in the Blessed Hope of the Lord's soon coming. I speak this to our shame. I think this church was in existence in the days of Whitfield, Wesley, Howard, and Harris, and continued down to the time that wealth, pride, and fashion crept in, and then, it appears to me, the whole church became Laodicean, and I think it is emphatically so now. The Saviour is knocking at the door, and very few indeed are willing to admit him, or acknowledge his rights. I have thought we have been too apt to crowd every part of the word, where there appears to be the LEAST semblance of appropriativeness, into the present *time*, thinking if we only bring the end *near*, or make the time *appear*, short it will *all be right*. May the Lord forgive *me* wherein, in time past, I have perverted the scriptures, and *help* me to do so no more, Amen.

My heart was cheered when Bro. Espich told me that after the last lecture Bro. Butt delivered, one man's eyes became opened, and so far as *we* can judge by the fruits, he is trying to cease to do evil and learn to do well, giving evidence of this by making considerable sacrifice, and he is beginning to seek the company of those that will lead him to Jesus. Many has been my fervent prayers that God may lead him into *all truth*, and that he may shine as a *star* in Bro. Espich's crown, who is a worthy and devoted brother, and feels like occupying till the Lord comes. From Germantown we went to Dayton, finding the brethren and sisters there strong in the faith, giving glory to God. Our congregations here were not large, owing in a measure to the limited notice given, being principally confined to the brethren: Notwithstanding this however, there were some present whom we had not seen before. On our return we preached at Germantown, Jacksonburg, and in the vicinity of Oxford. In the two latter places the congregations were large & attentive. I find there is *still* a divine energy attending the presentation of the *reasons* of our hope, as regards the *full* extent of the good accomplished, eternity *alone* can reveal, but this we do *know*, and therefore testify, that the hearts of God's true people (no matter what their name) are comforted, and sinners made to tremble: We also had a pleasant meeting at Hamilton, the brethren seemed to be comforted.

Upon reviewing the whole of our journey I feel much encouraged to persevere in the good work. O that God would give me a grateful heart, for he has been with us, and he still is with us, and says he will go with us to the end.

In respect to the late 7th month movement being the antitype of the Jubilee trump, and this being the Jubilee year, the Bridegroom having come and the door shut, with Christ having received his Kingdom, and now ruling the nations with a rod of iron: I am becoming, the more I investigate the word on these points, *satisfied* of their incorrectness. Yet, still I see the *last* signs appearing; Glory be to God, the blessed morning will soon dawn, and with it bring the fruition of our hopes; when "The Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it."

I have been forcibly struck since I left the city, with the Saviour's words, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." This is a general case, men's hearts are truly failing them for fear; they deny that Jesus will soon come, yet they are forced to admit that the *fires*, *floods*, and in many places *pestilence*, and *famine*, and *earthquakes*, are indicative of *something* more awful coming upon the earth. This state of things cheers my soul, not that I take pleasure in the distresses of my fellows, but because they are signs there's no mistaking, which proclaim Messiah near. O how often I feel like exclaiming in the lines of an old hymn.

"O conclude this mortal story,
Throw this universe aside;
Enter now, thou King of glory,
O receive thy ready bride."

I thank God, the glory of this blessed hope has not left me, nor has my longing desire for the consummation passed away, still groaning within myself, I cry, Come Lord Jesus; O come quickly.

Your brother, in the Kingdom and patience of Jesus. W. H. MAULL.

REMARKS.

One or two things in Bro. Maull's letter need a little explanation to make all parts of it intelligible.

1st. You think that the Philadelphia church only continued "down to the time pride, wealth, and fashion crept in, and then the WHOLE church became Laodicean and is emphatically so now," and yet Bro. and Sister Toyer are members of the Philadelphia church. Must not the Philadelphia church be the *whole* church, or no church of God at the present time? And if the *whole* church is Laodicean at the present time, what becomes of Bro. and Sister Toyer? Please explain;—as I have understood the *whole* Laodicean church is to be lost, and of course are not God's church; while the *whole* Philadelphia church is to be saved, and of course must be those that are ready, alive and remaining, when the Lord comes. If I am wrong please shew wherein.

Again, what portion of scripture is a foundation for having brought "the end near" in time past? or what scripture authorizes us to suppose "the end" further off than we have supposed it?

I am sure hundreds of voices will respond a hearty AMEN to your petition for forgiveness "wherein in time past you *have* perverted the scriptures," and that God will help you to do so no more.

As Bro. Maull has abandoned the seventh month movement—the Jubilee, &c., yet sees "the *last* signs appearing," will he be so good as to explain what these *last* signs are, and what were the first? And as the "blissful morning will soon dawn," will he show us what this "soon" means—whether it be any where within the space of **50** *years*?

Again, do men's hearts now fail them for fear as much as during the "incorrect" movement of the seventh month!

Finally, How is it that the "pestilences, famines, earthquakes, fires, and floods" cheers your soul, while you are unwilling to pray the prayer in Psa. 104: 35!

Extract of a letter from Bro. H. B. Bear.

Miamisburg O., May 20, 1845.

DEAR BROTHER:—

I am still looking for the Lord. My mind is not satisfied with any thing else, but that the Kingdom of God is nigh at hand, and that the Advent doctrine is, and has been from God. If so, time *must be* very short. O may the Lord help us to be watching, waiting, and loving his appearing! I am still receiving the Advent Herald, Morning Watch, and Day Star. They give me great comfort while hearing no lectures on the subject: But I must confess that I have been considerably perplexed in relation to the different views of the brethren, but thank God, I am still disposed to "prove all things, and hold fast that which is good."

If we can ascertain the truth, and find evidence in the Bible in relation to the Lord's coming, we should take heed to it. Please continue sending the paper to me.

I remain yours, in the hope of the Kingdom of God. HENRY B. BEAR.

If every one would come to the same safe and scriptural conclusion, to "prove all things, and hold fast that which is good," they would gain at least two good things: viz., more scripture knowledge, and a better preparation to inherit the Kingdom.—ED.

Letter from Bro. Cook.

Lower Sandusky, June 5, 1845.

DEAR BRO. JACOBS:—

You may expect me to be with you, Lord willing, the 4th Lord's day in this month. The 22d inst.

The drought, interspersed with several severe frosts, has to many, almost destroyed the prospect of harvest this year.

The first frost some weeks since, killed the wheat extensively either in the head or stalk, but the successive frosts have nipped almost all the tender vegetables. In one place, I was told that nothing was growing for man or beast.

Not a few feel that facts, now occurring, urge upon them the opening of the great and dreadful day of the Lord.

Yours, in the hope of speedy redemption,
J. B. COOK.

Let the appointment of Bro. Cook, be circulated as extensively as possible. Should not the Lord come before the the 22d inst., let the brethren from the surrounding country come in, and we will hold a *Conference* for a few days, on the *old plan*. Brethren, what say you? E. J.

Letters and Receipts,

For the week ending, June 14th.

H. B. Bear, $1.00; J. Hamilton, .50; H. Lewis, 3.00; E. Holmes, 2.00; J. B. Cook, H. H. Johnson, P. M., for Isaac Simmons, and S. C. Scott, each, .50; T. P. Spencer, P. M., for J. W. Stewart, and Mrs. L. Griffith, each, .50; J. Pratt, P. M.; J. V. Himes, J. Nelson, 2.00; J. Smith, 50; D. Bartholomew, .50; J. Howells, .50; W. C. D. Browning, P. M., for F. Glascock, 1.00; L. Stewart, P. M.; H. C. Conkling, P. M.

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.

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Letter from Bro. Bartholomew.

THE DOOR.

DEAR BRO. JACOBS:—

When I sent my last communication for your paper, I had concluded not to occupy any more space in your glittering Day Star at present, where eminations, from more intellectual minds, send forth a radiant glow of light, life, and love; and doubtless, would be supplied with more important and interesting matter, than the weak effusions of my mind and pen.

But since writing last, I have received No. 21, of the "Watch," containing a communication from me, of the 16th of April last, in which, I took the position, that there would be a period, indefinite in duration, to our present light, prior to the personal Advent, in which the door of Matt. 25: 10, 11, would be closed; and gospel privileges for the sinner end, or in other words, that the mystery of God would be finished, and that such a period is truly presented to the eye of faith: This I thought would be admitted by all Bible students. This, at that time, was my firm conviction, and as time is making her mighty rapid developments, I am becoming still more confirmed in this position. My beloved Brother Whiting, in reference to this paragraph, inserted a note as follows: "We really doubt this, and believe, that there is nothing in the Bible, which proves that probation will end until the world ends."

Now I have no doubt of the honesty and sincerity of my Bro., whose intellect and light on the living oracles, may be in the general, as far superior to mine in comparison, as the sun in his meridian splendor, to the most obscure planet in the starry heavens. Yet, it is not impossible, but there may be something to obstruct a ray, that might otherwise shed a brilliant light on this important point. Now if our Bro. who is set as a watchman, to give the trumpet the certain sound, to whom we look for light and instruction, had given us for his faith, a thus saith the Lord, we should have been pleased to have received that light, if by comparrison with other scriptures, they should be found to be true light: this and no other is what we seek, and most sincerely desire. Now, as no reference was given to this light, as a foundation for our faith, I feel disposed to hold up my flickering light, and if by one faint ray, candid investigation shall be produced, and thereby light imparted on this important subject, my anxious desire will be realized.

We know that it is written, that, man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God. We enquire then, What is the word of God? It is that which was in the beginning, which was made flesh, and dwelt among us, it is Spirit, and it is life—it is that we have looked upon, and our hands have handled. It is the plain, unadulterated truth, contained in the blessed Bible, which if a man eat thereof, he shall live forever. This is living bread. I do not wonder that the disciples of our Lord, while feasting upon this bread, as it flowed in gentle lucid strains of heavenly eloquence, from the lips of their Divine Master, prayed earnestly, Lord, evermore give us this bread!

Here then we come for light, truth, and life. What saith it on this subject? 1st. We look to the parable of the wheat, and tares. (The proofs I shall bring are all from the mouth of the Lord, & are so familiar to all Bible students, that it is unnecessary to take room to give chapter and verse.) The harvest field is the world, the reapers are the angels, or messengers of the gospel of the Kingdom. The harvest then truly is great, including both the wheat and tares, but for this great work, the laborers, or messengers, are few: pray ye therefore, the Lord of the harvest, that he send forth more laborers into the harvest. This prayer has been ascending from many warm hearts, especially for the last three years, from the closet, the family altar, and the congregated assembly through the length and breadth of the field. The prayer has been answered—the laborers have appeared on the walls of Zion, deep clad with holy zeal, and have given the gospel trumpet the certain sound, and have by the solemn Midnight Cry, Behold he cometh! commenced their labor. And what is first in order? In the time of the harvest I will say to the *reapers*, (messengers,) gather first together the tares, and bind them in bundles to burn. I would not even venture an assertion, that this work is not already accomplished, we have for this faith, a regular train of very strong circumstantial evidence. If so, the bundles of tares will we think, remain bound, not one band will be loosed; whatsoever thou shalt bind on earth, *shall* be bound in heaven; not one single tare will be extracted from one of the bundles; he that is filthy, let him be filthy still, until, by the fire of God's avenging wrath, the *brightness* of his coming, they shall be totally destroyed. The next step in order is, gather the wheat into my barn. The wheat has been, if gathered, from the different churches, classes, societies, and conditions of men, from the cities, villages, streets, lanes, highways & hedges through the wide harvest field, the instrumentality, the faithful proclamation of the gospel of the new and everlasting Kingdom at hand, by the laborers, or reapers. This is a means, far above the ken of all human wisdom, and which alone, could have been devised, in the counsels of divine knowledge. The effects produced, simultaneous with the faithful declaration by the reapers, of the word of God, the Midnight Cry, Behold he cometh, the Lord of the harvest is near, commenced a separation, a gathering of tares, in which the nominal churches took the lead, and in their train follows the Infidel, the Atheist, scoffer, profane swearer, drunkard, and all the most profligate and abandoned, that are permitted to exist in the field. These all have been, and still are, as if by common consent, by some mysterious power, been bound together, with one heart, voice, and sentiment, to oppose the doctrine of the near approach of the Lord of the harvest, on which (the coming of the Lord) alone depends, the blessed hope of the crown of life. But so did the Jews, and mighty men, at the first Advent, they not only cast him out of the vineyard, but slew him.

How applicable here the words of the poet:

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

But to return. The marriage supper.—And ye yourselves like men, waiting for your Lord, when he shall return *from* (not to) the wedding.

Then the wedding will have been consummated, the ceremony performed, the supper prepared, the bride or guests ready, in the guest chamber, and think you that this ceremony will be repeated; I trow not.

Again, The Nobleman went into a far country to receive a kingdom, and to return, but not until after receiving the kingdom. The kingdom includes *all* the subjects of the kingdom received, and that prior to possession, or the return of the King. After the reception of the kingdom, with *all* its subjects, think you there will be any additions? Many will seek to enter in and shall not be able, I tell you none of those that *were* bidden shall taste of my supper.

When once the Master of the house has arisen (from what, I ask, if not from the office of Mediator to that of King?) and shut to the *door*, (of what?) and ye begin to stand *without*, (where, I pray, do they stand? some say they are yet standing within,) and to knock, saying, Lord, Lord, open unto us, &c. No time for all this knocking, and praying, after the Lord comes. The wicked are to be destroyed by the *brightness* of his coming, which conveys the idea of their destruction prior to his visible appearing: no man (in his corruptible organization) can see God and live.

But to be brief, we pass over many other proofs Rev. 10: 7; But in the days of the 7th angel when he shall *begin* to sound, the mystery of God *shall be finished*. Here the question arises, What is the mystery of God, that is to be finished at the commencement of the sounding of the 7th trumpet, which we think, may have commenced somewhere about the 10th day of the 7th month '44?

Great is the mystery of godliness, or the Gospel. The mystery of God I believe, is generally admitted to be the gospel dispensation, or glad tidings of great joy: This is susceptible of abundant proof, that God was in (or by) Christ, reconciling the world to himself, that by his most precious blood, he purchased the means of salvation. This is indeed a great mystery, and glad tidings of great joy. But is this to cease, this blessed gospel dispensation, this declaration of glad tidings of great joy, and that at the commencement of the sounding of the 7th trumpet? so says the angel, which is no other than the Son of God.

Now this, and the foregoing proof, are words spoken by the mouth of the Lord, by which we are to live. Shall we live by them, or shall we reject them? I feel that we are here treading on holy ground, and that we had better, not only put off our shoes, but every thing near and dear in this time of trial, than pollute it, by rejecting a jot or tittle of his word. Now if it be true, that the 7th trumpet has commenced its solemn sound, what! O what, are many of the reapers now doing? those who have been made the instruments in the hand and counsels of Divine wisdom, in gathering and binding the tares in bundles, are they not striving to unbind, what is already bound in heaven? Like the sectarians of the present day, laboring in vain to build up the walls of Judaism, and erect a free bridge across the impassable gulph, that God himself has placed between the carnal Jew & the promise made to Abraham. Are these living upon the words that proceedeth out of the mouth of God, or are they rejecting the counsel of God against themselves. These things, I think worthy of deep and serious consideration.

I know it has been thought, to be an incontestible proof, that the tares are not bound, that there is yet mercy offered to those who have long rebelled against the government of God, from the fact, that sinners have been, and still are being convicted and converted, since the 10th day of the 7th month;—this was my view, when I wrote to the "Watch" in April last.

But the evidence developed by time, has wrought somewhat of a change of views on this subject. One great means of this, has been an article in the "Watch" of May 1st, and continued in the No. of May 22d and 28th, this is headed, "Reproach brought on the Advent cause—or also miracles, gifts of tongues, &c.;" purporting to be from Edward Irving, in reference to himself and Mr. Baxter, who were both characters noted for piety and zeal. We give an extract from Mr. Baxter, that those who do not receive the 'Watch' may read. "On the last Sunday in Nov. last, I received the Spirit; since which time, he has entered into, or exercised powerful influence, upon as many as between 50 or 60 of my flock, as I should suppose; the power under the word preached, having been so great, that I had on two occasions, nearly 20 persons carried out of church, completely overthrown by it. Some under (seem-

ingly) the most wonderful convictions for sin, the tears streaming in perfect torrents from their eyes, others apparently so *full* of joy as to be completely like drunken men, so as to seem to open to me the words in Acts 2: these men are full of new wine. Others clapping their hands together, and crying out, glory, glory! Four children between the age of 8 and 12, were brought to such a state, as would melt the heart of any beholder, —their arms stretched out, their eyes overflowing, *a supernatural cry for sin and for mercy, and such* wonderful liberty of prayer as is surprising."

He adds as the sequel, The whole work is, indeed the most complete master-piece of deceit, that was ever got up to entrap the unwary.

Now if any wish to learn to what extent Satan can influence and exercise his subtle power on and over such minds as Irving, Baxter, and others, they will look into the "Watch" of the 1st, 22d, and 29th of May last, to be continued, they will there find a most useful and instructive lesson. My reflections have been something like the following.

If Satan 12 or 14 years since, had power so to transform himself into an angel of light, as to impart not only the most pungent sorrow for sin, and turn that sorrow into almost frantic joy, but to impart great joy to saints, together with the power of the Spirit in utterance, the gifts of tongues, of healing, of prophecying, and performing miracles, insomuch that Irving and Baxter was constrained to testify that it was truly of the Spirit of God, yet afterwards pronounced, and discovered by them to be all a delusion, by the devices and wiles of the Devil.---Is Satan yet bound? does he not yet exercise all the powers that he ever possessed? has he not, and will he not always while he has power, deceive all his subjects? yes, verily, and if it were possible, he would deceive the very elect, (the Son of God.) And can he not by the exercise of a small part of that power, impart to the professed gospel ministers, a seeming glow of heavenly eloquence, that shall fall in thunder tones upon the sinner's ear, and cause tears of deep contrition to flow from a seeming penitential heart, and then for tears of sorrow, give joys as false as hell? And thus cause many to cry out, as did some of old, this is the great power of God, this is the true Spirit, and so they may publish to the world as true conversions. Such has been so common during the gospel dispensation, that this *stratagem of Satan to deceive the unwary*, might prove more effectual than most of his devices, at a time when he is fully aware that his time is short.

We believe he is now about making the last mighty effort, and laying his dark deep laid scheme to deceive the hearts of the simple, and I doubt not, he will prove too successful in causing multitudes to lose the crown of life.

Now I ask how much less power would it require, for Satan to impart a seeming repentance, and pungent sorrow to the sinner, and a false joy for an imaginary deliverance, and a delusive joy to the nominal professor in the belief of error, than to impart such power as was experienced by Irving, Baxter, and others.

They were doubtless sincere, and at the time firmly believed the power to be from God, as testified to by others, and for this faith it seems they were ready to go to prison, and to death. And was all this indeed the work of the Devil? So it seems they afterwards believed, and so the "Watch" publishes to the world. Now admitting this to be the fact, I ask those dear brethren who have (and I doubt not honestly believe) witnessed convictions and conversions of late. Think you not that this may be all a delusion, a cunning device of the Devil, by which you and all the subjects of (as you suppose) converting grace, have been and may still be completely deceived. I think it not impossible: Should it so prove, you might perhaps, try to excuse yourselves by calling it a mesmeric influence, but it would still remain *one of the wiles of the Devil.*

My brethren, we have indeed fallen upon strange times, a time in which we should be no longer children, but men. Men in understanding, men in wisdom, men of true faith and piety, men in the understanding of the devices of Satan, that we may escape his wiles, and after having done all to stand.

It is indeed a time of trial, and I believe the time spoken of that shall, or has come on all the *world to try them, and we should now take* Bro. Peter's admonition, and think it not strange concerning the fiery trial that is to try us, as though some strange thing had happened unto us, and with the poet sing,

"Long as our fi'ry trials last,
Long as the cross we bear;
O let our souls on thee be cast,
In never ceasing prayer.

Thus may we all be found,
Obedient to thy word;
Attentive to the trumpet's sound,
And waiting for our Lord."

That this may be our position, and we all speedily realize the full fruition of our blessed hope of immortality and eternal life, is the prayer of yours, looking with confident expectation that he who is our life will soon appear.

D. BARTHOLOMEW.

Aurora, Ind., June 10, 1845,

Letter from Bro. Cook.

Cincinnati, June 20, 1845.

DEAR BRO. JACOBS:—

On my route to this place, I passed through Akron, Cleveland, Oberlin, Norwalk, L. Sandusky, and Marysville; other intermediate points were also visited with both pleasure and profit to souls.

The brethren in Akron, are holding on by faith to what *they have.* Most of them are I think, up with you. These seem to be growing in grace as well as knowledge—"They abound in joy through the power of the Holy Ghost."—They seem to *receive the Spirit,* as in the days of the apostles, "by the hearing of faith." What they hear from "The Good Shepherd" they believe, and what they believe they practice, Amen. In them is fulfilled the words of Jesus, "If ye know these things happy are ye *if ye do them.*" Faith is evinced by works.

Let no one think it "strange as though some strange thing" has happened. Bro. Pickands and myself both believed that our Lord meant what he said, John 13: 13-17; We therefore, joined in *doing* it: We also were happy. Those who take more pains to get round the doing of God's word, than is required *in* doing it, should know that the blessedness depends on unquestioning submission. "The doer of the work" is alone "blessed in his deed"; but this subject may come up another time.

We had a very pleasant interview with the brethren in Cleveland. They are much as when you were there. In Oberlin they were dwelling together in the love of Jesus. Also in Norwalk and vicinity. My limits will not allow me to notice even the meetings, much less the interesting incidents which occurred. In both Fairfied and L. Sandusky several believers were baptised,—some of them greatly blessed. John 14: 13, 15.

The meetings in Marysville were characterised with considerable interest. A monthly meeting was held on Bogue's Creek, at the house of our esteemed Bro. Scheil's, 10 miles from M.

The prevailing, nay almost universal conviction of the brethren is that the Lord has been leading us. Though he has led us by a way we knew not, yet it has been *"the right way,"* Amen. Different individuals express themselves differently relative to the Midnight Cry,—the shutting of the door, and the sounding of the 7th trumpet, yet the prevailing sentiment seems to have come from the same source,—our experience as moulded by God's word. Some have applied the remarks made relative to the door, as if it were the door of Divine mercy. This, like all Jehovah's attributes, will be ever open. Through that door a flood of favors will flow forever to bathe and bless a renovated world. As truly as I live, saith the Lord, "All the earth shall be filled with the glory of the Lord," Amen!

My mind is deeply impressed with the conviction that the opening scenes of "The Day of God" —the incipient events of the 3d woe, are passing before us. "Let God arise, let his enemies be scattered,—Let the wicked perish at the presence of God." Psa. 68: 1-5.

Yours, in the blessed hope. J. B. COOK.

THE DAY-STAR.

CINCINNATI, TUESDAY, JUNE 24, 1845.

THE DAY-STAR.

Since this paper has assumed its present name a larger number of new subscribers has been received, than during the *whole* of the time it was published under the name of "Western Midnight Cry." Though a considerable number of the old subscribers have ordered their papers discontinued yet, the present list is larger, by about *one hundred* names, than before its name was changed. Notwithstanding this, the weekly receipts are insufficient to pay its actual expenses, as every one must see.

Since I have had the management of its finances, a second number has not been issued, until the previous one has been *paid for;* nor do I intend it shall ever be otherwise.

I have most solemnly and conscientiously believed its publication to be subserving the cause of God; and have seen an especial providence in its support until the present time, and that without any labored efforts on my part. I desire its continuance, only for the glory of God—as I believe the day is past for any other motive to have, for one moment, a place in my heart. I have no idea that the paper will be discontinued till the Lord comes; though I had never expected in carrying it forward, to be reduced to the situation in which I am now placed—with *no means of paying for the present number,* nor but a very faint prospect of any.

Feeling assured that the *Day Star* will shine till eclipsed by the glory of the Sun of Righteousness, and desirous of turning every circumstance to the best account, I shall consider the present want of means as further evidence that the glorious Sun is about to rise.

All receipts for the volume, will be regularly acknowledged in the paper each week. All persons living within 30 miles of this city, will remember that by virtue of the new Post-office arrangement, they will hereafter receive their papers *free* of postage.

THE DOOR OF MATT. 25: 10; IS SHUT.

It has been supposed by some that this paper advocates the doctrine of the "door of mercy" being "shut." If any occasion had been given in our columns for such belief, an apology would be due; but I have no recollection of ever having advocated such view.

"Door of mercy," is an expression not found in the Bible: Neither can the expression "door" as it is figuratively used in the Scriptures be applied to the *mercy of God.* A "door" is an opening, or entrance to a house, and there is an appropriateness in its figurative application as an entrance into the *state,* or *place,* spoken of in connexion.

But God's mercy is ever the same.—It never had a beginning, and never will end.—It always *was,* and will *forever* exist. It is written Psa. 136: 8; "Thy mercy, O Lord, endureth FOREVER." So its door, if it ever had any, could never be closed. Its exercise is actually necessary in all of God's dealings with his creatures—even in *cutting off his enemies* from the earth. Psa. 143: 12; "Of thy MERCY *cut off mine enemies,* and *destroy* all them that afflict my soul."

If it is not the door of mercy that is shut, what door is it? I answer, The door of Matt. 25: 10, 11. What door is this? An answer to this question can be found by examining the connexion. What is the thing, or things illustrated in the parable? To this question there can be but one answer. Ver. 1, "Then shall the *Kingdom of heaven* be likened" &c. It is the door of the Kingdom of heaven.

This is a kingdom "set up" "in the days of these kings" (Dan. 2: 44;) which is to "break in pieces and consume all these kingdoms;"—so at the time it is "set up," other kingdoms are in existence. This kingdom is to be preceded by a gospel, heralding its establishment, (Rev. 14: 6, 7; Matt. 24: 14, &c.) That gospel is the door of the Kingdom, and the circumstances operating when it is brought to bear in the accomplishment of the work designed to be performed by it, is the open door, as I will attempt to show. It will be necessary to do this, for unless we first understand what the *open door* is, we shall most assuredly mistake what is meant by its being *shut*.

Christ says, John 10: 9, 10; "I am *the door:* by me if any man enter in, he shall *be saved;*" "I am come that they might *have life*, and that they might have it more abundantly." And in ver. 16, he says, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be *one fold*, and one Shepherd." Then Christ is *the door* to the "Sheepfold" (ver. 1,) where there is "Life" and *salvation*, when in "the dispensation of the fullness of times [Eph. 1: 10;] he shall gather together in one" fold, the whole flock; and his "voice" is to gather them: [ver. 4.] This harmonizes with the Gospel (not of faith and repentance, but) of the Kingdom.

In John 14: 18; he says, "I will not leave you comfortless, I will come to you, [ver. 20,] at *that day* ye shall know that I am in my Father, and ye in me, and I in you." Ch. 15: 7; "If ye abide in me, and *my words* abide in you, ye shall ask what ye will, and it shall be done unto you." See also ch. 14: 13, and 12: 48, where the words (voice) already spoken by Christ are to judge men at the last day; and these words are to be understood and applied by the disciples, who by the "spirit of truth" are to be shown the "things to come." A faithful comparison of these texts will aid us to an understanding of the work of the angel, or messenger, in Rev. 14: 6, 7, "having the everlasting gospel to preach."—The open door, &c. The entire work of fitting a people for the Kingdom of God, so far as messages from one to another are concerned, is a work of human agency;—These missions have all been committed to mortals; and an entrance to the Kingdom having been made contingent upon faith and obedience, Christ, or his words which is shown to be the same, dwelling in his messengers, by the power of the Holy Ghost, is the door to the Kingdom.

When, and how, has this door been opened? In Matt. 28: 19, 20; may be found the instructions of Christ to his disciples—to teach and baptise, and adds a promise to be with them, "even to the termination of the dispensation." But their work was not the 'gospel of the kingdom, or that which was to usher in the Kingdom, other than it is referred to as a preparatory process for the Kingdom of God, when that Kingdom shall have become established on the earth.

The subject, of which the parable of the ten virgins forms a part, is a reply to a question propounded by the disciples as to the time of the end of the world, which they wished to have answered in such a way that they would be able to understand it by *the signs*, that they very naturally supposed, would precede the event. [See Matthew 24: 3.] Christ answers the question as to the *time* enquired for, [ver. 15,] by pointing to the prophecy of Daniel, chap. 11: 31; 12: 11–13; where it is plainly set down; and adds a caution to those who read it to understand. He then proceeds to predict their history (not the Jews,) down through the Papal persecutions—describes the signs in the heavens towards the close of those tribulations, and also the moral condition of the earth [ver. 37-51,] at which time the Kingdom of heaven is likened in the parable in question. If these words of Christ in Matt. 24: are to constitute any part of our guide to the *time* of the Kingdom's establishment, then *two* of the important, and principal ingredients in the Gospel of the Kingdom, is THE TIME, and THE SIGNS, pictured out by Christ himself. Without a proclamation of these, we have no open door to the Kingdom.

Rev. 14: 6, 7; "I saw another angel [or messenger] fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, Fear God and give glory to Him for the hour of his *judgment* IS COME," &c. This gospel introduces the judgment,—Proclaims Him that is to "execute judgment and justice in the earth." Jer. 23: 5. The proclamation of judgment already "*come*" is just as binding on this *messenger*, as teaching and baptising, was upon the apostles.

It will be easy to see that the message of this angel, and the one in Matt. 28: 19, 20, are entirely different: Furthermore, that the everlasting gospel here spoken of, is not the same as that given to the apostles, is proved from the fact that the things shown to John in the book of Revelation, were all in the future when he saw them, [ch. 1: 1,] which, according to the best authority, was more than 40 years after the apostles received their commission.

Proclaiming, "this gospel of the Kingdom,"—"the hour (or time) of his judgment is come"—"Behold the Bridegroom cometh," &c., is the opening the door of the Kingdom, the same as the door of the gospel of Christ in its first stages, was opened to Paul. "For" says he, "a great *door* and effectual *is opened* unto me, and there are many adversaries." 1 Cor. 16: 9. "Furthermore, when I came to Troas to preach Christ's gospel, and a *door* was opened unto me of the Lord, I had no rest," &c., 2 Cor. 2: 12. Again, Paul and Barnabas, while at Antioch narrated to the church how God "had opened the door of faith unto the Gentiles." Acts 14: 27. Of course, previous to that time it was shut;—So has been the door of the Kingdom of heaven, until the great truths concerning its ushering in were proclaimed. Paul exhorts his brethren to pray for him that "a door of utterance" may be opened to him to speak the mystery of Christ, [Gal. 4: 3,] not that Paul was dumb and could not speak! but that God would open a door, or way for rendering the gospel effectual. The prophet Hosea [ch. 14: 15;] says of the church, "I will bring her into the wilderness, and speak comfortably unto her; and I will give her her vineyards from thence, and the valley of Achor for a door of hope." This valley was in the territory of Jericho, on *the verge* of the entrance to the land of Canaan.

An open door, wherever the term is used, is bringing into use or being the thing spoken of—and as my business is only with those who profess to be looking for the Lord, I ask if all such have not believed and taught that the "gospel of the Kingdom," or "everlasting gospel," spoken of in Matt. 24: 14, and Rev. 14: 6, 7, was the message that was immediatly to precede the establishing of the Kingdom? This is the door of Matt. 25: 10, 11; And has there been *two* opinions among those looking for Christ, that He opened that door? and that the truths concerning the Kingdom are *its door*. Christ declared of certain hypocrites that they "shut up the Kingdom of heaven against men"—they neither went in themselves, but hindered those that would enter—not that they possessed or claimed Omnipotent power, but rejected the truths concerning the Kingdom, and strove to efface their effects from the minds of others.

The time of this likening of the Kingdom of heaven to the virgins, being established on the two propositions in the question of the disciples [Matt. 24: 3,] and the answers to them, [ver. 15, 29, 30.] *The time*, and *the signs*, we will now look for its fulfillment.

Preaching *the time* of the second Advent in connexion with the signs has been no new thing for the last 50 years. Men of deep piety, and giant intellects, have arisen up in various parts of the world, since the days of Edward Irving, and proclaimed both *the time* and *signs* of the Lord's second coming; and as often as they have done it, the frowns of a sleeping church and wicked world, prevailed against all their efforts—God had not opened *the door*

William Miller of N. Y., went forth and labored *twelve years* on these two strong foundations, (*time* & *signs*) laid by Christ as evidences of his coming, before a single professed minister of Christ in the land could be prevailed upon to engage in the work, or a press employed to spread this alarming truth. The "effectual door" was not open, and could not be till the Lord should do it. But in 1842 and '3, the Lord opened the door! Thousands of voices were heard in every town, city, village and hamlet throughout the land—doing what? Why, proclaiming both *the time* and *signs* of the Lord's coming. For this work there was an open door, and for no gospel opposing it. Those, that preached the coming of Christ, as evidenced by signs, without *the time*, gained little or no access to the people; while those that preached against both, seemed to be blasted in their own souls, and in all their labors. Such a work was never before witnessed by the inhabitants of our world in any age. In the incredible short space of 18 months, publications, all filled with evidences of *the time* and *signs* of the Lord's coming, were scattered in millions over the world. They not only reached every land and nation on the earth, but in hundreds if not thousands of instances produced their designed effect. Surely God opened this door of the Kingdom! All voices proclaimed God was in it: A disappointment came. It was anticipated in ver. 5 of the parable. Still, they that had fully determined to follow Christ where they could not see him, continued to search the word, and found strong consolation in Hab. 2 1-3, and Heb. 10: 35-37; and in a partially slumbering state pursued their labors, mainly upon

those evidences;—some however, discovering that prophetic time must extend to the end of 1844.

All these labors were attended by listening thousands, and the powerful energies of the Holy Ghost accompanied them the same as before the passing of *the time*. This, it seems to me, was for the purpose of proving the falsity of the prediction, that the second Advent doctrine would *die away* with 1843, and also the truth of Christ's words to the Philadelphia church, "I have set before thee an *open door*, and *no man* CAN SHUT IT."

But suddenly, every soul that had been influenced by the preaching of the *time* and *signs* of the second Advent, awoke at the Cry, "Behold the Bridegroom cometh on the 10th day of the 7th month;" (1844). This cry was more startling, and the door for spreading it, was opened wider and more effectually, than in all the work that had preceded it; but the time again passed, and the cry ceased. The papers were all stopped,—all voices united in the exclamation, "It is done"! Our work with the world and the churches has come to a close. Some proclaimed this *before*, and some *after* the 10th. This being "a cry at midnight," the virgins were found trimming their Lamps, by the light of which, a part of them claimed that the "midnight" must be the *middle* of some kind of a night, or darkness; and *the time*, as well as the *signs* of the Advent, being a *light* for the spread of which God had opened such "an effectual door"—they were led to an examination of the evidences relative to the opening of "the day of the Lord" at the end of a period of equal length with that which had preceded the Midnight Cry, *from that point (end of 1844) where all were* left in darkness upon *the time*. With this view, the "Great Jubilee"—The Passover, and "the day dawn" seemed to harmonise. Evidence increasing on these points, they *held fast* "whereunto they had attained," and begun anew to proclaim *the time* and *signs* of the Advent; But there were none to lend a listening ear to those evidences, but those who professed to be looking for the Lord; and *some of those* upbraided the others with appeals to the disappointments of the past, and with cutting charges of "delusion," &c. Still laboring on—exerting honestly, scripturally, and prayerfully, all their powers in the *old*, and *God-begun*, as well as *good begun* work, of preaching *time*, as well as *signs*, they found there was no more access to the people—no more openings for proclaiming the "original ground of the Advent faith." "THE DOOR WAS SHUT"!

How came this? And what had been done to cause this state of things? Has God been with us? Did he *open* the door? These were queries faithfully examined. We dared not deny that God *had* been with us, and opened the door to preach *the time* and *signs* of the Advent.

This admitted, and the causes of access to the people, to preach these "original truths" being closed up, seemed clear. The Cry at midnight had been made, at which time Christ was to fulfil the character of Bridegroom, or accomplish a union with the Bride, (the New Jerusalem) when they that "were ready" went in with him to this union, or marriage; in which state it had been made their duty to wait for his return "*from the wedding*."

Compare Matt. 25: 10, with Luke 12: 36; and Rev. 21: 9, 10; 19: 4-7; 11: 16, 17; Here it will be seen that the proclamation of Christ having taken his power and reigning.—The marriage of the Lamb having *come*.—The time of the dead that they *should be judged; is all to be made* before the saints are rewarded, or changed to immortality, and before the wicked are destroyed. If Christ then is to take his power and reign, and this is to be seen and acknowledged by his servants *before* they are "rewarded," He must then have "risen up" from a Mediator to a King: and "when once the Master of the house *is* risen up," he *then* shuts to *the door*. If "the Master of the house" opened the door mentioned in the parable, I dare not deny that He has shut it. All are bound to acknowledge that IT IS SHUT, in the light in which it is here viewed: And for the correctness or incorrectness—the honesty or dishonesty of the view, I expect very soon to answer before the great God. Some are claiming that some *few* are being converted here and there, since the Midnight Cry was *made*,—thereby acknowledging that the door is *almost* closed. Others again, acknowledge that the work has ceased, but charge it to the preaching of the delusive doctrine, of the door being shut. This cannot be so, for the work had ceased before *any one* proclaimed it. Furthermore, this seems like attaching too much omnipotence to poor worms of earth, to say *they* have done what God has said *no man* can do. "I have set before thee an open door and *no man* can shut it."

What follows the door being shut? "Afterward came also *the other* virgins, saying, Lord, Lord, open unto us." What other virgins? Not necessarily the foolish, that "went to buy," but "the *other* virgins," that constituted no part of "the kingdom of heaven": The kingdom &c., was likened to the ten VIRGINS. And we ought to have much hopes of all that are thus compared, for at the time (year) of the end some "shall fall to try them" [Dan. 11: 35;) "The other virgins" may embrace, for ought we know, many of those who were prominent in advising "the foolish" to "go to them that sell." They would not go *with* those that "went in to the marriage"—they came "AFTERWARD," and said, "Lord, Lord, open unto us"! But before they can do this, they must be able to tell who "us" is. They must prepare a reason *why* they did not go *with* those that "went in to the marriage;" and and *why* they came "afterwards." "We" wish to be consistent, and give *the world* a reason for our course. "We" are the only true Adventists—just extricated from Babylon at the very dawn of this, so called, year of Jubilee. "Lord open unto *us*." The door is shut by the "conflicting" and delusive opinions of others for whom "we" have no fellowship! now open unto "us"; for "we" want to bring in some trophies from the world and Babylon, into the Kingdom, that *the world* may understand that "we" are the same ones that used to "eat and drink in thy presence" when you "taught in our streets" before the door was shut. They no doubt really feel that it will be but a small matter for the Almighty to waive the teachings of the past, and just open again the door of access to the world, and churches, to save their otherwise tarnished honor. They have supposed themselves standing high in his favor.

And now, dear reader, these are solemn subjects. The case of "the other virgins" that went forth, not to meet the Bridegroom, but from fear, policy, or expediency, may be your case or mine. O, I beseech you search this matter well! Rest not on a false or delusive hope;—for the honor of God, do it not! To my mind, no truths in the Bible are made more clear, than that Christ has received the *Kingdom, and the door mentioned in Matt. 25: 10,* is shut. How far this may affect the condition of the individual penitent, if indeed such an one can be found, is a matter that I cheerfully submit to the hands of an All-wise God.

Some of the thoughts in this article have been owing to a press of engagements, thown out with but brief reflection: Should a more full examination show them defective, I shall endeavor promptly to correct them. In the mean time search, and prayerfully search for yourselves, whether the last item in the parable of the ten virgins has not been fulfilled in the opening of *this year of Jubilee*.

"VOICE OF TRUTH."

The following short article from the Voice of Truth, (June 11th,) shows the grounds that Bro. Marsh takes relative to the parable of the "ten virgins." It is the same as that held by the most of the brethren at the west. We are waiting in joyful expectation that the Lord will demonstrate by his appearing in this "day of the Lord," or "year of Jubilee," that the Midnight Cry has indeed been a "sure landmark."

"THE MIDNIGHT CRY."

"If the Midnight Cry, as some suppose, is now *being* made, then the virgins are all asleep yet, for they did not rise from their sleep until "there was a Cry MADE."

Again, if, as some suppose, the Cry will only terminate with "Christ's appearing," then what time will the virgins have to cry for oil, receive instruction, go to buy? &c. "Does not honesty require this" should be answered in the light of truth and reason?

We believe the virgins first went forth to meet the Bridegroom; *then* the *tarrying* time commenced, IN that tarrying time *the* [or "a"] cry WAS MADE." AFTER this the virgins rose &c., and the Bridegroom came: and when he comes THEN the tarrying time ends. We are either past this cry, or it is ALL yet in the future. We believe we are *past* it, and it is our last sure land-mark that the coming of the Son of Man is at the door, and loudly admonishes us to watch every moment, that we may be ready for that coming. Aside from this view, and the parable teaches *nothing* by which we may know when the coming of Christ is near."

☞ Bro. COOK arrived on Thursday last, still strong in the faith. He will probably remain in the place some time. The paper goes to press early (Saturday) to give an account of his labors or of the Conference, which commenced on Lord's *day, the 22d.*

THE CHURCH OF GOD.—These articles are deferred for the present, but will be continued at the earliest opportunity, and in which I shall endeavor to show, that the prevailing idea of the ministry of *the Church* being a *privileged order*, is of Papal origin.

☞ 50 copies of the "Jubilee Standard" is received each week, for which 50 copies of the "Star" is sent to N. Y., in exchange. Friends can receive them by calling. They are all taken, besides 6 copies of the "Voice of Truth," and 10 copies of the "Hope of Israel."

Letters and Receipts.

For the week ending, June 21st.

F. Sill, P. M.; B. Ferguson, .50; a Stranger (and I suppose 'a pilgrim') .50; W. A. R. Morris 1.00; P. Alling, 1.00;

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 13 numbers in advance, to those that are able to pay; and gratis to those that are really unable to pay.

Letter from Bro. Gordon.

New York June 14, 1845.

DEAR BRO. JACOBS:—

What so cheering as "*good news* from a far country" when those we hold dear are in circumstances of trial, be it of whatever kind. Many warm hearts vibrate when reading your question in No. 5, Day Star, received in New York this day—"What are the brethren doing in the East? we should like to hear." Be assured my dear brother, there are some in this city who have listed for the war, and they find "it a small matter to be judged of man's judgment," seeing they have this testimony before they are translated, that they please God.

We are holding fast the faith once delivered to the saints by the oath and promise of God attested by many witnesses. Especially do we heed that part witnessed by the two men who stood by them in white apparel, which said, Ye men of Galilee why stand ye gazing up into heaven? 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. We know that "when Christ" himself "shall appear then shall *ye also* appear with him in glory." Now the devil as you know is trying to cheat us out of the "blessed hope" of the appearing of Christ, by telling us that our appearing in glorified bodies is our Lord's manifestation; but the word we take heed to and clasp to our hearts as our life, reads "Christ shall appear, then shall *ye* ALSO—with him. Here are two who appear in distinction, first Christ, and then his people. Again, "From whence we *look* for the *Saviour* the Lord Jesus Christ, who shall change *our vile bodies* that they may be fashioned like unto *his glorious body*. Now, Bro. we are just simple enough to believe our blessed Lord has a body as well as ourselves into which fashion our bodies will be transformed by his power, according to the promise, when he shall descend from heaven "as it is written." Let me ask, How can those who believe heaven to be in their hearts, bear the idea that Jesus should leave that heaven, or come out of them? Now we know they do not expect that: Then it follows there is no coming of Christ, descending from heaven. The reasoning by which they arrive at these conclusions appears to be the last sophistry of the dragon "a fiery flying serpent," it is the newly invented "sugar coated pill," i. e. one of the sweetest, most delightful doctrines of the Bible, the glorification of the saints by the Spirit of Christ which dwelleth in us, envelops the denial of the existence of our blessed Jesus "in the universe of God." How awful is this "damnable heresy, denying the Lord that bought them!" Who bought us? Did not He who was born of Mary "of the seed of David according to the flesh" "who went about doing good"—a *man* approved of God—by miracles and signs which God did by him? "This Jesus that God raised up from the dead and showed him openly to many witnesses?" This fruit of David's *body* [not spirit] which God promised should sit upon his throne forever—this dissipated! this body annihilated!! Deny the existence of this Son of Man who is about to be revealed from heaven in flaming fire to destroy his enemies, and to be adored by all them that believe!

We have all sorts of trials and we thank God also, though no trial is joyous, but grievous. Knowing the benefits of this refining process, viz. "That those who are approved may be manifest" by their adherence to the truth—holding that fast to which they have attained, that thereby they may claim the promise after being "purified, made white, and tried." The wise go through that process, and then they "shall understand." The Lord has said it and we believe it, therefore we rejoice, and will, "knowing that tribulation worketh patience, and patience, experience, and experience hope."

The Lord doeth all things well, and when we look back to remember the former days, we recognise the hand of infinite wisdom in guiding us through straight places. Many of us were pained to part with you when you first went to the west, but now we rejoice when we see the grace given you to stand as a faithful western sentinel, to unmask the deceptions and save the flock from the depredations of Satan, who hath great wrath, knowing that his time is short. The Lord has fulfilled his word in "raising up against him seven shepherds and eight principal men,"—"And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a Lion among the flocks of goats, who if he go through, both treadeth down and breaketh in pieces, and none can deliver—and all the enemies shall be cut off." A glorious triumph awaits us, "let the weak say I am strong," for "their King shall go before them and the Lord on the head of them."

That prophecy of an increase of knowledge is about being consummated: We believe we understand the point of termination of the 1335 days, at which the resurrection will occur. And I conclde, the periods with correct dates, must be known to fulfill the promise "the wise shall understand," and also that knowledge must be given under circumstances that none of the wicked will heed it, and consequently will not understand it. Now in the proclamation of the coming of the Lord in '43, and 7th month, many understood all our arguments, had the knowledge as then increased, who do not now understand, but rather consider it all a delusion! So their understanding could not be referred to as the knowledge exclusive to the wise. This knowledge must be derived from the prophetic periods, because that is the subject of the oath, and also the answer of, What shall be the end of these wonders?—the wise shall understand;—and from Dan. 12: 10, 11, examine closely the answer with the directions for the understanding of the time, and we see the knowledge is peculiar to the wise, and we have arrived to that crisis when time is repudiated by the Adventists and by those who mystify away the New Jerusalem, as well as those who have never adopted it; and we find only the "out-casts" who claim the promise which is confirmed by the oath in Dan. 12: 7-13; The "two parts have been cut off and died," the third part are brought through the fire and *tried*, and they are blessed; yes thrice blessed, for "the secret of the Lord is with them that fear him."

W. GORDON.

Letter from Dr. Doolittle.

New York, June 18, 1845.

DEAR BRO. JACOBS:—

I thought I would write a few lines to you. I have been greatly afflicted in my family: My wife was taken sick previous to the seventh month—she then became deranged in her mind & continued so for five months,—unable to do any thing for her family. O what a trial! but praise the Lord, she is now perfectly restored to the use of her reason; and her health and strength is gaining fast. Praise God,—how good he is. He suffers us to be afflicted for our good. * * *

I was much disappointed when I found that you had been to New York and I had not seen you; but I was told you was in a hurry. O what changing scenes have I passed through since I last saw you! But glory to God, they have all been for my good.

I am very sorry that the brethren at the Albany Conference could not have waited a little longer. If they had, the providence of God would have been so developed that there would have been no necessity for taking the steps they have. I am sorry they have pursued the course they have; although many of the brethren, no doubt, were sincere in what they did at that time. I told a number of the preachers at the N. Y. Conference, that I could not go one single step with them—this I told them at my house. I told them that I had come out of all organizations, and by the grace of God I would have nothing to do with any of them. I gave my reasons at the time;—When God had so wonderfully blessed us in the course we had pursued, and now to pursue some other course, and that too of human policy, looked to me like distrusting God.

I commenced in March last to examine the subject, of the gospel of salvation to the nations being closed; and after a careful and prayerful examination, I came to the conclusion some weeks since, that this was the solemn fact: But Oh how solemn! Well, I think I have done my duty to my friends and the world, in faithfully warning them, and now I believe my work of warning sinners is done. For some months previous to last fall, I believe there was not more than three individuals that came into my store, but what I faithfully warned to prepare to meet the Coming One. O what a travail for a redeemer's soul did I feel, and how did the Lord bless me! But, as the world says, I have now ruined myself and my business, but all this I leave with God.

A few weeks after the 10th day of the 7th month passed by, I became greatly distressed because the Holy Spirit I once had to warn sinners had left me, and I was afraid it was my own fault; so to work I went, fasting, watching, reading my Bible, praying in my closet with strong cries and tears to God: But I found after continuing this course for about three weeks, that I *could not* obtain it; and I had to do with it as I did with the 10th day of the 7th month—leave it in the hands of God, knowing that the Judge of all the earth would do right.

During those three weeks, I tried to warn sinners, but I found I could gain no influence with them, yet the Lord blessed *me* abundantly. At last I thought, Who shall settle this awful—this momentous subject? One day the thought occurred to my mind, Would God bless and sanctify me through his word, and fill me with his Spirit so that I could continually give glory to him, if I was neglecting his positive commands? No, never will he bless those that neglect their duty and break his commandments. My mind became settled, and I have not warned a sinner to flee from the wrath to come for some time. I do not know that I have been an instrument in bringing one sinner to Christ since the 10th day of the seventh month.

I see that the General Assembly of the Presbyterian Church have appointed a day of fasting and prayer throughout the United States, on account of the withdrawal of the Holy Spirit from them. (Hosea 5:) They have gone with their flocks and herds to seek the Lord, but they shall not find him, for he has withdrawn himself from them.

Now my brother, I will tell you where I stand. In 1843 we took our Lamps and went forth to meet the Bridegroom. Then came the tarrying time, followed by the Midnight Cry:—on the 10th day of the 7th month, the time of the sounding of the Jubilee Trumpet,—the 7th angel began to sound—the mystery of God was finished—the 2300 days of Daniel ended; and the time of patience, or Paul's little while began,—a time for the just to live by faith, but if any draw back it will be to perdition.

We meet at the Medical College in Crosby street, and have the labors of Bro. Snow, and others. I think we are about 200 strong, and we have good meetings—the Lord is with us. Bro. I. E. Jones has removed to the city with his family: He will preach at Croton Hall, and at the corner of Christopher and Hudson streets. Bro. Chandler has removed his family from New Hampshire, and has taken charge at Brooklyn,—so you see "the plan" is being carried out.

I was waited upon one day last week by a Bro. from Croton Hall, to know if I believed the door was shut to sinners, and why I did not meet with them any more? I told him it might be best for me to go to Croton Hall and make my "confession," but asked him if I should do so whether it would not be said I had come there to make disturbance, and to *break up the meeting*? He thought *some* might say so: I then told him I would make my confession to him. I then gave a reason for the hope that was within me, and made my confession—rather of a queer one, and I do not believe they will want to hear another of the same kind.

The evil servant begins to smite and say, My Lord delays his coming. Who, in 1843 could have thought that the "evil servant" was to be of those that went out with us to meet the Lord? But so it is. I will not have any contention with any one—*I love all my dear brethren.*

We have lately received some new light upon the 1335 days of Daniel. It is from Bro. Gross, whose articles on that subject you have seen in the 'Jubilee Standard.' The evidence is conclusive that the Lord will come before July is past. *Praise the Lord for definite time.*

I like the "Day Star" much. It has been a great comfort to me. May the Lord sustain you in its publication. I send you enclosed, $2.00 to aid in the work.

Go on my dear brother, we shall soon be in his *glorious Kingdom.* The last great trial is at hand. May the Lord keep us! My love to your family, and all the dear brethren.

A. DOOLITTLE.

Letter from Bro. Goldsmith.

Springfield, Ill. June 18, 1845.

DEAR BROTHER:—

I feel my heart is yet as thine in all thy struggles, in thy hopes, thy fears, though a stranger to thee in the flesh, and I would not know thee, Bro. Jacobs, were I to meet thee in the desert, or in the city full. Yet thy spirit is akin to mine—here there is reciprocity, here is relationship of the right kind; as Paul said to Philemon, "a brother beloved," "a brother in the Lord." All mine is thine while we keep even pace in our onward struggle for eternal life. I still rejoice that the Lord has stationed you as a watchman (not watch-master) on the walls of our Zion—may the Lord keep you there until he comes, or as dear Bro. Cook says, may the "Day Star" shine until the "rosy tint of that morn appear" when our Beloved shall redeem us into the palaces of heaven, to the rich delights stored up for the faithful "few." The Lord keep you in the station where you are as watchman.—There you act more efficiently than in any other place for the Lord: This way you can travel a "big circuit," and this way we always have you with us, as Great Heart was with Christiana and her family. In our trials, you can just speak in Cincinnati, and we hear you away far out in these prairies of Illinois. You must perceive at a glance what an absolute necessity there is for you to remain as watchman when the sheep are scattered so far apart,—your voice as editor, can reach the remotest straggler that may have wandered o'er hill and vale, on the plain or the mountain, in the swamp or on the river. Just see how much good you can do for the "Great Shepherd." I do pray that the Lord our God may keep Bro. Jacobs in Cincinnati as editor of the Day Star until the "Sun shall arise to dispence with his beams."

As an individual, I shall strive to come to your help whenever you call while you are the 'Lord's.' I can heartily, cheerfully, and joyfully consecrate all. Not a part, but all my gain to the Lord. Not all at once, as some misunderstandingly have done, but as opportunity presents, and as the exigencies of the case require: Steadily, uniformly as the Lord gives so must we give. And here let me add, how can a man expect to be fed and clothed unless he exert himself and be industrious and frugal? Well our adorable Jesus says, "Labor not for the meat that perisheth, but for the bread that cometh down from heaven": So it is morally impossible for the Day Star to exist unless it is supported. The Lord calls upon us, brethren, to do that which we can to "support *our brother.*" I would sooner live on less, than deprive our brother of what really belongs to him. Pay up then, brethren, send that dear brother his due, for there are many delinquents.

The apostle says, "There is that that scattereth and still increaseth," and so it is in deed and in very truth, Blessed be his holy name! A sense of his precious goodness to me and my family melts my heart in gratitude to 'Him' who hath so often supplied my wants, to spread my table in spite of all my foes—blessed be God I shall never doubt or distrust him again. Well now brethren, as we *freely receive* let us *freely give.* I give according to my ability, "will ye all"? We will hear no more complaints from our dear brother, if we do so: The Lord help you to do that quickly which your hand findeth to do. To those who live in C———, where our Bro. resides, I would apply another admonition found in Luke 11: 41. As a weary pilgrim my motto is still onward. Life, Life, Eternal Life. I am glad to receive the light as fast as God is willing to communicate it, and to practice upon that light by urging on my way until the music of the New Heavens *shall break in* all its enrapturing sounds upon my ear. Oh how I long to hear the melody of heaven—the warble of its birds, to see the beauty of its inhabitants, the rich developments of its scenery, its golden streets transparent as glass, where you may behold your own reflection, the gardens of delight, the ambrosial fruit, the presence of the great God, Jesus our Mediator, the patriarchs, prophets, apostles, and martyrs. Oh Lord, keep me from this hour. I will labor night and day to effect an entrance there.

Yours, in patient hope of soon being delivered,

JOHN J. GOLDSMITH.

Letter from Sister Minor.

Jubilee year, 3d mo. 12th day.

DEARLY BELOVED BROTHER:—

My soul so truly responds to your faithful testimony, that I am anxious that our little remnant here, may enjoy it more fully. I would therefore request you to send us twenty copies of the Day Star weekly, while time, or the increasing judgments permit. In this hour of peril, and CLOSING UP of labor and testimony, how needful it is for us to remember and shun, the LOSS, incurred by those who, "shall break ONE of these LEAST commandments, and shall teach men so."

I then exceedingly rejoice, that you are not ashamed of any of the words of Jesus, and are willing to become of "NO reputation" for the truth's sake. Especially have we been gratified, with your view of the Church of God, its order of the SPIRIT, and LIBERTY OF THE MINISTRY. This primitive organization, of TRUST IN GOD, to direct his own work, and speak through whom he will, has led a few despised disciples here, safely thus far, through the wilderness path. We expected our blessed Saviour at the Passover; we have been looking since, and still continue to look with confirmed faith. We believe that the wise SHALL understand, and that we shall soon get the right point of time. We remain unshaken in ALL the great sanctifying truths, which God has so wonderfully used, in bringing us out from the world. As we witness the departure of the Spirit from the world, the professed church, and the nominal Adventists, it has humbled us in the dust, at the strange mercy of God, that has permitted the weakest and the most unworthy, still to know his love, and lie upon his altar. Yes, dear Bro. it is even so, and my soul doth magnify the Lord, that thus it hath seemed good unto him, to manifest the riches of his grace. Since the Passover we have experienced a great increase of love. We begin to know, that "GOD IS LOVE," and that "LOVE is the fulfilling of the law." We esteem this new manifestation of its power as the true leaven of the kingdom, and the mustard seed, that shall soon, at the appearing of Jesus, overshadow a restored paradise. He once said, "If ye keep my commandments ye shall ABIDE in my love." We find this leavening power, connected with OBEDIENCE, and I have been striving to remember all his words, not only those which are esteemed by men, but also those which have been rejected as obsolete or nonessential. We know that unless we receive the KINGDOM of God, as LITTLE children, we cannot enter therein: I desire to be found among the willing and obedient. We find with such preparation, and disposition of heart that it is easy to keep the "new commandment" which is peculiarly adapted to our need, in this season of trial and reproach. We are spoiled for earth, and have no sympathy with its blood-stained shadow. GOD is our portion, and those who are with Christ, are one with us, they are brethren beloved. No matter of what nation, or tongue. No matter whether we know their name, or have seen their face, if we have their spirit, and it looks like JESUS, WE ARE ONE. Heaven and earth shall pass away, but his words shall every one be FULFILLED.

After receiving the light of his teachings, in this path of glory, if we shrink from his will, he can easily animate the stones, to shew his strange work. But no, he WILL have a remnant, a tried humbled FEW, who shall be willing in the day of his power, to act out every jot and tittle of his word. Let it be our strife then beloved, to know and DO his will. "Let us love one another for love is of God, and every one that loveth is born of God, and knoweth God." Let us stand in the council of God, and be sure that we follow the order of the SPIRIT. Although this narrow path, between the fire and water, may be crucifying to the flesh, and exterminating to all the dear of common life, listen to the sweet words, "what I DO thou knowest not now, but thou shalt know hereafter." Let us then be still, like willing clay in the hand of God that we may be fashioned anew in all the purity and power of Eden's life. JESUS COMETH!! We believe it and rejoice and this our joy can no man take from us.

Those with me who are one with Christ salute thee.

C. S. M.

Philadelphia, June, 17, 1845.

THE DAY-STAR.

CINCINNATI, TUESDAY, JULY 1, 1845.

OUR CONFERENCE

Commenced at the Tabernacle on Lord's day the 22d ult. Bro. J. B. Cook, lectured at the usual hours throughout the day and evening. The truth was attended with the power of the Holy Ghost—many rejoiced, and some, of course murmured.

Outlines of some of the discourses will be given in future numbers, should the providence of God permit. The discourse in the present number was not delivered at the Tabernacle, but is given at the request of Bro. Cook. I do however wish it "distinctly understood" that I dissent from "one of these least commandments" of Jesus, but choose rather to "do them."

The Conference was well attended throughout—every thing moved on harmoniously, without "Chairman," "Secretary," or "Resolution," other than was "unanimously" expressed in the multitude of testimonies, without a "vote"—that we would "hold fast that whereunto we have attained," and go *forward* (not looking back) till the crown of life is given. Closed on Wednesday evening.

☞ *Interesting communications* are laid over for want of room.

THE HOLY ALLIANCE.

I have been not only astonished, but greatly strengthened in the "present truth" of late, in marking the tendency of an abandonment of the teachings of the past—particularly relative to the "Midnight Cry" and the antitype of the "Jubilee Trumpet" having been given in the seventh month, (1844).

The next thing to be given up, upon the same principle that does away the correctness of these, is the teaching of the Lord's coming, or end of prophetic time in 1843,—next the uncertainty of ever knowing any thing about the time of the Advent,—The termination of the second woe Trumpet in 1840 or '44, or fall upon the dilemma that the peculiar judgments since that time, constitute no part of any woe--to get rid of the conclusion that Christ has taken his power and reigned.

Another thing, formerly made prominent in the teachings of the Advent Lecturers, must now be abandoned, to get rid of the truth, so manifest, that the sealing time is done. It is, that the "four angels" or messengers, (Rev. 7: 1-3,) that were to hold the "four winds of the earth" and "hurt not" till the servants of God were "sealed,"---referred to the four Christian powers of Europe that entered into a compact, called the "Holy Alliance" at the Congress of Vienna in 1815; in which they guarantied the peace of the world during the period of 30 years. This "alliance" expired by limitation in the spring of THIS YEAR--the discussion of the "treaty of Paris" (so called) having begun in the fall of 1814 and ended in the spring of 1815. The 30 years of course ended this spring. I have not a history at hand giving the day, but the reader can easily find it.

Now brother, you told us that when these angels loosed their hold of the four winds, the sealing time would be DONE; and the "earth" the "sea" and "trees" would be "hurt." Where are your four angels now? Where is the "alliance" that gave them their power to "hold"? EXPIRED at the very dawn of "*the year of recompenses for the controversy of Zion.*"

With such as have drawn back, a new solution, and new work must now be found for these "four angels." When you begin to draw back, you see it is not an easy matter to stop. As the path of the just is onward, and grows brighter and brighter---so the drawing back of the unbeliever must also go on till every doctrine and every truth that has ever distinguished them from the world and nominal professors, is abandoned.

☞ Bro. Chittenden was with us on Lord's day the 22d ult. He has left for St. Louis. He did not lecture while here, but made some remarks at the close of Bro. Cook's discourse on Lord's day, P. M. He said the *mass* of Advent believers at the *east* did not believe the door was "shut," or that Christ had received his Kingdom. It appears however from Bro. Doolittle's letter that there is a "little flock" of such in N. Y. (about 200). Another correspondent says there is about the same number in Philadelphia.

☞ Bro. Cook's health is such that he has been unable, a part of the time to be with us.

☞ Our call for aid has met with a ready response, and the last number was *paid for before* this was issued. Let us keep doing.

TO BE CHRISTIANS, WE MUST DO THE WORKS OF CHRIST.

OUTLINE OF A DISCOURSE, BY BRO. J. B. COOK,

From Matt. 12: 46-50.

"While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

—

1. The most distinguished honor, that is revealed in the records of divine promise, is here brought before our minds. The Son of God is the most glorious being ever embodied to the conceptions of created minds. His garment, as light, (Matt. 17: 2,) His hair white as snow, His eyes as flaming fire, His feet like burnished brass burning in a furnace, His voice as the sound of many waters, and His countenance outshineth the sun, when shining in its strength.—Rev. 1: 16. This is the brief sketch, penciled by truth, of the 2d Adam---the heir of the world. He is the prototype of the whole family of the faithful. He, "the first born," has the "pre-eminence," but his every brother, sister, or mother, shall "bear the image of the heavenly;" as now they appear in the "image of the earthly" Adam---"Be like *Him*"—"Shine forth as the sun in the Kingdom of their Father."---1 John 3: 2; Matt. 13: 43; Col. 3: 4. O glory, glory to God!

2. To whom does all this weight of glory belong? It belongs to all who sustain the specified character. John 15: 14; Ye are *my friends* if ye do whatsoever I command you. "Eternal salvation" is the legacy bequeathed to "all who obey him." On such, Jehovah concentrates the combined beatitudes of the Bible. Rev. 22: 14; Heb. 5: 9. No one can be recognised now as his relatives and friends, save such as do the will of God without reserve. The more heartily, and perseveringly, and earnestly, and exactly, and fully we obey; the more entirely we become "crucified to the world," and related to the "King of kings." Such have "the seal of the living God," and shall stand in holy triumph on mount Zion---the 144,000,---having followed "the Lamb whithersoever he goeth." Rev. 14: 1 4.

Others wear the mark or badge of some party, in church or state, "the beast or his image;" but the brother, sister, or mother to Jesus, has no mark save that of God. They approve of all that's true, and all that's good, but this badge alone they wish to wear.

3. But this is in one view, the most fearful passage in the Bible. It contemplates an honest, whole-hearted, child-like, and continued obedience to God. Who renders such submission? All to whom this promised distinction, in its length and breadth, and depth and heighth belongs. Our Lord makes no exception in favor of those who avoid the cross which truth or duty imposes, in order to secure present character, or friends or life. As no reservation is made in behalf of any who do not repent and reform, we are reminded of the language of the leader of God's hosts, "Ye cannot serve the Lord: for He is a Holy God."--Josh. 24: 19. And "Except a man deny himself and take up his *cross daily*, he cannot be my disciple," responds the great Teacher. Now who does this? Who serves the Holy Lord God, unrestrained by human fear or favors?

Whosoever shall *do the will* of my Father in heaven, the *same* is my brother, and sister and mother. Amen!

This looks like Paul's salutation, "If any man love not the Lord Jesus Christ, let him be anathema, maranatha."

It is fearful to contemplate the doom of multitudes which such passages denounce! Who loves Jesus, so as to obey? Who obeys so as to claim kindred to Messiah?---John 14: 24; 1 John 5: 3. It was his *meat and drink to* DO *the will* of his Father in heaven. If we are his kinemen we also shall do his will.

The great truth may be explained by our Lord's language. John 8: 39; If ye were Abraham's children ye would do the works of Abraham. So if we claim kindred to the Son of God we must do his works. His great heart comes out thus, "I *delight to do* thy will, O God." He did not stop to dictate, or even dispute; no, no, he did the will of God, even unto death. Now this is the obedience which prophets, apostles, and millions more have rendered. It is the kind and degree of obedience required of us.

While fearing God and doing his will on the principle that Jesus did, we shall fear neither the world, nor death, nor the devil. Necessity will be laid on us to *do* not our will, nor the will of man, but the will of God. We shall "delight" to have it so.

A want of this unreserved obedience, cost the world its Eden state. In the Mosaic administration, the picking of sticks, contrary to command, was punished with stoning. "The beginning of the Gospel of Jesus Christ" was marked with a record of similar character. The *baptised* were blessed. They who "rejected the counsel of God against themselves," did so by "not being baptised." Luke 29: 30. Through the Christian dispensation, they who omit the first works, must reflect and *do* them.

Our Lord was made under the law, He obeyed it to the jot and title. When he came to John's ministry—the beginning of the Gospel, Mark 1: 1, He said, "Thus it becometh us to fulfill all righteousness. Matt. 3: 15; He was baptised in Jordan, and acknowledged the Son of God, He established the new dispensation and exemplified it: His footsteps we must follow, His voice we must obey. It is the will of God, Acts 3: 23. We can not belong to his household without doing God's holy will, honestly and fearlessly.

But what of all this! Every body knows that, except the infidel!! Let us see: Obedience is easy so far as it is customary and respectable; but here is something which I now see, enforced by the example and authority of our coming Judge, having neither respectability or custom to sustain it. I refer to the law of loving, and submitting to, one another, as Christians.

Many will go as far as this subject is supposed to be named in the Gospel by Matthew, but not as recorded by John. In Matt. we find baptism and the Lord's supper, and bearing the cross. In the Gospel by John, we have the new command to love one another. This is the badge of discipleship, or cross. There is custom and some respectability to encourage a man to observe those ordinances which relate to God, our Saviour; however this can not be affirmed of the ordinance, of the new command. Still it is no less authoritatively, or solemnly, or plainly enjoined.

Baptism and the Lord's supper embody in the impressive action which they involve, the great doctrines of Christianity—the death and resurrection of Jesus. They call to mind His second coming and our resurrection.

The Saviour's example and command, which are employed to enforce these ordinances, enjoins another ordinance or appointment, which embody the great Gospel doctrine of love and subjection one to another in the Lord. Now, as the practical duties of Christianity are no less essential than the doctrines,—as the doctrines have no saving efficacy, only in so far as they sanctify the heart and influence the life—as faith without works is dead, then it would seem that the ordinance which bodies forth the doctrine of mutual affection and submission, is no less binding than others. If I, your LORD AND MASTER, have WASHED YOUR FEET, *ye also ought to wash one another's feet.*

The multitude of professors believe in their Lord's appointments recorded by Matthew; well I believe in them, and this too, recorded by the beloved John. It seems appropriate that the beloved disciple should have been honored to write out the law of love, and the manner in which Jesus exemplified and enforced it. He names a number of our Lord's discourses, and lovely examples, omitted by the others. Now, Mark! In relation to baptism he said, "Go teach all nations, baptising them;" but in relation

to this humiliating example, John 13: 1-17, He enforces it by no less than *three* forms of command,

1*st*. YE OUGHT *to wash one another's feet.*

2*d*. *Ye should do as* I have done unto you.

3*rd*. If ye know these things happy are ye if ye DO *them*.

He does not say, ye ought to be humble, and shew your humility, by things in general, nor, you may *neglect* to do to each other, as *I* have done to you, nor "happy are ye" if you by an ingenious argument *excuse* yourselves from doing as I command you. The language is plain and pointed, and right home to the trusting heart. Is there any thing more intelligible, or solemn in any of our Lord's commands? Yet the most turn aside, as if it were the last example of the condescending Son of God, which they were willing to observe. It *is* the last and hardest thing to which poor human nature will submit. Men can play the hypocrite, or cherish hate, or fight at the altar of God, but to "wash each other's feet," and thus humble themselves after their Lord's example, and *love one* another, requires something more than poor proud nature. Admitting that our Lord means what he says, at all, then we understand that our text is a most fearful one. There is no promise to those who excuse themselves from obeying. Most *do* excuse themselves at some point in the Christian course, or never enter it. Multitudes stop at each test,—each truth, or each duty. They who stumble at the last point of trial, will as certainly fail of heaven as they who stumbled at the first. "He that endureth to the end shall be saved."

Faith and repentance, baptism and Lord's supper, atonement and second advent, resurrection and the time "appointed," at the last trump, should be believed just as we learn them by a prayerful study of the Bible. If God does not mean what he says, *by* what he says, then it is doubtful whether we should obey him if we did repent. If on the other hand, he means what he says, then we obey and please him, when we believe just what he says, and act accordingly; and if this apply to any doctrine or duty above named, why does it not apply with equal force to the washing of feet—*the very thing* which Jesus did, and to which alone, the command and promise applies, *at some time,—or some occasion, some how*, it should be done.

Our Lord's example as to these points is clearly recorded.

1*st*. He did it at the time of instituting the Lord's supper.

2*d*. The occasion was to teach them mutual submission, instead of seeking "who should be the greatest."

3*d*. He did it personally and literally, and he said, "I have given you an example that ye should do *as* I have done to you."

To be the children of Abraham we must have Abraham's faith.—To be "brother, or sister, or mother" to Jesus, we must in his spirit copy his "example."

Many object and say; but our Lord did not *mean to have us wash each other's feet*. I ask, how do you know? He says ye "ought" to do it. When he says "repent and be baptised," how do you know that he means any thing more than go into the parlor and pout and pull your fingers! But he did not mean that we should actually "wash feet" when together engaged in worship. So says the Quaker, relative to the Lord's supper! instituted on "that same night"; but I believe my Lord, though you, and the Quakers, and the Albany Conference, and the world also, differ from him.

2. But every body in the land is against you.

To all human authority, I oppose all *Divine* authority. "*What is the chaff to the wheat, saith the Lord.*"

3. But it is not an ordinance!

What is an ordinance? It is something ordained, or appointed. Well, then I reply that this washing of feet is an ordinance. It is *ordained* by the highest and best authority.

4. It is not enjoined by the apostles.

I answer, it is enjoined, most solemnly, by both *their Lord and ours*. That's enough for me. Then the injunction is given in a three fold form, and sustained by his personal example. Did you ever think of this? The apostolic epistles do not mention the Lord's supper but once, and that because a special occasion demanded it.

5. I am willing to wash the feet of the poorest of the servants of my Lord. This is all, if I am only willing! But how do you know that you are willing, while twisting so, to get away? eh! You shew me your faith without works, and I will shew you my faith by my works. Is not this best?

6. It is not necessary now because we do not wear sandals, and our climate is different. I answer, we have what is worse than sandals, we have hearts just as much polluted by pride as those disciples who aspired to be greatest, consequently we need the same lesson to humble us. The necessities of the case are then essentially the same. Why just look at this. On the ground of this objection we never should attend to the other ordinances. If cleanly—if we "eat at home," we do not need baptism or the Lord's supper, except for religious purposes; so of this. The necessity which exists for the ordinances of religion lasts till they are abolished.

7. But if it does seem necessary, it cannot be duty, because it will lead to improprieties—to actual sin.

This is the old objection of the old serpent against all the assembling of saints to worship—against baptism in particular. Our Lord tells us that the sins of life "*come from the heart.*" It is true we should always exercise a godly jealousy over ourselves. "*Blessed is the man that feareth always*" to offend against the purity of heaven; but those who refuse to obey God, lest they should be prompted to impurity, have not, we fear, been "washed from their old sins." If they have so much *tinder in their temperament that they take fire, without a match, they will burn up any how.* Those who without qualification, charge evil consequences on a strict compliance with the command of Jesus may fear that they are wanting in the first stages of the sanctification of the Spirit. The source of evil is the heart, not the command of Jesus.

8. But now you are hard. The view you present, *is contrary* to all our *notions* of the subject.

I reply, you and I should be humble enough to correct our *notions*, by the unerring declarations of the Great Teacher.

To his three fold command, enforcing his personal example, take this consideration. It has ever been the good pleasure of our heavenly Father to embody the great doctrines of religion, in the ordinances of worship. *Sacrifice* was the embodiment of the great truth that "without the shedding of blood there could be no remission." *Circumcision*, of the separation of God's people from the Gentile world. Baptism and the Lord's supper involve the great truths of the Gospel. So with this ordinance. It shows the right state of mind we should cherish toward our brethren. The impressive action of Jesus washing their feet, drove more pride out of them than a thousand homilies. It made them ashamed of their pride. They could not be proud in doing as he did. Nor can we. Every one should know that God's ordinances are perfect—they express just the idea intended by God. They can not be altered but by their Author. Yet most men refuse to repent, and they who repent, refuse, in great numbers to be baptised. Most who are baptised will not live long looking for "that blessed hope;" and now it has come to this, most of those who are looking for *the Lord, refuse to follow Christ's example in this* ordinance, which embodies the exact truth we should hold, and expresses the feeling we are every where required to cherish—"esteeming each other better than ourselves." Those who despise, despise not man, but God, who judges the heart. Moses perilled his life by neglecting circumcision. Ex. 4: 24-26.

8. The brethren in Conference at Albany have condemned this, and other things not named in Scripture by formal resolution.

Let me tell those brethren a fact in kindness, Col. Lemenowskey commanding a regiment of Napoleon's cavalry, was applied to by Marshal ——, to promote his son. He sent the young nobleman, to the stable to curry the horses, according to law. Currying horses was beneath his dignity. He complained to his father, imagining that the superior authority of the Marshal would overawe Col. L. The Col. refused to promote the youth but *according to law*. He was *threatened* with deposition and disgrace, and brought before Napoleon. He told the Emperor that he had acted according to law; but he added, change the law sir, and I will promote the Marshal's son accordingly. There was no promotion for the youth, but by going into the stables, as the law prescribed.

As to "*the word of the Lord*" it abideth for ever. It has the same force now, that it had prior to the passage of that wholesale resolution based on popular feeling. Surely, human nature is proud and proud and blind, or they, who were so recently thrust out for believing the Bible, would not cast off others for a cause equally unjustifiable. These brethren have not crossed my path,—much less ruffled my Spirit. So I am not retaliating, but expressing my sincere regret that they should in their vote, in violation of their own principles resolve away the tripple command and example of the Coming One. May they recall their resolution against so much of God's truth before the Lord comes. It was doubtless done as the churches have done a thousand things against the doctrine of the Advent, regarding popular opinion rather than the plain word of the Lord. The disciples had asked who should be greatest, and the Lord introduced this lovely example of humility to show them what constituted true greatness in the Kingdom of heaven: "Whosoever would be greatest amoug you, let him be least of all, and servant of all."

But fiually it is objected that the apostle 1 Tim. 5: 10, mentions the washing of the saints' feet as an act of hospitality, it is therefore concluded it was not a religious ceremony. Answer. The apostle James mentions the supply of a destitute Bro. or Sister with daily food, but he says nothing of bread for the Lord's supper, nor shall we conclude that he did not teach them to observe the Lord's supper. The fact is, the washing of feet, and supplying of food, constituted a part of hospitality, but those acts of hospitality did not supercede the ordinances of Christ. He ordained; "Do *this in remembrance of me*;" "You ought to wash one another's feet;" for I HAVE GIVEN YOU AN EXAMPLE THAT YE SHOULD DO AS I HAVE DONE TO YOU.

As we can not live by bread alone; but by every word of God, my mind has been stirred up to bring forward this portion. The living word of the living God is both food and medicine. Now no portion seems so appropriate at this time of trial, as this. Those who have the "big head" or any similar spiritual malady, may by this, be reduced to their proper dimensions. This cured the disciples of Jesus, and it will relieve the Master's household who now need his lesson of humility.

Surely we need something to make and keep us humble, or we shall never be owned as *brother* or *sister* or *mother*, to Jesus.

☞ Bro. Snow will please send one copy of the "Jubilee Standard" to each of the following persons.

J. J. Goldsmith, and Mrs. Elleanora Wise, Springfield, Ill.; Z. Hoyt, Griggsville, Pike co. Ill.; and Dr. M. L. Lewis, Louisville, Ky.; and charge to the account of the "Day Star."

Letters and Receipts,

For the week ending, June 28th.

J. M. Wheeler P. M., for Hannah B. Coe, $1; A. G. Dauby, P. M.; W. Gordon; H. L. Smith; A. G. Bostwick, P. M., for H. L. Smith, and C. B. Hotchkiss, each .50; S. B. Churchill, P. M.; C. S. Minor, 5.00; J. J. Goldsmith, 1.00, and 1.00 for Z. Hoyt, also .50 each, for Z. Hoyt, and Eleanor Wise, for the "Hope of Israel," (this paper is only received occasionally,—having no copies of it on hand, I have sent the "Jubilee Standard." Please say if this is right.) S. Burritt, P. M., for J. Burgess, and H. M. Bancroft, each .50; Dr. A. Doolittle, 2.00; E. Helmes, P. M., (the papers are sent.) Reb't. Morris P. M., for Theodore Hanford, 1.00; John S. Christian; Mrs. Simpson, 1.00; C. Hanchett, P. M.; H. H. Johnson, P. M., for E. R. Southwick, and Deborah Plumb, each .50; S. G. Strong, 1.00;

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.

For the Day Star.

THE DAY OF GOD.

The day of God! The day of God!
In softest silence steals along;
Like as the thief the threshold trod,
When slumbers chained the careless throng.

As in the days "*before* the flood,"
"They ate and drank" and rose to play,
So comes the day—the day of God,
"Wherein" the heavens shall pass away.

Or when the "cities of the plain"
Beneath the sun in beauty spread,
The storm of fire poured down amain,
Where angel's feet had dared to tread.

So came the opening day of God,
When "Midnight Cry" had died away;
The Son of David seized the "rod,"
To rule with wide majestic sway.

The angels loose the mighty winds,
And on their errand quickly fly;
The earth is "hurt,"—the storm descends!
The *fire* and *flood* His power descry.

They guide the earthquake's awful tread—
They sweep the earth with fearful power;
They now will shake the pilgrim's bed,
And on his foes their fury shower.

The morning's dawned upon the land,
"The day of trouble" now is near,
Deliverance waits the captive band,—
"The day is come,"—Behold, 'tis here!

E. J.

Letter from Bro. Strong.

Marysville O., June 20, 1845.

DIALOGUE.

John.—And I saw a mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire; and he had in his hand a little book open; and he set his right foot upon the sea, and his left foot upon the earth. And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him who liveth forever and ever that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound *the mystery* of God should be finished, *as* he hath declared to his servants the prophets.

Enquirer.—WHAT MYSTERY?

Angel.—The second woe is passed; behold, the *third woe* cometh quickly.

En. Therefore, I desire to know what *mystery* is to be finished under the sounding of the 7th angel or third woe?

Paul.—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, . . . wherein he hath abounded toward us, in all wisdom and prudence, *having made known* unto us the *mystery* of his will according to his pleasure which he hath purposed in himself, *that in* the *dispensation* of the *fulness* of *times* He might *gather together* in one all things in Christ, both which are in heaven, and which are on the earth, even in Him.

En. Am I to understand the manner in which Christ is to *gather together* all things in him, as being the mystery of which the mighty angel spoke?

Paul. Behold I shew you a *mystery*; we shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye at the *last trump; for the trumpet* shall sound; and the dead *shall* be *raised* incorruptible, and we shall be changed; for this corruptible must put on incorruption and this mortal must put on immortality; so when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written; Death is swallowed up in victory.

En. Then I understand that the 'last Trump,' 'the Trumpet,' and the 'voice of the seventh angel" when he begins to sound, and the commencement of the third woe, are to mark one and the same event—that is the finishing of the mystery of God—and that the *mystery* is the resurrection from the dead, and the mysterious change not only of the dead but of the living—from corruption to incorruption—from mortal to immortal: And are we to understand that the gathering together in one all things in Christ, is not to take place here before the resurrection? Our teachers have told us that this was to be understood figuratively and was to be realized in the millennium, when every man should set under his vine and under his fig tree, and even every *national church* are now asking patronage of the nations to bring about this event; and almost all denominations of people are of the same opinion and are continually saying, come, let us *go up &c.*

Isaiah. It shall come to pass in the last days, . . . that many people shall go and say, Come ye and let us *go* up, &c. . . . For the day of the Lord of Hosts *shall be* upon every one that is proud and lofty, and upon every one that is lifted up and he shall be brought low; and the loftiness of man shall be bowed down; and the haughtiness of *man* shall be made low, *and the Lord alone shall be exalted in that day.*

Micah. In that day, saith the Lord, I *will assemble her that halteth*, and will *gather* her that is driven out. Arise and thresh O daughter of Zion, for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt break in pieces many people.

Zephaniah. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thy hand be slack. The Lord thy God in the midst of thee is mighty; he will love, he will rejoice over thee with joy, and will *save her* that halteth, and *gather her* that is driven out.

Paul. We beseech you brethren by the coming of our Lord Jesus Christ, and by our *gathering together* unto him. For thus we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the Trump of God and the dead in *Christ* shall rise first, then we which are alive and remain shall be caught up *together* with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord: Wherefore comfort one another with these words.

En. I understand then that the *mystery*, that is the resurrection and the gathering together of the saints, are to take place in what Paul calls the "dispensation of the fullness of *times*." Isaiah calls the same period "that day," when he says, "The Lord alone shall be exalted in *that day.*" Micah calls it "that day," when he says, "In *that day* saith the Lord," &c. Zedekiah calls it "that day," when he says, "In *that day* it shall be said to Jerusalem," &c. Why then are we told that we can know nothing about it, because it is to come on the world as a thief?

Paul. But of the times and seasons *Brethren* ye have no need that I write unto you, for yourselves know perfectly, that *the day* of the *Lord*. (not the tremendous scenes of the day of the Lord, but the day itself,) so cometh as a thief in the night.

Peter. But the *day of the Lord so cometh as a thief* in the night: *In the which* the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.

En. But tell on whom shall the day of the Lord come as a thief.

Paul. But ye brethren are *not* in darkness that *that* day should overtake you as a thief.

Peter. Seeing all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and earnestly desiring the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat: Nevertheless we (by giving heed to the more sure word of prophecy) according to his promise, look for a New Heaven and a New Earth wherein dwelleth righteousness.

En. I see that it is the day, and not the events to take place in the day of the Lord, that is to come as a thief. But there is yet a difficulty in my mind. I have read some where that Christ is to come as a thief. But I now see that the day of the Lord comes as a thief only upon the children of the *night* who refuse to give heed to the sure word of prophecy. Perhaps it may be shown that only to a certain class of men, Christ is to come as a thief, what class are they of?

The Lord Jesus Christ. Unto the angel of the church of Sardis write. Be *watchful* and strengthen the things that remain, that are ready to die, for I have not found thy works perfect before God. If therefore thou shalt not *watch* I will come on thee as a thief; . . . Behold I come as a thief; (on some, but) Blessed is he that *watcheth* and keepeth his garments.

Believer. Praise the Lord, oh my soul, for all his precious promises, and for this last. Oh, all ye who have been giving heed to the more sure word of prophecy, all ye who remember the Law of Moses, the servant of the Lord, which the Lord commanded unto him in Horeb for all Israel, with the statutes and judgments; all ye who are children of the Light (derived therefrom), who are now willingly watching, to you he says, "*Behold*, I come as a thief; *Blessed* is he that watcheth. My soul responds amen! Even *so* come Lord Jesus, Come quickly.

The prophetical periods have all expired but the 1335 days, and that soon to expire: So says the word of prophecy.—All the signs of his coming seen, but one, and that to be given after the time for preparation is passed. All the types fulfilled but such only as are to be fulfilled at his appearing.—The 3d woe commenced.—The 7th Trump sounding.—The dispensation of the fullness of times fast passing away.—The time of trouble commenced—the day of vengeance; the day of Recompence; the Day of God; all, all admonish us to *watch*. Let us therefore watch, and pray, Thy Kingdom come. Dear brethren of the Blessed hope, let us all be found watching; then when he who is our life shall appear, as soon he will, to our joy, we may say, Lo this is our God, we have waited for him, he will save us.

SILAS G. STRONG.

☞ Excellent meetings were held at the Tabernacle on the 4th inst. throughout the day. The good Spirit of the Lord was with us.

Letter from Bro. Christian.

Lovisville, Ky., June 27, 1845.

DEAR BRO. JACOBS:—

With feelings of greatest love and gratitude to our heavenly Father, for the present opportunity with which I am blessed, of communicating a few words to the children of the Bridegroom which are scattered abroad on this troublesome earth, and thankfulness to you for your kindness in furnishing me with the Second Advent library and that welcome visiter, the "Day Star," (which to my soul, by the aid of God's Spirit has been what the star of Bethlehem was to the wise men,) a guide to all truth. I take up my pen on the present occasion to write: Doubtless you have expected something of the kind from me before this time, but owing to my situation in business and the trials by which the Lord has been pleased to prove me, together with my own weakness in the glorious cause of my Master, is the only plea for this procrastination. It has been some 8 months since my soul was made to rejoice with the glorious message of the coming One: Before that time I was zealously opposed to the doctrine advocated by Bro. Miller and yourself; but never examined my Bible closely with an unprejudiced mind upon the subject; on the other hand, I was mated with those which contend for a thousand years millennium here on this earth in its present condition. Upon examining the 20th chapter of Rev. closely, (which is the ground work for a millennium,) I found that the resurrection must take place at the commencement of the millennium, and this could not be without the revelation of our Lord Jesus Christ: Hence this thousand years will be with Christ and his saints on the New Earth. The next error with me was the return of the literal seed of Abraham to the peacable possession of the promised land: But upon examining the promise which was made to Abraham, with Paul's comment upon the seed, I found it to be the spiritual seed of Abraham; thus it was with me. I was bequeathing my crown of Life, and my right to the tree of Life, to those which buffeted my Saviour in the Judgment Hall, and mocked him on the tree. O may I by faith be enabled to retain my right to the tree of Life! Seeing these errors, I was led to see that my rules of interpretation for the word of God was not correct, for I had not interpreted the one Testament in conformity with the other: Hence I commenced reading my Bible as though I had never read it before, in relation to the 2d Advent doctrine. About this time the cry of Behold the Bridegroom cometh, the 10th day of the 7th month, aroused me still more. O bless the Lord this was a dissolving time with me; it was a time of getting into the mount of holiness. The light of the coming One, together with definite time, alike struck upon my pathway, and O the glory that filled my soul: But time passed off and I was left an anxious enquirer, what to do concerning my position. The light shined from the word into my path once more. I had thought I was deceived, but by looking at the word I found I was mistaken in the event. The Lord did come to judgment on that day, as I fully believe: The proof as I conceive has been fully given in the 8th number of the 5th vol. of the Day Star. The feast of weeks was looked to with interest by me, but these all passed by without seeing my Savior. Then the 24th day of the 9th month was an important type. O this made me rejoice, for I could not see how we could pass this point without seeing our King and Saviour: This I saw as the antitype to Elijah's second disappointment; but this passed by and left us still in the crucible—another sifting time in the history of God's Israel. Then from searching my Bible, which thank God is still a Lamp about me; I saw the evidence of the 14th day of the 1st month of the Jubilee. O glory, glory to God! this made me rejoice more and more: Though it has passed by, yet forty or fifty days more and we shall be safe, in my humble opinion, on sweet Canaan's happy shore.

I feel that I have done the will of God in coming up to time, though bitter has been the blast, and many have been the trials, by which I have been tried; yet I bless the Lord, I am still willing to trust him. Many there are I know who mate themselves with religion when she wears a lovely aspect in relation to this world's affairs, and walks in the high places of the earth, having for her votaries, Statesmen, Poets, and Philosophers who are seeking to rear their heads above the battlements of form: But when she is arrayed in the drapery of sorrow—when around her plays the lightning, and rolls the thunder—when she has for her enemies the learned, cunning, bold and powerful, Popes, Priests, Legislators, Magistrates, Philosophers, and Orators, swaying the magic sceptre from Imperial Rome or "Babylon" to the ends of the earth:—When she offers no lure to the ambitious, no reward to the avaricious, no alliance with the lusts of the flesh, the lusts of the eye, and the pride of life—then these friends of former days are gone "like the baseless fabric of a vision," they have left not a wreck behind. Such was some among us, but they are gone out from us because they were not of us; the Lord judge between us and them.

There is a little flock in this place yet looking and seriously waiting for the Lord, though they are very few. We keep up four meetings through the week, including Lord's day. We seldom have any visitors save the children of the Bridegroom: But glory to God, we always have the Comforter with us. Some of the flock stands connected with the nominal churches as yet, while others have washed in the pool of Siloam and have been healed, having no fellowship with the powers of darkness.

For some days past we have had much sorrow on account of having to part with our dear brother Marshall, who leaves to-morrow for Philadelphia: He has been an example to the little flock at this place, and by his godly walk and conversation has won for himself the esteem and confidence of all who knew him. This evening we had a melting season: Bro. Marshall took leave of our little meeting; many tearful eyes was in the room while we sung the parting hymn: to-morrow morning he will leave for Cincinnati, and will bear this letter to you. May Almighty God who protected Elijah at Dothan, protect him! may the angel of the covenant watch his every step, and the Holy Spirit guide him safe with all the balance of the Israel of God into the promised inheritance, is my prayer.

It is now after 12 o'clock, and I must bring my letter to a close. Dear Bro., you must come to this place as soon as you can: We will try to defray your expenses at any time when you can make it convenient. Write before you come, so as we may get you a house to lecture in. Dear Bro. your kindness to me is not forgotton; Pray for me Bro., for my troubles are many.

JOHN F. CHRISTIAN.

Letter from Bro. Thayer.

Pomfret Ct., June 6, 1845.

THE WATCHES.

DEAR BRO. JACOBS:—

In our Saviour's intercourse with his disciples it was his custom to give them very full instructions on all points of truth and duty about which they enquired of him. We have a striking example of this in his answers to their questions respecting his second coming; and the signs that should denote his near approach. In the last point his instructions are very full and minute. We might thence expect to find in them allusions to *all* the important occurrences connected with the Advent, that should immediately precede that event. It would then be truly a matter of surprise if we should not find in them any distinct allusion to the grand movements of '43 and the 7th month, provided as we believe, they were truly of the Lord.

Our Saviour's discourse on this subject is given by Matthew, in his 24th ch., where after detailing with great minuteness the signs in the physical and moral world that should herald his near approach, we find it intimated in the 43d verse that there will be just previous to the event, several periods in which he may be expected with unusual interest. In the 13th of Mark, that part of his instructions which refer particularly to those periods of expectation is given in fuller detail. We are there taught in verse 35th, under the similitude of the watches of the night; that these points of expectation will not extend to more than four in number—that there will be an intervening space of time between them, the length of which is not revealed; that before, or at their expiration the Saviour will certainly appear, and the precise point within their limits when he will actually come is not made known—from which fact a command is given to watch, especially at each of these periods, which command unavoidably *involves, and sanctions the strongest expectation* of his then coming. Beyond all question in my mind, the Saviour in the instructions of that verse, had his eye on the very occurrences which in these days have been transpiring before our eyes. Were not the anxious watching and the lively expectation of Advent believers of seeing the Redeemer coming in his glory at the close of the Jewish year '43, an actual fulfilment of the first predicted period of expectation? for certainly the Saviour's instructions are equivalent to a positive prediction; & do not the watching & expectation at that time, clearly point to it as the predicted *evening watch?*

The next period of watchfulness & expectation was to be at the second or midnight watch. It is worthy of notice, that in Luke 12: 38, while the Saviour does not assert that he shall positively come at the midnight or cock crowing watch, yet by an exclusive allusion to them, warrants in his disciples a more careful look out, and a stronger expectation of seeing him, than had characterized the first or midnight watch. "And if he shall come in the *second* watch; or come in the *third* watch, and find them so, blessed are those servants." Find them how? Why find them watching. Watching when? Why in the midnight or cock crowing watch. Watching at these times for what? If *he shall come.* Watching for his coming. Here unequivocally then, is a full sanction given to express watching, (which must of necessity involve expectation) for Christ's return at the midnight, and also at the cock crowing watch. In 6 months from the close of the Jewish year '43, there was another period of general & increased expectation of Christ's coming, and watching for the event, which point directly to that time, as the second or midnight watch. The scriptures seem to indicate this as a period of great moment, for they furnish other very striking marks by which it may be accurately known. In Matt. 25; 6; it is foretold that at *midnight* a specific cry shall be made; "Behold the Bridegroom cometh, go ye out to meet him." The literal fulfilment of this prediction in October last points to that time, as the true midnight watch, or second predicted period of expectation.

There was a space of six months between the evening and midnight watches, as thus fulfilled, and at the expiration of the same term of time after the midnight watch there was another period of strong and general expectation of Christ's return.

Last spring then, was clearly the third predicted period of expectation, or the true cock crowing watch. We have been since then unquestionably in the morning watch, and we have no reason to suppose that it will be longer than the others. We may expect then with great confidence, that Christ will come before it ends; for, he says, we know not whether he shall come *at* even, or *at* midnight, or *at* the cock crowing, or *in* the morning;—that is, before the morning watch shall entirely run out.

This exposition of the watches, which I have no doubt is the true one, is free from a fatal objection which may be successfully urged against any other view of them, that I have seen presented. It is this,—they are from the scriptures, each of them, to be a period of definite watching in expectation of Christ's return. I have seen no view of them but the one herein presented, in which this has not been evidently overlooked. This view of the watches elucidates another very important point. All those expressions which seem to indicate that the time of the Advent will not be known; such as, "of that day and hour knoweth no man," "ye know not when the time is," &c., are found without exception, I believe, in immediate connection with the watches, and are so qualified by them, as to render it very clear that the Saviour intended them to be limited in their application exclusively to the period of the

watches: and thus understood they rather confirm than militate against the sentiment that the time of the Advent is clearly revealed, and may be known with a good degree of precision.

Yours, waiting and expecting.

W. THAYER.

THE DAY-STAR.

CINCINNATI, TUESDAY, JULY 8, 1845.

TO CORRESPONDENTS.

The communication of *Bro. H. L. Smith*, appears to be written in an excellent spirit, and embodies many sentiments which every Christian heart must love; but there is a want of clearness, or apparently something concealed relative to the *personality* of our Lord: Still, I may entirely have misapprehended the language, for in one part of his letter he denies "spiritualising" away the personality of Christ; and by making no reply to the editorial remarks published in connexion with his last letter; I am led to hope that Bro. Smith does still believe there is a "literal body of Jesus in the universe of God."

When brethren write, let them speak (write) out plainly their sentiments, and if they are backed up by the word of the Lord, they shall have a place—no matter how unpopular the sentiment.

The letter of *Bro. H. B. Woodcock*, is good so far as he sticks to the Bible. I could conscientiously publish a part of it as "meat in due season," but a part of it I could not, for it involves a contradiction of the other part. It will not agree with the scriptures, to have the people of God fulfilling the type of the children of Israel "going forward" through the Red Sea, and at the same time to be more deeply interested to save the "*Egyptians*" than to find the other shore.

The 1335 Days.

A series of articles have been recently published in the "Jubilee Standard" from the pen of Bro. GROSS, in which the 1335 days of Dan. 12: 12, are clearly proved to extend as far as the present month, (July). The sum of the argument is, that the "times and laws" given into the hands of the Papacy, continued till July 1800, when the Pope for the first time in 1260 years, yielded his authority, and accepted of a church and government at the hands of Napoleon. The bare fact of the French having gained the ascendency in Rome in 1798, does not seem to be a sufficient data for the overthrow of that power, when they afterward had their work to do over again—which was accomplished by Buonaparte at the head of 60,000 troops in 1800. These articles of Bro. Gross are certainly reasonable, and did our limits permit they would be given entire to our readers: But justice to our western correspondents prevents.

Can any of our brethren at the east inform us why these articles have not appeared in the "Watch" and "Herald?" They used to give *every thing* on the subject of *time*, that had any *show* of argument, whether from friends or foes.

☞ The letter of Bro. Thayer, is the best exposition I have yet seen of the *watches*. It seems to me it cannot fail to inspire within every Christian heart, an increase of that blessed hope, which causes us to rejoice in prospect of speedy deliverance.

MIDNIGHT CRY.

If the history of the past year does not afford us a fulfillment of the predicted Cry at Midnight—literal in every particular, let that fact be shown. It has been asserted that there is a defect arising from the fact that the cry of "Behold he cometh"! was not universal---it was not made in all nations. I ask, where does the scripture assert it shall be so? Till this is shown, the assertion must remain without a foundation. It would be just as necessary to show that John was not the true harbinger of Christ, because his message was confined to the Land of Palestine.

☞ Bro. Christian, we hope; will let us hear from him often. His honest, simple letter has done us good. Those that make a "covenant with the Lord by sacrifice," are likely to "follow the Lamb whithersoever he goeth." There were many slaveholders that embraced the Second Advent doctrine at the same time Bro. Christian did; and they felt it a Christian duty to emancipate their slaves, as some of them told me. But they were *not quite ready*, while this Brother knocked the shackles from his, *at once*, and God has kept him from that hour.

[COMMUNICATED.]

Lord, what is man, or what this selfish greedy feeling that is in him? Unrenewed man is *full* of a selfish, devilish spirit, that is ever ready to seize upon the riches, honors, and pleasures of this world; and is always vexed, and perplexed, and cannot rest, because he can not bend all the world to his own will, and bring it all into his own possession. There is no enemy so formidable to the Christian, as self—none that he has so much reason to fear. Self is a traitor in all his dealings. It always wants the best of a bargain, right or wrong. It will not only cheat, deceive, and wrong the poor and needy, to gain corruptible wealth; but will sway an iron sceptre over the heads, hearts, and consciences, of all that it is capable of silencing with a frown, in order to carry out plans self-begotten, and born in its own corruptions.

Self is an enemy to God and Holiness, and lies at the root of all our temptations. We are naturally fond of it, and if we make terms with it, it will swell and puff, and look down with indignant scorn upon the whole multitude around. It will make us jealous of our friends, and fill us with spite and malice against our neighbors. Sometimes it will cast us down till we feel ourselves friendless and forsaken. The soul that harbors this enemy of God (and the natural man loves to do it) must inevitably be driven headlong to destruction—the subject of the whims and caprices of the unholy.

The following article is from the Baptist Advocate, published in New York, and but a few steps from the office of the "Morning Watch." This "Baptist Advocate" was perhaps, more bitter in its opposition to the "Midnight Cry" in 1843, than any other professedly religious paper. Can Professor Whiting now tell us whether *he*, and the "Morning Watch" has "gone back" the other side of midnight, or whether the "Baptist Advocate" has got out of darkness, into open daylight?

"We have regarded Millerism as virtually dead for some time past, yet a show of life has been exhibited by the protracted existence of some of the publications which sprung into being during its prevalence. Among these was the "Midnight Cry," which subsequently assumed the name of the "Morning Watch." That our readers may understand how completely the assumption that human calculations could precisely determine the day of the world's destruction, has been exploded, we copy an extract from a late editorial of that paper:—*Baptist Advocate.*

"*Another Warning.*—The truth of our Savior's words, in reference to the fact, that we should not be able to "know the day or hour" of his Advent, becomes more apparent with every attempt, which is made to ascertain or fix it, while his caution on the subject is disregarded. The point assumed as the day of the Passover, according to the supposed Caraite reckoning of the Jewish time, has passed by, and the Redeemer has not been revealed in the clouds. He has not gathered his elect from the four winds—the dead in Christ have not risen, and the strong confidence with which some fixed on this time has not been justified by the event. We have been told, that the Jubilee trump was blown in the forty-ninth year, and that it had its *antitype* in what is termed the 10th day movement, of Oct. 22d, and that, consequently, six months from that date, that is to say, on the first day of the first month, the antitypical Jubilee would take place—the people of God would be delivered from captivity. Well, the first day of the first month (as those who took this position were pleased to reckon it) has passed by, and the saints are still strangers and sojourners here. Ought facts to teach men nothing? Should they not at least doubt whether they are quite *infallible* in their interpretation of Scripture? After repeated proofs on this subject, we should hope they would be somewhat modest in reference to their ability to understand *all things* which are written. If, however, they will persist in substituting confident assertions for substantial evidence, & rash hypothesis for the unerring Word of God, they must learn, that the confidence which they wish others to repose in their teachings, has its limits."

The corrections alluded to in the following note were made after about one-third of the edition was worked off.

CORRECTION.

In the outline of my discourse, in your last, column 1, page 32, read "at some time,—on some occasion, some *how*, it should be done." In the 2d column, paragraph number 6, "If *cleanly*,—if we eat at home," &c.

Your readers are not informed, that after my discourse was delivered in Akron, Bro. Pickands came out with mighty power, giving an exposition of John 13: 1-17. He said that while we complained of the Papists for altering the ordinance of the Lord's supper, we "*with sacrilegious hands had taken away this* entirely." It was given on the same night, and is invested with the same Divine authority. We met in the evening with many of the dear brethren and found from experience that we were "happy in doing" as Jesus bade us. It was a very good meeting. I am glad to see that our esteemed Sister Minor shares the light and blessedness. J. B. C.

BRO. COOK.

Bro. Cook went into the country on Tuesday of last week, being unable to labor in consequence of poor health. We are glad to learn that he is better.

A postscript of the following letter informs us that he expects to spend Lord's day (the 6th inst.) with us.

"*Mulberry, July* 3, 1845.

DEAR BRO. JACOBS:—

My health has improved. The fever, ague, and diarrhœ have all yielded their hold on me for the present. I praise the Lord both for affliction and relief from it. Affliction is good to keep me sensible of my frailty and dependence: Relief is grateful, because it is pleasant to labor for Jesus, with the prospect of being alive and remaining at his coming and Kingdom. Amen!

Dea. Chamberlain writes me, that Miss Mat-

thewson of Connecticut, is still alive, and waiting for the Lord, with the hope of welcoming him at his coming.

It was my purpose to have gone to Indiana via. Indianapolis; but such has been the state of my health—such my present weakness that I feel incompetent to encounter the difficulties of such a journey. My purpose is to set off as soon as convenient, and go directly to Oswego, Kosciusko co., Ind.

Our sympathies now belong to Jesus—His truth and His people. "The door" of access to the world to give invitations is closed.—Now it is not my duty, nor yours to run about giving invitations among those who have rejected the call.---These things are "hid" from their eyes: We have now to do with our own hearts,---our brethren, and our coming Lord. We are to keep our garments---our lights burning, and act like those who are looking not for the re-opening of the door, but, for the Lord, that when he cometh and knocketh we may open to him immediately. Amen, even so, come Lord Jesus.

We were pleased with your article on "the Door" in your last. It may make the matter plain to many. There are thousands who feel and act as if the door was shut, but some of them strenuously oppose, notwithstanding. They have no message to mankind---no deep and controlling feeling for them: Yet they contend with you for expressing it plainly.

The Lord bless you and sustain you is the prayer of yours, as ever. J. B. COOK.

EXTRACTS FROM A DISCOURSE BY J. B. COOK.

At the Tabernacle, June 22d, 1845.

REPORTED BY THE EDITOR.

TEXT—John 18: 38; *first clause*, "What is truth?"

Some two years ago there were many prophets in the land, and they predicted much. It is however, well known that we laid no claim to that title, still there were many prophets; and they prophecied, among other things, that when 1843 should pass away, we should give up our Bibles—turn infidels, &c. Well, the time has passed, and we have done neither of these things, but are still searching for truth from the great fountain of truth. These prophets have then proved themselves "false prophets."

"*What is truth?*" The enquiry is just as natural as, What shall we eat? What shall we drink? And wherewith shall we be clothed! Many from the beginning, have searched, and asked this question, but there are few who have found the true answer.

The Roman Catholics say, *we* have the truth—it is embodied in the church—with an infallible priesthood, and the Pope, at its head. The Episcopalian sees corruption in the Romish Church, and takes a step in advance of them. The Presbyterian questions the right claimed by Episcopal functionaries, and goes a step in advance of them. The Baptists sees the relics of Popery among the Presbyterians, in attempting to evade one of the plain commands of scripture, and moves on a step further. The Armenian sees a lack of faith, such as produces good works, and still moves on: But none of them get the truth till they take the Bible alone; the only book in which a system of Divinity is embodied.

"What is truth?" There is a method of answering one question, by asking another: and it is not, on all occasions, improper, I will answer this by asking, What saith the scriptures? Let them answer! "Sanctify them through thy truth: THY WORD IS TRUTH."

Here, then it is; and here let all our enquiries under this head forever centre. The word of God alone, is unadulterated truth. This is the frame work of every civil and religious system in the wide world. The entire history of the world, is but the filling up of prophecy.

Truth, is the harmony between a statement and the facts in the case—a faithful narration. The word of God, as recorded in the Bible, has been tried for centuries, and we not only believe, but we know it is true, for we have not only a faithful history of its fulfillment in the past, but we have seen it with our own eyes.

Its requirements in the domestic and civil relations are true; but especially so are its promises.

A promise was made to Noah that the flood should no more return; and the bow in the cloud still appears, as if to remind the threatening clouds of the faithfulness of God's promise.

To Abram it was promised, when called to leave his country, that his seed should return thither in the fourth generation, and possess the land—that for their foreseen disobedience they should be driven out again, and scattered to the four winds, until a "Redeemer should come to Zion, and to them that turn from transgression in Jacob." How faithfully, has every promise made to Abraham, been fulfilled down to the present point! And surely then will his faithful household—all the true children of God, be gathered according to the promise! Then "trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Having found "what is truth," do it. Do not go around the cross to save your life; but "follow the Lamb *whithersoever* he goeth."

There is such a class, (Rev. 14: 1-5,) who through their faithfulness—their obedience to the truth, are to scale the walls, and stand on Mount Zion, with the harps of God. O how I long to be of that happy number! Yes, there is a class that follow the Lamb wherever he goes; but there is another class that care for this present world.

Again, look at the truth as developed in the fulfillment of predictions contained in this WORD. Man has groaned for 6000 years under the predicted curse, "In the sweat of thy face shalt thou eat bread," and death, the promised result of transgression, has always wound up his life of toil.

The four Universal kingdoms, have filled up their history in exact accordance with the lines and boundaries marked out by the pencilings of inspiration.

Also, the persecuting power that was to arise in the divided state of the fourth kingdom, has done its work, and filled up its dark deeds of blood, till it reached the boundary line laid down in the Bible, and then it stopped.

How minutely was every thing predicted by the prophets respecting the first Advent, fulfilled, in the appearing and work of Messiah! *Simpson*, I think, records 103 instances of fulfillment at that time.

It is not necessary to go back after prophetic dates to prove the Second Advent of Christ to be near—those periods are nearly all passed,—The vision *has* spoken, just as it was to do at *the end*. We are beyond them! We are now in the midst of fulfillments of prophecy as perfectly clear as were those at the first Advent. And is it indeed, now credible, that those, who like Caleb and Joshua, have been going forward—following on—never halting, are all wrong, and their opposers all right! Such a conclusion would be at war with every principle of prophecy, and *a libel on God's Throne!!*

The fulfillment of the Sixth Trumpet, and termination of the Second Woe, is perfectly plain, and the evidence, as presented by Bro. Litch, on that point is satisfactory to every unprejudiced mind: Satisfactory as they are, however, they *are not as clear*, as the evidence that the Seventh Trump began to sound last autumn, and that the insipient stages of the Third woe are now passing before us.

The signs are all fulfilled. The sun has been darkened—The moon assumed the appearance of blood, and the stars have fallen from heaven. Following this, we must have the preaching of the faithful, and also of the unfaithful servant. And we know who the "evil servant" is, because he says, "My Lord delayeth his coming." His teachings are opposite, in their tendency, to those of the faithful servant. You listen to him, and feel that there is not that a'arming definiteness in his preaching that once made you tremble, or rejoice. The arguments and general state of feelings under the labors of the evil servant, are much the same as those we have had to oppose in following on, 'searching what, or what manner of time,' &c. The servant that gives meat in due season is moving on—he always has a truth just suited to the time. Trusting in God, and not leaning to his own understanding, he sees just where God, in his great treasury of truth, has marked every passing event. His words are words of comfort, for in him is light, and no darkness at all. My brethren, the prediction respecting the wise and evil servant is fulfilling before us as plain as the darkening of the sun. Then followed a movement in the administration of God, likened to ten virgins that took their Lamps and went forth to meet the Bridegroom.

There has been a "going forth" just as predicted. It is fulfilled. Then followed a time of tarrying, beyond the period in which the Bridegroom was expected. During that period, as every one knows, our exercises were different from what they were before—We all "slumbered and slept": Then came the "Midnight Cry," as described in the Bible, so it came. There is the prediction;—in the history of last autumn you have as exact a copy of it, as the impression is, of the seal that made it; or as my right hand matches my left. Then the door was shut! But what door? If we had been a little more humble, and coolly looked this thing in the face in the room of taking umbrage at the expression, "The door was shut," it would have been better for us.

It is the great and effectual door that God had opened for proclaiming the "Everlasting Gospel"—this door is shut, and none can intelligently deny it.

[Bro. Cook here narrated some instances in his extensive travels, and labors, showing how mightily God wrought through the weakest instrumentalities up to the 7th month, and other instances showing the almost entire inefficiency of more powerful efforts since that time.]

Here then we are brought every step of the way by the torch of truth. The impress of eternal truth is on *all* the path. True, *we* have made mistakes, but God foresaw them—they are noted on the page of truth; and even these mistakes are required to make out the whole plan: Without them there could have been no tarrying, and then the chain would have been broken, but it is now perfect.

These events cannot be repeated. No, no. We cannot have old Babylon revived, and its scenes enacted over again. Media, Persia, Greece, and Rome, are not again to appear upon the stage. We can not have the first advent again—the Resurrection, Ascension, Pentecost, the Papacy, &c., are predicted but once.

Babylon was to fall but *once*—Media and Persia was to fall but *once*—Rome was to fall but *once*—The little-Horn was to arise but *once*—The first Advent was to be given but *once*. There is but *one* tarrying time—*one* Midnight Cry—*one* "day of God" "in the which" the whole drama is to end, and bring our long expected deliverer. O let not man deceive you! God has brought us by *his truth*, into the opening scenes of the great and dreadful of day God.

It has come as a thief. And whenever did the thief blow his trumpet beneath your window, and coolly add, "I am coming to rob your house tonight"? You, that have his word abiding in you, know how the day has come. You can mark the judgments falling in rapid succession upon the land, and rejoice to know your Saviour's nigh. Come Lord Jesus, even so, Amen!

Letters and Receipts,

For the week ending, July 5th.

J. B. Cook, $1.00; D. Browning, P. M., for Frederick Glascock, 5.00; C. Hastings, P. M., for Jacob Weston, .25; Allen May, P. M., for E. L. H. Chamberlain, and J. F. Huber, each, .50; (Bro. Huber's paper is regularly mailed with the rest. The letter of J. B. C. was delivered June 29th.) H. H. Johnson, P. M. for C. Clapp, 2.00; L. Monill, P. M. .50; and 1.00 for A. Messer, and .50 for C. H. Farnsworth; S. Gregory; 1.00 by P. [M. at Peekskill; Mrs. Saxton, .50; Wm. R. Flick, P. M. for John Fite, 1.00; Williams Thayer, .50, and .50 each, for Mrs. J. W. Fairfield, Mr. King, and Mrs. Blake; J. B. Cook; H. B. Woodcock; D. Bartholomew, for W. Chesman, .50; John Kellogg, jr., P. M., at Benson, Vt., writes to have *all* the papers to that office stopped. Will Bro. T. Johnson enquire into this?

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

Is a continuation of the WESTERN MIDNIGHT CRY, and is published every Tuesday, by E. JACOBS, at his residence on Seventh street, south side, three doors east of the Tabernacle.

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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.

POETRY:

BY H. S. GIBSON.

A Knight, with dark plume, as a nodding crest,
(Peace to his spirit, is it not at rest!)
Whom faith had armed, that urg'd him to the field,
"*The cross*" triumphant bear upon his shield,
Prepared for war: He grasped in his right hand,
The unfurled banner of "the holy land."
He kneeled in prayer: but, ere his host he led,
An angel hovered o'er the sleeper's head.
Entranced, he murmured—"tell me, angel bright,
Upon that scroll whose names are those you write?
The answering seraph said, the names of those
Prepared for war, on Earth to meet the foes
Of Heaven's great King, with flaming sword in hand,
To plant their banners in the holy land.
St. John, the Knight, saw on the scroll of flame,
In burning letters, *last of all, his name.*
The approving angel smiled, and vanished then;
The warrior kissed the cross, and dreamed again.
Before the trumpet, from his slumbers deep,
Awoke St. John, and roused him from his sleep,
Another angel, ere her flight above,
Appeared before him from the realms of Love.
She held a book whose covers did unfold
Its glowing pages of transparent gold.
O heavenly Seraph! said St. John the Knight;
Angel of *Peace!* arrayed in robes of light!
I pray thee, let a *Christian warrior* look,
And see what names are written in *thy* book?
Behold! said she, its title proves thy worth;
The names of those, *the first for Peace on earth.*
Among the faithful, registered, the just;
St. John, Knight of the banner cross, stood first.
The trumpet sounded, and his slumbers broke,
The angel vanished as the warrior 'woke:
Once more, in solemn prayer, the Christian kneel'd,
And for the crown of glory sought the field!
Fought the good fight of faith; subdued his foes,
Even in the strength of Jesus; and arose,
To see my Saviour as He is on high,
To wear the crown of glory in the sky.

"AS THE LIGHTNING."

In those passages where our Lord's coming is said to be "as the lightning," the expression is understood by many to refer to the *suddenness* of his manifestation. This is a mistake. It has reference entirely to its *visibility*. Every eye is to see him. The Greek word *astrapee*, used by our Saviour in these passages, signifies *light, brightness, lustre*, i. e., the sending forth of light, let it proceed from whatever source it may, whether from the sun, moon, stars, electricity, or a lamp or candle.

The same word occurs in Luke xi. 36, last clause, which, in our translation, reads, "as when the *bright shining* of a candle doth give thee light." The Greek of this clause is this—"*hoos hotan ho lychnos tee* ASTRAPEE *photizee se*;"—*literally*, as when the lamp (or candle,) by its *bright shining*, (or emission of light) illuminateth thee."

Hence we may see that our Lord has a strict reference to the visibility of his glorious appearing to all the inhabitants of the earth. "As the *bright shining* [i. e. of the sun,] cometh out of the east, and shineth even unto the west, SO shall the coming of the Son of Man be." "Behold, he cometh with clouds, and every eye shall see him." Praise the Lord, no one will then want mystical spiritualizers, to tell them that *that same* Jesus has come again. The New Jerusalem, in which he is now King, will come enveloped in the Shekinah, or visible manifestation of the glory of God. This is the cloud of brightness, or "bright cloud," with which Jesus and the disciples were overshadowed in the mount of transfiguration. It is the cloud that received our Lord when he ascended from mount Olivet. It is the "white cloud" of Rev. 14: 14, where one like the Son of Man is disclosed to view, with a crown upon his head, proving him to be King. As the city with her glorious husband and his attending retinue of saints and angels, amid that refulgent blaze of surrounding glory, comes sweeping down from the distant heavens toward the earth, it will at first appear as a *new star* in the sky. But as it swiftly approaches, it will grow brighter and larger, till its light will transcend the sun's glory, and all eyes are gazing at the "sign of the Son of Man."—*Jubilee Standard.*

Letter from Sister Minor.

Philadelphia, 3d mo. Jubilee year.

DEAR BRO. JACOBS:—

We have just received 20 copies of the Day Star, and our little remnant are so much pleased with its spirit, that I send the inclosed to increase the number. How precious in the sight of the Lord, is such testimony, as that of our dear Bro. Cook, with regard to the 13th of John, for there are few indeed, even among the disciples, who in this last hour of peril, confess and obey ALL the words of Jesus. We have realized the truth of his promse, "if ye know these things, happy are ye if ye do them," and find that the willing and obedient, are truly blessed. Our Master once said, "learn of me, for I am meek and lowly, and ye shall have rest to your souls;" but we are slow to understand and fulfill the precepts of his love, and remember not as we should that the kingdom, must be received as little children. Oh there is joy unspeakable, in perfect submission, and obedience to God, but the wisdom of God is foolishness with men. I am still pressing forward thro' surprising GRACE, and recognize by our chart, that we are under the "cry" of the fifth angel, who has power over FIRE. I can truly unite in this second message of prayer, that the wickedness of the wicked may come to an end, and that the clusters of the vine of the earth, may be speedily gathered, for her grapes are fully ripe. The treading of the wine press must immediately ensue.—The day of trouble in which all those who are written in the book SHALL BE delivered. Let the cry of the importunate widow then ascend from every waiting heart, "avenge me of mine adversary," and although the Lord seems to bear long with us, yet he will avenge right speedily.

Yours, in the love of Jesus. C. S. M.

From the Voice of Truth.

"A WORD OF EXHORTATION."

Beloved in the Lord,—I see "the day approaching," in which our lot will be cast according to our improvement or misimprovement of the talents committed to our charge. You are stewards: and nothing more—even your spirit and body are not your own, but are bought with a price. Therefore you have nothing to do with yourself; but to glorify God—for your body and spirit are his,—ye are the temple of God. "If any man defile the temple of God him will God destroy."

I exhort you brethren and sisters in view of all that is good and glorious in the reward of the righteous, not to defile or desecrate the temple of God, either by any gay, or filthy clothing. When you enjoyed the sweet consciousness of being *ready* to meet your Saviour, your very soul loathed the finery of fashion as much as the filth of indolence.

I exhort you not to attempt to ornament the temple of God. In so doing you might attract the attention or admiration of some, which might, or ought, to be given to your Maker.

Will God hold the ignorant heathen guilty for taking a piece of his creation, ornamenting and worshiping it, and clear you? Nay. Then put off all these, and be clothed with humility. Your vain expences will amount to nothing; God requires you to have no other ornaments than a "meek and quiet spirit." [1 Pet. 3: 3, 4; 1 Tim. 2: 9, 10.] If you do not meet his requirements you are an unfaithful steward. Your fate is written.—It will not be reversed. He that is unfaithful in few things, would also be unfaithful in much—he can never have the true riches.

I exhort you, also, to husband the earthly substance entrusted to your care, in the best possible manner for God.

Do you regard every foot of land and every farthing of money in your possession as entirely the Lord's? If not, you are not the Lord's steward. To devote any portion of this to any other purpose than to glorify God is *robbing him.*

Suppose the steward of any society should appropriate the goods entrusted to him, for the promotion of their interests, to any other interest, would he not ROB that society, and be an unfaithful steward? So much more would you, as the obligation is higher, and the matter more sacred.

Then let all you are, and all you have, be held sacred to God and used for his glory.

B. MORLEY.

Buffalo, N. Y., June 23, 1845.

Letter from Bro. Hardy.

Lexington, Scott Co. Ind. June 28, 1845.

DEAR BRO. JACOBS:—

I feel a strong desire again to say a few words through the "Day Star" to those who believe that the coming of the Lord draweth nigh.

The visions of Daniel and John, plainly and abundantly prove the end of all earthly kingdoms is at hand, and that our Saviour is about to take to himself his great power and reign. Christ declares that we may *know* when that day is nigh, even at the doors: and that with the same certainty that we know summer will succeed to the putting forth of leaves in the spring. It shall be as in the days of Noah and Lot, when the warning was given, but alas! a few only were found to heed it. Yet *it was given*, and those who would believe God's word, believed it. And the people of God are not *now* left in darkness, that *that day* should overtake them as a thief: 1 Thess. 5: 4. "For the Lord God will do nothing but he revealeth his secrets to his servants the prophets:" And "the wise *shall* understand." Understand what? They shall understand "how long it shall be to the end of these wonders." Dan. 12: 6-10.

The time we find positively given, when this age shall end; in the book of God. Perhaps not so that it can be known to a day, or an hour, but *certainly* within a brief period. The prophet Daniel had a vision of this world's history thrice repeated to him, extending from his day down to the end of all earthly kingdoms: and the setting up of the everlasting Kingdom, of our Lord and Saviour Jesus Christ. This Kingdom was not to be "left to other people," but to stand for ever. Again, this Kingdom was to be preceded by the coming of the Son of Man in the clouds of heaven to receive it. In the vision of the 8th ch. we are carried down to the last end of the indignation, when at the appointed time the *end* shall be, and the kingdoms of this world "be broken without hand." When, as Gabriel tells Daniel, "Michael shall stand up, the great Prince which standeth for the people of God; and then shall be a time of

trouble, such as never was since there was a nation, even to that same time." Then all found written in the book of life shall be delivered; and the wicked driven away to shame and everlasting contempt. Dan. 12. Here the vision ends: this cannot be denied. Let then any candid reader judge if it does not bring us to the end of the temporal kingdoms. The question is asked, "How long shall be the vision?" The answer is, unto 2,300 days. Here then the length of the vision, ending with all temporal kingdoms is positively given, and we cannot deny it, if we believe the Bible to be the word of God.

Now the question is, why are these dates, which run down to the end of all temporal kingdoms revealed to us? Yes, Christian, why? Who but an infidel would say but what it was for our benefit? But these dates can be of no possible benefit to us, unless understood before they terminate. And if understood, then we have the time when all temporal kingdoms shall close, and the everlasting Kingdom of Christ set up. These things were to be sealed up until the *time* of the end; then knowledge *should* be increased, the seal be broken, and the wise to understand. That time has now come. Any school boy with a common intellect, can see that the 70 weeks' instruction is a key to unlock the vision. Says Gabriel, *understand the matter and consider the vision.* Seventy weeks (of the vision) are determined," &c., that is, 70 weeks of it are "cut off" upon thy people—the Jews. No Hebrew scholar denies this rendering of the text to be correct. All, *all* admit it. Well then, as the 70 weeks, were weeks of years, or came out 490 years; where, *where* is the man that dare deny that the remaining part of the vision will not be years, and terminate in just 1810 years from the end of the 70 weeks?

Now reader be assured there will be no failure; tell us no more about setting the time. Has not God set the time? and do we believe it? Neither has the time expired. "God forbid that we should take such a position: It is virtual infidelity." The prophetic periods have not expired or the events *would have taken place.* "*Let God be true, but* every man a liar." "Hath He said, and will He not do it? Hath He spoken, and will He not make it good?" Most assuredly he will. "*At the time appointed the end shall be.*"

When the 2,300 days terminate, the *last end* of the indignation will come, and the Sanctuary will be cleansed, as surely as God has spoken it. Then dear brethren be not discouraged. Let not your heads hang down, or your hearts be fearful. Yet a *little* while, and the Jubilee will come, and redemption be granted to all the land. Amen. Even so, come Lord Jesus! J. H. HARDY.

THE DAY-STAR.

CINCINNATI, TUESDAY, JULY 15, 1845.

THE DISPENSATION OF THE FULLNESS OF TIMES.—Bro. J. B. Cook has furnished the manuscript of his discourse at the Tabernacle (June 23d) on the above subject. It would have been published in this number, but we had too much matter in hand when it was received, to admit the whole of it; so it is deferred till next week that we may give it entire.

The peculiar doctrine of this discourse has produced no little excitement in this place, but when it is published, our readers will be better prepared to examine it in the light of Scripture, and if unsound to show it at once.

"PERILOUS TIMES." The following from the Morning Herald is probably hardly an average of the daily account of murders in this section: MURDERED, at Indianapolis the 4th inst., *John Tucker*, by a mob,—at Carthage Ill., the 25th ult., *Dr. Marshall*, by *Sheriff R. Demming*,—at Nauvoo a week or two since, *Erwin Hodges*, by some person unknown,—at Louisville last Tuesday week, a *German blacksmith*, by *Michael Allen*.

CONFERENCE.

Should time continue a little longer we think it would be profitable to have another conference at some suitable point in the west, so that the friends generally may have an opportunity of assembling together. Perhaps this city will be as convenient as any other place.

Will brethren Pickands, Cook, and Robertson, communicate their views on the subject, and let us know when they can attend?

Brethren from Cleveland, Buffalo, and any other point on the Lake, can easily reach us by the Canal just opened from Toledo, direct to this city. Travelling time from Toledo about 52 hours.

"HOPE WITHIN THE VAIL." The second and third numbers of this paper, edited by our esteemed, self-sacrificing sister E. C. Clemons, at Portland, Maine, is received.

It breathes a good spirit, and if there are some errors in the doctrine it advances, we shall be able through grace, to correct those errors. The preliminaries of the New Covenant may be in the past, but I have considered the language relating to that Covenant, as embracing the immortality of the saints in the New Earth.

☞ Our receipts have increased, and so has the subscription list within the past few weeks. Some numbers are ordered stopped every few days, but by some strange providence, their places are more than filled. As an illustration, *five* old subscribers in Philadelphia, stopped their papers, —soon after this, *thirty* were ordered to that place. &c., &c.

Another Third of Quebec Destroyed by Fire!!!

"Another great fire broke out in Quebec, on the 28th ult.,—just one month after the great fire on the 28th of May,—by which fully a third of the city was destroyed. It commenced about 11 o'clock at night, and spread with unrelenting fury until 9 o'clock the next morning, and in its course consumed about 13 hundred dwellings, and, at least, rendered homeless 6000 persons! Human aid was of no avail.—The wind blew fiercely from the north-east.—Water could not be obtained to any extent, and even when had was of little avail, owing to the rapid progress of the destructive element.

About thirty streets were laid in ruins by this fire alone."

Some of the anti-Millerites are beginning to look seriously into the reasons of the "fanciful interpretations" that have of late been given to Rev. 14: 18. Well they may!

PATRIOTISM.—A few years since, it would have been exceeding unsafe for any person to interpose any minor consideration, on the aniversary of the national Independence—all were expected to leave their employment, and in some way testify that the day must be held sacred: But on the 4th inst. in this city, we had evidence of the weakness of this bond of union—a bond that must be entirely sundered, when "every man's sword is turned against his brother."

An effort was made to get up a celebration of the opening of the canal to the lake, and as I was informed, the marshals of the day disagreed, and the procession broke up in confusion, at an early hour.

THE LITTLE HORN PREVAILING: From a recent report made before the Presbyterian Synod of Indiana, it appears that the Roman Catholic *increase* in that state during the last 12 years has been from 2, to 50 churches and chapels—to which is also added 39 other stations regularly visited by the priests; 34 priests—one Theological Seminary—19 Ecclesiastical students—2 Literary institutions for young men; 5 Female academies and a catholic population of about 25,00. The Catholics have a glorious prospect of a *millennium* in Indiana.

A work recently published in Boston, entitled "Synopsis of Popery," by William Hogan, formerly a Catholic priest, speaks of the increase of Popery in the United States, as follows:

"Since 1836, amounts to 12 bishops, 293 priests, 772 churches and other stations, 1,400,000 individuals, and other things in proportion. Should the said church go on increasing, he remarks, for the next 30 years, as she has done for the last 10 years, the Papists would be a majority of the population of the U. States, and the Pope our supreme ruler. The amount of funds sent to this country from Europe, for the propagation of Romanism, is stated by the same writer as follows: In 1841, $103,891; in 1842, $85,799; in 1843, $97,745.

MORE MILLENNIUM:—The "Boston Recorder" from which the following is copied, if I right recollect, was the first religious newspaper published in the United States. When this great and thriving union became capable of sustaining two or more, religious papers, the event was undoubtedly hailed by them as bright additional evidence of the millennial dawn:

"*Let no Heathen Read this.*—During the year 1844, the nations distinguished by the name of *Christians*, expended more in preparation to cut each other's throats, than has been appropriated to the preaching of the Gospel to the Pagan world since Jesus Christ expired on the cross! How well have they obeyed the last injunction of the Saviour, as binding on them as on any of his professed disciples, "Go ye out into all the world and preach the gospel to every creature."

"THE MORNING WATCH."—A good brother the other day, laid this paper down upon the table, after having searched it over and over, with this remark, "I do not want this 'Watch' any longer, for it has *run down* and won't keep *time.*" This suggested to my mind the propriety of sending to Bro. Whiting the following *key*, "*The wise shall understand*," Dan. 12: 10. Dear Brother, do take this key and wind up the watch again, so that it *will* keep time. It stopped soon after it had passed the *middle watch*, and you will have to set it ahead, for we are in the "morning watch";—so says the chart, and so say the colors at your mast head.

THE WATCHES.

No communication has been more joyfully received among us for a few weeks past, than the one from Bro. Thayer, published in our last number, in relation to the watches. Bro. Cook, rejoiced with us in the evidence it furnished, that our *deliverance will indeed soon come.*

If no further light is thrown upon the subject, still our readers may be profited with a few additional reflections.

In Mark 13: 23, our Saviour says, "But take ye heed: Behold, I have foretold you ALL THINGS." The "things" upon which he was informing them, related especially to his second coming, and the termination of the gospel age. See ver. 4, and Matt. 24: 3.

If Christ foretold them ALL things in relation to the *time* and *signs* of his second coming, how shall we reconcile with his word, the idea that we are shut up in eternal darkness relative to the

point of *time*, the most important *thing* connected with the *fact* of his coming?

Again, the old objections interpose, "Of that day and hour knoweth no man,"—"*Ye* know not when the time is," ver. 32, 33; but do these expressions overthrow the previous declaration, "I have foretold you *all* things"? None will claim this.

Are there any limits to this prohibition of knowing the time? There most assuredly is! In Matt. 24: 36, 37, we have limits to the knowledge of the day and hour, by the expression "but" being added as an exception. "Of that day and hour knoweth no man," "but, as the days of Noah were" &c. How were they? The day was made known by the Father *before* it came.

Here again let the true rendering of ver. 36, be kept in mind, "that day and hour *no man maketh known*." We are told the days of Noah were referred to, to show the state of things at the time, as alluded to in ver. 38, 39. Very well, those days were also referred to, to prove that the time would be made known *before* it came. This position is equally sustained by the word of God, and is immutable as the other: for it is the *time*, as well as *signs*, upon which he was informing them. The further reading of the connexion, adds another immutable evidence that the prohibition of knowing "the day" was only confined to the wicked, or unprepared. Ver, 39, "and knew not till the flood came and took them all away."

None claim that Noah and his family "knew not" the *time;* consequently they must admit that every righteous soul on earth *did know* the time, while that "thing" was hidden from all the rest. That the disciples did not then know the time of Christ's second coming, was true:—That a time would come when all that were ready for his coming, would understand it, is taught with equal clearness.

The injunction upon an understanding of this "thing" extends to a period just before the event, as contemplated in *much* other scripture. See Dan. 7: 16; 10: 1; 12: 9, 10; Hab. 2: 2, 3; 1 Thes. 5: 4, 5; 2 Pet. 3: 17; Rev. 14: &c.

But while Christ has "foretold" his disciples "*all* things," those things are only to be developed "in his times" to a certain class or character described in the connexion, ver. 42, 43, "Watch therefore; for ye know not what hour your Lord doth come. But *know* THIS, that if the good man of the house had known in *what* WATCH the thief would come, he would have watched, and would not have suffered his house to be broken up."

There is no where any prohibition of an understanding of the watches, or *appointed times*, in which his people would watch for his coming. These would be obvious to every one. All would understand them—at least until blinded by unbelief. If we are to learn any thing from these important words of our Saviour, we most assuredly learn that the movements in connexion with his second coming fill up the period of these *four watches*. (Mark 13: 35;) And there is no date given for their commencement—they are left for facts to prove us within their limits; and then there must be a passing of the point, beyond which "none of the wicked shall understand" before we can arrive at the length of time that is to intervene between them.

We have no authority for putting these watches into *six months*, or half of a year, any more than we have into half of a literal day; and we have no ground for either.

Whatever space of time is occupied by them, one thing is sure; the teachings of Mark 13: 23, 32, 33, are all shut up in that space, (ver. 35) and not only *in* it, but in the last fourth part of it; for in this verse we have the same as an assurance that the one who watches, and is ready will understand them, and of course knows when he has come to the last one.

If the true time of the Advent were not to be brought out in the limits of these watches, the 23d verse would not be true.

Paul to the Thess. 5: 1, seems to prove that at the opening of the day of God, this "thing" would be perfectly understood.

For when the voice of alarm was sounding on the one hand, and the consequent cries of peace and safety on the other, they were at such time to have a clue to an understanding of when the day of God begins, though it comes like a thief—without a personal manifestation, and also that the destruction of the ungodly would at such time, come suddenly, see ver. 3, 4.

That the general proclamation of the Lord's coming in 1843, as argued from the prophetic periods—fulfilment of prophecy, and signs of the times, answers to the first or evening watch; there can be no reasonable grounds for doubt. It is true that the minds of many were directed to different points within the compass of that year, for the event to transpire; but there was no general definiteness for the watching, only with the close of the year—the whole year was embraced, which terminated about the 23d of April 1844, according to the Jewish reckoning. With this watch agrees the taking of lamps by the virgins, (Matt. 25:) and going forth to meet the Bridegroom.

The second, or midnight watch, had a more general definiteness, and terminated about the 23d of October, or just 6 months to a day, from the termination of the evening watch. With this watch, harmonizes the Midnight Cry, of Matt. 25: 6,—The Seventh, or antitype of the Jubilee Trumpet, Lev. 25: 9, Rev. 11: 15-17; 10: 7.

The third, or "cock-crowing" watch, terminated with the *first month* of the present year, or about six months from the 10th or 17th of the seventh month, when the antitype of the Jubilee Trumpet was given—the time of the *Passover* being the point generally looked to by the friends of the Bridegroom as the time when the Lord would appear. With this time harmonized the opening of the great Jubilee—"the day of the Lord," "in the which" the heavens are to pass away with a great noise;—the Passover, or time of deliverance from Egypt, &c.

It is true that other intervening points were looked to with great interest by some—particularly the 24th day of the 9th month, at which time some of us expected the heavens would be shaken: (See Hag. 2: and Heb. 12: 25.) But the expectation was not so general at that point, as at the time of the Passover, though God in mercy gave us those intervening periods to sustain, and preserve some weak souls from fainting. The Passover, was acknowledged to be the strongest point we ever had, since the passing of 1843—even by many of those that had become so weary of "searching what or what manner of time," as to fall asleep at the end of the second watch.

All the facts in the case go to prove that we have passed the third, and are now in the fourth, or morning watch; and its length is demonstrated, without any previous foresight of our own, by the equal spaces of six months lying between the other watches. It must then close with the 10th or 17th of the next seventh month, or in the latter part of October. But he is to come *in*, or during this watch. Mark the language! "Ye know not when [within the four watches] the master of the house cometh, *at* even, or *at* midnight, or *at* the cock crowing, or IN the morning."

So far from the Almighty God charging his dear children with weakness, fanaticism, folly, or delusion, for having *four* distinct points or periods of time, to the termination of which they would look with child-like confidence, and within which they would watch for his return, he has especially recognized those times in the history of his people. As a father pitieth his children, so the Lord pitied us at our first disappointment; and sweet were the words of comfort he had recorded for us at that time, "If the vision tarry, *wait* for it, it will surely come." At our second disappointment he caused us to hope in his word, or we should have fainted. "Ye have need of patience after ye have *done* the will of God." "Be patient bretheren, the coming of the Lord draweth nigh," were words that comforted our hearts. And if ever hearts needed comfort, they needed it then. If ever hearts were wrung with bitter anguish; O, if ever God's children were made partakers of Christ's sufferings, it was when our own familiar friends in whom we trusted, lifted up their heel against us. Many were prepared to brook the sorrows of opposition arising around the family fireside, but for companions in tribulation, first to "confess" that they had "betrayed innocent blood," then raise the cry of "delusion," and issue their protests against their brethren for still continuing to travel in the path where they themselves had led the way,—for this, we were not prepared. At this juncture the most welcome cry of "the fourth angel" saluted our ears, "Thrust in thy sickle and reap, for *the time is come* for thee to reap, and the harvest of the earth is ripe."

Our third disappointment was a trying one, but like the blessed Master, we had learned obedience by the things which we had suffered; and having reached the dawn of the morning, light soon shone upon our path. We now saw ourselves justified by the word of God, in having strongly expected the Saviour's return in the previous watches; for he had said, (Luke 12: 38,) "If he shall come in the second watch, or come in the third watch, and find them so, [watching,] blessed are those servants." So far from upbraiding them for expecting his return at those times, he has pronounced a special blessing upon them for their watchful expectation.

Why, then, should the least child of God quail, under any denunciations, from whatever source, for still retaining his confidence in the teachings of the Lord during these previous watches, or periods of watching?

These four watches fill up the period of the "dispensation of the fullness of times," or the dispensing of those recorded messages that particulary concern the "gathering together in one, all things in Christ;" and it may add further light to this subject, to notice that *every* previous dispensation of the Almighty toward his people, has been characterized by *four* periods of trial, in some respects similar to the four watches.

The "seven times" in which the people of God were to be scattered, had its *four* periods of trial before the Gospel dispensation was ushered in: see Lev. 26: 18, 21, 24, 28. Jerusalem had "*four* sore judgments" that were to fall upon her, when the "remnant" of her sons and daughters was to

be brought forth. (Ezek. 15: 21, 22.) *Four* families, or kingdoms, were appointed over God's people, with the different trials to be brought by each of them, described in Jer. 15: 3, 4.

The Gospel dispensation has had its comparative success represented in the parable of the sower—its *four* kinds of ground, &c., (Matt. 13:) while in the same chapter, "the harvest" or "dispensation of the fullness of times" for reaping, and "gathering together all things in Christ" is clearly represented. The *four* periods of trial under the Gospel dispensation are also symbolized by the *four* beasts of Rev. 4: 6-8.

The gathering together in one, in the dispensation of the fullness of times (and no believer in the Lord's soon coming can doubt that we are now living in it,) is to be from the *four* winds, and the fourth watch, under which we most certainly are living, will witness the accomplishment of the work. Amen. Even so come Lord Jesus!

TO CORRESPONDENTS.

☞ The communication of G. B. Purdy was too late for this number,—it will appear next week.

The communication of Bro. D. Jennings would necessarily involve a controversy on the Restoration doctrine, which I fear would not be profitable at this time. Still the article would be admitted, did the size of our columns admit; for the fervent desires that it expresses for the coming of the Lord, is always acceptable.

THE MEETINGS.

Our meetings not only retain all their former interest, but have much increased under the labors of Bro. Cook, for the last three weeks.

Bro. Cook lectured at the Tabernacle three times on Lord's day, the 6th inst., and left with his family for Oswego, Kosciusco Co., Ind., on Tuesday of last week. May the Lord continue to bless his labors among the "outcasts" of his chosen Israel!

On Monday evening, the 7th inst., according to appointment made at the Tabernacle the day previous, we assembled at the house of Sister Moore, where the Monday evening meetings are usually held, for the purpose of attending to the long neglected command of Jesus, as recorded in John 13: 14-17. There were about 60 of the brethren, and 38 of the sisters, assembled each by themselves in two different apartments, that attended to this commandment. As it is no new thing for us to stand accused of running into new, wild, fanciful, and speculative schemes—neither is it *new* for us to give a *reason* from the plain declarations of the Lord, for such *fancies*, of course a reason will be expected for this strange course. In order that the reason may have its full force I will introduce it comparatively with a generally acknowledged command.

OBJECTOR. By what *authority* have you assembled to wash the feet of "one another"?

BELIEVER. "I will also ask of you one question, and answer me, and I will tell you by what authority I" have done this thing. The institution of the Lord's supper; "Was it from heaven, or of men?"

OBJECTOR. From heaven of course, as it was the express command of the Saviour, in Mark 22: 19, "This do in remembrance of me." Added to this also, is the example of Christ.

BELIEVER. Very well; your authority then for attending to the Lord's supper is from the highest source; and in order that Jesus may share with me any reproach cast upon myself and my brethren, on the score of sacrilegiously placing *feet washing*, by the side of the *Lord's supper*, I will place his own words relative to the two commandments, side by side.

LORD'S SUPPER.	FEET WASHING.
Example of Jesus.	*Example of Jesus.*
"And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." Mat. 26: 26, 27; Mark 14: 22, 23.	"He riseth from supper, and laid aside his garments; and took a towel and girded himself. After that, he poureth water into a basin, & began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." John 13: 4, 5. "Peter saith unto him, thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." ver. 8. "So after he had washed their feet, and taken his garments, and was set down again, He said unto them, Know ye what I have done to you?" ver. 12.
COMMAND OF JESUS.	COMMAND OF JESUS.
"THIS DO in remembrance of me." Luke 22: 19.	"If I then, your Lord and Master, have washed your feet; YE ALSO OUGHT to wash one another's feet: For I have given you an example THAT YE SHOULD DO as I have done to you." John 13: 14, 15.
THE BLESSING ATTENDING OBEDIENCE.	THE BLESSING ATTENDING OBEDIENCE.
"For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 26.	"If ye know these things happy are ye if ye do them." John 13: 17.
APOSTOLIC REFERENCE.	APOSTOLIC REFERENCE.
"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. 10: 16.	"If she have lodged strangers, if she have washed the saint's feet, if she have relieved the afflicted," &c. 1 Tim. 5: 10.

OBJECTOR. But are there no other positive commands of Jesus for attending to the Lord's supper? Have you set this matter fairly before us?

BELIEVER. I can find no other command; however the Bible is before you, examine for yourself.

OBJECTOR. But your apostolic reference to the feet washing, makes it no more an ordinance than that of entertaining strangers, or relieving the afflicted.

BELIEVER. Certainly not. Whatever the Lord has commanded as to do, it is unsafe to neglect.

OBJECTOR. But do you not think it would have been much better to let this thing alone. It can do no good only to bring unnecessary reproach upon us.

BELIEVER. You would be unwilling to accept of such reasoning for dispensing with the Lord's supper, which, to say the least, is no more plainly enforced than this. And furthermore, *one word* of the Lord is worth more to me than St. Peter's library full of such reasoning. One word of the Lord opened a path through the Red sea—shut the mouths of Lions, and quenched the violence of fire. The same word comes to us, "I have given you an example that *ye should do* as I have done to you."

And now Mr. Objector, you find fault with Roman Catholics for altering the Lord's supper from the plain words of Jesus, while in pursuance of popular custom you have thrown these words in the dust. You complain of Presbyterians, Episcopalians, & Methodists, for substituting *sprinkle*, for *Baptize*. But what have *you* substituted for this? You complain that the nominal churches have spiritualized away the New Heavens and Earth: But pause before you go further, and let John 13: 14-17, look you in the face. Before that tongue utters another complaint against spiritualizers, let it own the words of Jesus true. Before that hand is again lifted to cast a stone against a brother, let it restore to the shining page that portion of Jehovah's burning truths that you have dared sacrilegiously to tear, and resolve away.

SCOFFER. That's just what I expected! When Cook, Pickands, and Jacobs, came out with their new notions after the 7th month, I plainly saw that they would not fetch up until they had overtaken 'old B—' down here in Kentucky, or Israel Damon, or Pearson of the state of Maine, and now they are into it! *Feet washing!* I am sorry useful men as they might have been! But let this be a warning to others.

BELIEVER. Fie, on your idle chaff! Once set in motion by the *wind*, stirs other chaff till all the pile is shaken; but still the wheat remains fit for the garner of the Lord. Do you see this? "IF YE KNOW THESE THINGS HAPPY ARE YE IF YE DO THEM." We have done these things and are happy.

So far from being characterized with any thing like fanaticism or delusion,—no command of the Saviour was ever attended to with more solemnity, or produced more happy results than this, upon the lover of *all* the words of Jesus.

☞ Bro. Snow can receive subscriptions and monies for the "Day Star" and acknowledge the same in the "Standard."

In return we will do the same thing for the Standard, if agreeable.

☞ Sister C. S. Minor would confer a favor by furnishing, as often as she can, an article under the Poetic head of this paper.

☞ Bro. Bartholomew writes (July 3d),

"I am still looking for that blessed hope this Jubilee year. Let the Day Star still illuminate the moral heavens, till the Sun of Righteousness shall arise with all its resplendent glory, majesty, and power; and then, I think your course with many others will be fully justified."

Letters and Receipts,

For the week ending, July 12th.

C. S. Minor, $2.00; Mrs. Richardson, 1.00; Joseph Brown, .50; John Christian, .50; Dr. M. L. Lewis, .50; Thomas J. Lewis, .50; Elijah Brown, .50; A. S. Richardson, P. M. for Dr. C. C. Armes, 2.00; J. H. Hardy, for R. H. Hardy, .25, (Postage 10 cts.); J. B. Cook, 2.00; G. H. Griswold, P. M. A. G. Bostwick, P. M. for Adam Welty, .50; F. Follett, P. M. for B. C. Page, .25, (Postage 10 cts. I am glad the paper has done him 15 cents worth of good); W. C. Sweet, 25 cents each for D. Clow, F. B. Hahn, S. B. V. Stewart, and himself; G. B. Purdy, 1.00, and 1.00 each, for F. Purdy, and R. L. Achison, (your letter contained 4.00, please say to whom the other dollar is to be credited); Williams Thayer, for Albert Chandler, 1.00, David Jennings; J. Hamilton 1.00.

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.

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THE DISPENSATION OF THE FULNESS OF TIMES.

A DISCOURSE BY J. B. COOK.

DELIVERED AT THE TABERNACLE, JUNE 22, 1845.

TEXT.—Eph. 1: 9, 10.

"Having made known unto us the mystery of his will, according to his good pleasure, which he purposed in himself; 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 word *mystery* signifies a secret, but important truth, hitherto concealed. He hath laid open the great secret of His mind, in verse 10.

Dispensation, denotes the principles on which God administers his government over man. We speak of the Mosaic and Christian dispensations. The great secret of God's good will, is so to administer in "the fullness of times" as "to gather together in one, all things in Christ."

The phrase "gather together in one" means to comprehend several things into one,—bring together, or reduce under one general head. This great purpose of Jehovah, will be accomplished "in the dispensation of the fullness of times." This passage should be read in connection with Dan. 12: 7. The Holy people are to be "scattered" until the termination of the periods there given. The gathering then cannot be before the resurrection, because that event is there named, and the angel swearing to time, says, "when he shall have accomplished to scatter the power of the Holy People, *all these things shall be finished.*" The resurrection is one of the things. In 2 Thess. 2: 1, we have the "gathering" of the saints identified with the coming of the Lord: Up to that event they will be scattered. The period here designated "the dispensation of the fullness of times" comprehends the era when the prophetic numbers run out,—The 7th trumpet sounds, and the resurrection occurs. It may comprehend the "day of the Lord," the period of the 7th trumpet; because we have no "*times*" beyond that: Till then, all the "times" do not end. But as the "gathering together" is in the resurrection, at the coming of the Lord, and this is fixed beyond the possibility of removal, at the close of prophetic time in Daniel,—it must be just at hand. The crowning event of this new dispensation, will be "in a moment, in the twinkling of an eye, at the last trump," 1 Cor. 15: 50-52. The Mosaic dispensation was introduced by the deliverance of Israel, and judgment on their oppressors. The Christian, was marked by the advent of Messiah, and the destruction of the old Jerusalem. "The dispensation of the fullness of times" will be distinguished by the most stupendous of all events, —Messiah's return in glory, the gathering of the saints in 'the first resurrection,' and the judgment of a rebellious world. Its introduction, will surpass that of all other dispensations, by so much as its glory transcends them. In discoursing on this momentous theme, let us notice distinctly the leading points presented by the passage.

1. God's grand design is here comprehensively stated. All that he has done, as recorded in the history of the past dispensations,—all that he has purposed to achieve by the Gospel, has for its ulterior object, the blissful consummation here revealed: "To gather together in one all things in Christ." Those who enquire after the aim and object of God in his mysterious government over this world, find here an answer. This is the upshot of this world's sad history. The mystery of God will then be finished.

2. This glorious consummation is to be realized at the coming of the Lord. He comes the second time, for "*salvation*"—The restitution of all things spoken by the mouth of all the holy prophets,"—the deliverance of the creature "from the bondage of corruption into the glorious liberty of the sons of God." Acts 3: 11; Rom. 8: 19, 23. It is clear, and certain as scripture, that the stupendous event which is to mark the consummation of the present dispensation, is the coming of Christ "the second time without sin, unto salvation." Then all his saints will be gathered with him. 1 Thess. 3: 13; 4: 16, 17.

3. This revealed purpose of Jehovah's good will, explains the reason why the Redeemer's return constitutes "the blessed hope." Then all the household of faith will be gathered—they will "appear with him in glory." This is the event which our heavenly Father has ever held out before the eye of faith to stimulate the Christian in his holy warfare. 1 Thess. 1: 9, 10; Phil. 3: 20; Col. 3: 4; 2 Tim. 4: 8.

4. The place where they shall be gathered is hinted in ver. 14th, and stated more fully in 2 Pet. 3: 10-13.

The gathering of the saints can not be in this world; because "this world is reserved unto fire, against the day of judgment, and perdition of ungodly men." It must be in the New Earth, for which we look "according to his promise." That is "the world to come whereof" Paul spoke. Heb. 2: 5. The world of which Abraham and his seed are heirs. Rom. 4: 13. It is "that world" which they who are counted worthy" attain, Luke 20: 35. "The better, the heavenly country," to which "by faith," Patriarchs and Prophets looked. Heb. 11: 14-16. This world's accumulated guilt, is still accumulating and will accumulate, till the Lord comes in flaming fire taking vengeance. Thus it was in the world before the flood. Thus it was with ancient cities and nations.—Jerusalem, Babylon, and Egypt: So will it be with this world, when its cup of iniquity shall be full, it will be destroyed by fire as the old was by water. "Nevertheless we according to his promise look for New Heavens and a New Earth wherein dwelleth righteousness. This will be "the redemption of the purchased possession unto the praise of his glory." The home of God's people.

5. We approach this oneness in this world, only so far as we conform to the mind, the will, the character of the Son of God. Up to the period when this purpose of Divine mercy shall be accomplished, we are to have the ministry of reconciliation. ch. 4: 11-13. Jesus gave some apostles, some prophets, some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. The human body, animated by one spirit, is employed several times, to illustrate the holy fellowship,—the happy brotherhood of the redeemed. The above passage contemplates, the perfection of this body or fellowship of Christ. As all, in Christ are to be gathered into one Divine fellowship under Jesus,—as the ministry has been instituted, for the purpose of bringing them to the unity of the faith and the knowledge of the Son of God, it is clear as day, that we attain the object of God's good will, only so far as we become like Jesus. He is the model, to which all the saved must be conformed, ver. 4th and 5th. He hath chosen us in him before the foundation of the world, *that we should be* HOLY, and without blame before him in love; having predestinated us to the adoption of children by Jesus Christ. Many read this as if it were chosen to be saved! "*Chosen to be holy*" is the true reading; and every one who approves of God's choice has all the means and appliances of grace to make him holy. Rom. 8: 29, "whom he did foreknow, he did predestinate to be conformed to the image of his Son." This has been understood as if it read, predestinated to go to heaven. No, no, the *destiny* of every godly man, is heaven; but the predestination of the Bible, relates to character. God has purposed that all who are saved shall first be holy,—conformed to the image of his Son." All who become Christ-like, are one in temper, in hope, and joy; but the perfection of the moral and physical likeness will be attained in the resurrection. 1 John 3: 2. We know that when He shall appear we shall be *like him, for we shall see him as he is.*

Some have dreamed of an external union based on subscription to the same creed, or opposition to all creeds; but this is contrary to all the facts in the history of the church,—to all the repulsive forces of our fallen nature, and to the truth of holy scripture. Christians become one *here*, only by becoming holy—being baptised into one body, or fellowship, and by drinking into one Spirit. Their bond of union must be the truth as it is in Jesus, —their badge the love of Christ. So far as Christians maintian this bond and wear this badge they carry out the purpose of God in this world. Those who labor mainly to make proselytes to their party, in the religious dissensions of the day, are essentially anti-Christ. Paul labored to "present every man perfect in Christ." His efforts were in harmony with God's plan.

6. As the purpose of God relative to our unity, is that we should be one in Christ, we may perceive the necessity of receiving "with meekness the engrafted word which is able to save our souls." His words are Spirit and life. We receive the Spirit "by the hearing of faith;" Gal. 3: 2, by *believing the word of life* we hear. These spiritual & life-giving words are to the soul, what the graft is to the engrafted. As we are mortal, we need the engrafted word of life, in order to become immortal, as we are "of the earth, earthly," we need something of "the heavenly" engrafted in our hearts in order that we may bear "the image of the heavenly." Then we may be characterized as "in Christ;" "Chosen to be holy;" "Predestinated to the adoption of children, by Jesus Christ himself;"—"After that ye believed, ye were sealed with the holy Spirit of promise." This is the germ or principle of life. There is not in the nature, or provisions, of the New Covenant, a probability of attaining eternal life without it.

It is clear that those who shall attain the heights of Zion and share the blessings of immortality, must become like Jesus, the head and elder brother of the family. His character must be grafted on ours, so that ours shall, eventually, be lost in his. Our humanity must be absorbed in his Divinity. We must come to "bear the image of the heavenly," as perfectly as we now do that of the earthly Adam.

We are voluntary and active, (at least intellectually) in the reception of the engrafted word; therefore we should ever keep our ear open, to the voice of God, and our heart inclined to the reception of his holy will. We, like the Jews, are "grafted in," only by faith, Rom. 11: 23. So long as we remain in this world we should, with the utmost docility and confidence, receive the word and will of God, and thus bring forth in more and still greater perfection all the graces of the renewed mind.

A tree "wild by nature" needs engrafting, not in one branch only, but in every branch. Then and not till then, the whole tree will be grafted. Now the several attributes of our intellectual and moral constitution may be compared to the several limbs of the tree. Each and all the limbs of

the soul need the Divine engrafting. Some receive a partial grafting, *in* one limb---they pray and "join society," and fix their eye on that point in their character, as if this were all that is needful to prepare them for glory. Ministers and churches have contributed to this self-deception, which multitudes practice on themselves. They overlook the forty other limbs, or affections of the heart, which need to be lopped off, and grafted, till all the feelings, and affections become Christ-like—amiable, humble, heavenly and Divine. The leading limbs of the soul are, the understanding, the will, and the choice. We need the Divine understanding, the Divine will, the Divine choice; and all this is received by receiving the Divine word. In the word of the Lord the wisdom, the will, and choice of God respecting us is fully expressed. We must renounce our own wisdom, will, and choice, in order to receive the Divine, and thus become conformed to Christ in every feature of our character. It will be of no avail that we receive the Divine virus, in one part only; it must be received into the whole man. The entire inner man,---the whole circle of your affections must be re-fashioned here, as the entire outer man will be in the resurrection. Whenever the prescience of fallen nature causes a wild shoot to put forth, it should be pruned away at once, and "the engrafted word" made to occupy its place. We should choose (not to belong to any party in religion, not to obtain any thing earthly, but) to be holy. We should will to do just as God has willed we should do; that is to be like Jesus. Our wisdom, which is folly, should be exchanged for the perfect wisdom of Jehovah. This will separate us from the world. It will lead us to *feel and act in opposition to all the principles of human prudence.* We shall regard "the reproach of Christ, greater riches than the treasures of Egypt, and be humble enough to receive more and more of "the engrafted word," in order that we may be more fully conformed to our Saviour's image.

This subject seems to demand several remarks to clear up several points of great importance.

1. Jesus prayed that his people might all be one. The time and the circumstances we can now understand. Not by political organization, or ecclesiastical conformity. In this world we are "one" only in character, and that character is Divine. "In the dispensation of the fullness of times they will be gathered, (which implies that they had till then, been scattered,) together in one" perfect fellowship, in the New Earth forever. The leading ministry of this day would sooner burn down their churches than let down their separating walls. Could they go, with their present character, they would take the Devil with them, and make divisions within the golden gates of the New Jerusalem. Our context teaches that character is, and we see that it ought to be, the ground of admission into the holy brotherhood of the redeemed. Amen!

2. God has ordained that all who shall enjoy immortality shall be like himself. Man was so made—from that he fell. Into the Divine likeness he must be restored, Eph. 4. 21-24; otherwise he must perish.

3. This subject enables us to understand 1 John 3. 8, "For this purpose was the Son of God manifested, that he might destroy the works of the Devil." Satan shall not govern this world forever: nor the "Man of Sin," the church. When Jesus gathers his chosen, He will bind and punish, and destroy Satan and his subjects. Amen!

Each class will go with their leader, one to Heaven; the other to Gehenna---to perish like the offal of Jerusalem. "The chaff he will burn up with unquenchable fire."

4. As none are named but believers,—as no others receive the engrafted word, we conclude that believers, and believers alone, will be gathered. They are characterized by being 'in Christ,' 'chosen' that they 'should be holy and without blame before him in love.' They had 'trusted in Christ,' and then were sealed with the holy Spirit of promise.' In every plain passage where salvation is promised, the character of those to whom the blessing belongs is named, so that we may as well doubt whether salvation is promised to any as that it is promised to those who are godly, or Christ-like in character. But many affirm that all will be saved irrespective of character; as if it was written, "He that believeth and is baptised shall be saved; but he that believeth not" shall be saved. The "Evangelical Protestant" denies the correctness of this reading, and reads it as if it were written, "He that believeth and is baptised shall be saved; but he that believeth not shall," most of them be saved, on a plan which does not demand faith.—In other words, "Those who are incapable of exercising faith, are saved without it." This is the prevailing theory, though individuals may express it in language somewhat differently. In opposition to this false theory, I place the plain reading of the above passage, "He that believeth not shall be damned." Then the context is silent relative to those who are incapable of faith. (Other portions of scripture give us all the light we need, but they contain no promise of salvation save to one class.) In harmony with our text, the above quoted passage, and the whole tenor of the Bible, we hear the Great Teacher Messiah, re-affirming that while "many are called, but few are chosen." The doctrine that all who die in early childhood, are saved, affirms the contrary,—*many* are chosen, for if all are chosen, who are in incapable of exercising faith—all who do not reach the period which men set for the beginning of accountability, then as about one-half of earth's population is supposed to die thus, *many* must be supposed to be chosen.

The same remark applies with nearly the same force to another declaration of our Lord, relative to the straight gate—"FEW *there be that find it.*" The sentiment you hear from almost every professed follower of Jesus, is that all children find it. This, if true, would make *many* find it, and that without seeking. A doctrine which contradicts the Lord so palpably, cannot be true. It must be false and ruinous. The objector will here say that we overlook two points. 1st. That our Lord is here speaking of adults, and 2d, that he speaks of infants in other places, and authorizes us to believe in their salvation. Mark! Jesus' words are, 'few,' 'FEW!' This word cannot mean *many.* It will be my purpose however to notice the passages which are supposed to support the common theory, that we may see how utterly baseless it is. It has no support save that of corrupt human theology, and unsanctified human feeling. It furnishes the reason and motive for the plan of infant church membership, which prevails in all the haunts of The Man of Sin. It is the pedestal on which the main pillars of Popery stands. Take it away, by the word of the Lord, and the vast pile of corrupt Christianity falls at once. Then, and not till then, the reign of death and the Devil is seen in its true light.

"Life and immortality are brought to light by the Gospel." The doctrine and means and heirs of immortality, are brought out into light—made plain. We sustain the same relation to immortality that we do to glory and honor. Rom. 2; 7. The promise belongs to those who "seek" it. No, no, says the stale, musty theology of the day; about half of all infants are secure of it by the simple accident of their birth, in existing circumstances. All especially who are begotten and born in sin, and then murdered to conceal the crime, are certain of salvation,—glory, honor, and immortality. The violation of the sixth and seventh commands, in circumstances of aggravated guilt, becomes in this view the direct means of peopling Paradise! This is too monstrous for any to believe, when seen in the "light" which discovers "immortality."

If any change the ground and affirm that none but "elect" infants are saved; then you are bound to point to the language of your Lord which speaks of "elect infants"—or to the principle and promise of the New Covenant which secures salvation to them. "The righteousness of God is unto all and upon all them *who believe.*"—"The just shall live by faith." Rom. 1: 17; 3: 22. Angels and our first parents were subjected to trial. Before the qualities of Adam's character could be virtuous he was tried. In that trial he fell. This is the common argument with the sceptic, and I conclude from the record of Adam's fall, that it has truth for its basis. How then can we believe that half or more of the human family can be confirmed in holiness, without a promise, without a trial,—without virtual ?! I believe it is a device of the Devil to delude Christendom, make them think too much of this world, by thinking lightly of sin and its curse, and thus covers up this dreadful work of death.

Adam was tried in Eden. No one regains his forfeited immortality, save those, who, through grace, endure "*the trial* of" their "*faith.*" Their faith must "overcome the world" Christ must be in them "the hope of glory."

The doctrine which includes all infants, must include all who grow up in idiocy, and all who in heathen lands do not attain that degree of knowledge which is deemed essential to accountability, in children. The well instructed child, of good capacity, at 3 or 4 years of age, may understand moral distinctions better than nine-tenths of the heathen. On the common theory, all these heathen, idiots, and infants should be saved. The principle which elects one, elects them all, "for God is no respector of persons." But they are not named in the promise.—The principles of God's government demanded a trial even of Adam and Eve, in Paradise: consequently, I conclude none will be saved, but those who endure "the trial" and become in character what the promises of the New Covenant contemplates. We must be "*in Christ*" or we shall not be gathered.

The popular belief assumes the natural immortality of man, and then proceeds to assume that as all or most of the above classes, do not deserve to be forever tormented in Hell, they must go to Heaven. Now have patience to read the great charter of faith and hope—the blessed Bible. Jehovah's language seems by most not to have been noticed. "I will GREATLY MULTIPLY thy sorrow and thy *conception.*" The multiplicity of woman's conception is a part of the curse, as really as her sorrow. Does not this multiplication of children constitute the terse---"the children of the wicked One"? Surely they are children of the flesh, and these are '*not the children of God,*' Rom. 9: 6-8. The children of promise are counted for the seed.

It is assumed again, that all children have a capacity for salvation or damnation; therefore they must go to immortality, or be subject to "the second death." Now, hearken. If the child live and grow up it will attain manhood. If it receive the engrafted word and "abide in Christ" it will be saved; but the converse of these propositions, is also true. If it do not live, it will die. If it do not grow, it will never attain manhood. If it never enjoy the means of immortality, it will never be immortal; for man is certainly mortal, Gen. 3: 3; 4: 23-24; Rom 5: 12. The unknowing child is no more a subject of distinct promise, than the idiot or the uninstructed heathen. Rom. 2: 12; 3: 19; 5: 13; They who sin without law shall perish without law. What the law saith it saith to them who are under the law. But it is affirmed that notwithstanding "sin is not imputed where there is no law," published; Yet *death reigned from Adam to Moses, even over them who have not sinned after the similitude of Adam's transgression!* From the time the law was published, all who heard it was judged by it. This principle applies to the Gospel. It is the doctrine of the Bible. Children who have not the law or Gospel, are not addressed,—they neither enjoy the promises of the one, nor incur the dreadful penalty of the other; they may perish like untimely fruit. Death reigns over them who die without law, as before the time of Moses.

Again, God gives by covenant, confirmed by his oath, and not according to human imaginations, or human creeds. Rom. 4. 13, 16; Gal. 3: 29. Here the seed,—*all the seed* to whom the promises are made, may be known by the characters ascribed to them. John 14. 3; 16: 20, 21. Here is the promise that he would come again to receive them. Whom? All who then believed, or who should believe, through their word. This is the uniform language of inspiration. One class of persons is specified, they sustain a specified character, to them, in that peculiar character, the promises are addressed, and to no other. Jesus said, "I pray for *them*, I pray not for the world, but for *them which thou hast given me.*—Neither pray I for these alone, but for *them* also which *shall believe* on me through their word, that they all may be one." This passage certainly harmonizes with our text. It teaches us that believers are to be gathered, and excludes all others.

Again, It should be stated with emphasis to those who teach that "all mankind are placed on their *feet* again" by Jesus, that *Adam did not enjoy immortality but by the tree of life.* This means having been forfeited, Christ has become the only means, or way of life and immortality. Now if our first parents as they came from their Creator could not live, but by the means appointed, how irrational and unscriptural the hope, that untold millions will regain immortality without any knowledge of the new and living way!

But it is objected that ministers quote scripture to prove that the beautiful infant, as it falls, like the flowers nipped by the untimely frost, rises at once into undecaying maturity, to be presented "faultless before the presence of his throne with exceeding joy." Let us notice the most definite passages which are supposed to support such a sentiment. Rom. 5: 13, 14. This proves nothing more than that they who are not under law, have not sin imputed to them; though they die, they have not incurred the penalty of a violated law. It does not assert that infants, or idiots, or the ignorant heathen are saved. They die. Then they do not incur the imputation of sin. Jer. 31: 15, 17. Here is a promise made to children, of course they are the children of promise. Now to what children are the promises made! Shall we take the inspired apostle's answer? Rom. 9: 6-8. The children of the flesh are not the children of God; but *the children of the promise* are counted for the seed, Gal. 4: 28, 31. But does not Matt. 2. 17, apply the prophecy of Jeremiah to little children? Read it candidly; "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and *weeping* and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Now I ask, is there any return of these children, here recorded, or even promised? No. What than was fulfilled? The "weeping and *great mourning*." This, and this alone, is all that is recorded; yet this is made "rubber-like" to stretch over the earth, and cover up the Devil's world-wide desolations. To make the argument bear in favor of infant salvation there should be a distinct promise to that effect in Matt. 2: Then it would be clear; but as it is, the promised return in Jer. 33: belongs to "the seed" of Abraham—the children of promise. This is the usual designation of God's people.

But David expected to go to his child; and as He, a man after God's own heart, went to heaven, the child must have gone there before him. This is to my mind the strongest argument which can be framed against the view now presented; yet, if we read the plain, unambiguous language of the Bible on this subject, we find that the basis of the argument is sheer assumption. Psa. 17: 15; As for me, I shall be satisfied when I awake with thy likeness. Acts 2: 29; The Patriarch David—is *both dead and buried*, and his sepulchre is with us unto this day—ver. 34, "For David is not ascended into the heavens." This inspired notice of David was given more than a thousand years after his death. *He had not gone up*, or ascended. He was "both dead and buried, & his sepulchre" was well known when Peter preached. Then to clinch the nail, we are told that *David* and the ancient worthies, "died in the faith, not having received the promises." Heb. 11: 13; 32: 39. *These all having obtained a good report through faith, received* NOT THE PROMISE. God thus teaches us that David followed his child to the tomb,—not to heaven. They were doubtless buried in the same sepulchre. In the resurrection of the just, David will awake in the likeness of his divine Lord and be forever "satisfied." Acts 26: 6, 8; Isa. 26: 19, 21; Job 14: 12.

There is one other text which might convey the popular idea, provided it were read carefully, by one who had before taken the doctrine on trust. It is found Luke 18: 15, 17; Jesus called *them* unto him, and said, suffer *little children* to *come*, unto me, and forbid *them* not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." SUFFER THEM TO COME! "FORBID THEM NOT" TO COME. "A little one who believes" in Jesus, Matt. 18: 6, exhibits the required docility, and confidence, and disregard of the world. This is what the passage teaches. The character of the children is distinctly described by James. Such children are subjects of promise. We must resemble them in the grand features of their character; "for of such is the kingdom of God"!

O dreadful! say a thousand voices, you are one of Job's comforters. It is cruel to take away our pleasing hope that our little ones are in heaven, even though it be a delusion. No, no, it is not cruelty, but kindness, to shed the light of heaven on both human character and destiny. With the erroneous popular view, we cannot correctly estimate sin or its consequences—cannot see the devastations of death,—can not desire as we otherwise should, the Advent of the Lord, to stay the devastations of the Devil. No, we can not even estimate this world in comparison with that which is to come; as we ought, but in the light of truth. The reasons for mentioning it are various.

1. I would, to the extent of my humble capacity, shew up the Devil and all his Doctors. They who teach the salvation of all who do not "sin after the similitude of Adam's transgression"—all who are incapable of exercising faith, by death, and thus cover up the Devil's world-wide devastations, are his ministry. An orthodox minister of this State, said recently, in a funeral discourse, "None are really dead." Then the 'father of lies' spoke truth when he contradicted God. Surely Satan is the Prince of this world. 1st. He has been extensively worshipped in the form of a serpent, The form he assumed, in the temptation.

2d. He has managed to get Death, his prime minister, into the very place, before the mind of Christendom, which God assigns to the second Advent and the resurrection. Death is now denominated, and believed to be the "gate of life."

3d. He has so deluded the church as to make them believe that by this false gate, untold myriads go to glory, without a resurrection,—without the engrafted word, or the blessed hope, or any of the appointed means of life. The *'greatly'* multiplied conception of woman, resulting from sin, is deemed the principal means, thus far, of peopling the better world. The fulfilled curse, is regarded as the source, or means of life, to countless thousands!!!

"The way" to life and immortality is Christ, John 14: 6.

"The resurrection" is the means at his coming, 1 Cor. 15.

"The Last Trump" is the appointed time, 1 Cor. 15: 52; Rev. 11: 18.

A theory which makes so much of the curse of woman, and death; and so little of the 2d Advent, and the resurrection, can not be true. Death is the penalty of the law. The resurrection—the path of life, to the just is the consummation of Christ's mediation in their behalf. Death and the resurrection are as distinct, as Christ and Belial, or Heaven and Hell.

2. I would stir up my own soul, and others, to cry for the coming of the Prince of life. Death, the eldest born of sin and Satan, is reigning over the largest and fairest portions of our race.—His work is only to destroy.—His dominion even over the righteous, extends to the time when the "Lord himself shall descend from heaven." Then death and the grave, now victorious, will lose their prey, and all the righteous will sing thanks be to God who *hath given* us the victory through our Lord Jesus Christ.

3. This truth of God furnishes an overwhelming reason why we should suffer even 'little children' to come to Christ.

It is the only way to save them from falling like untimely fruit—the only way to bring them to maturity, and secure to them the great object for which man was made. In opposition to this plain word of the Lord, there was a mother in Trumbull Co., instigated by the Devil (and the prevailing doctrine of salvation for all infants by death,) murdered her three children to secure their salvation. Another mother in Oneida Co. N. Y., murdered her 4 little ones to save them. Was there not from the premises more than a shew of reason, in their conclusion? If the popular theory be true then these mothers accomplished their object—their children are in glory.

The editor of the Oberlin Evangelist attempted to conceal the crime of seduction, by murdering the child of his victim. This two-fold crime is, I learn from physicians, quite common. Now if the doctrine relative to the certain salvation and glorification of infants, at death, be true, crying crimes are peopling heaven. The more of such crimes the greater the number of the saved. Certainly the basis of such a doctrine is of the Devil. It should be exposed that we may see the more excellent way—the way of life.

The language of Jesus is the language of reason; preserve your children—bring them to the Prince of life—engraft them with the word of life, and then you will save them from death, and be made the agents in peopling Paradise.

All must admit that the Bible teaches no salvation for fallen man, but by restoring him to the image of God. They must be gathered here by the word of truth; Jas. 1: 18; have the figure of salvation; 1 Pet. 3: 21; and be 'born again' *in* the resurrection, into the image of the second Adam. As a child is begotten before it can be born into the image of the earthly; so every one must be begotten again 'by the incorruptible seed, the word of God' and have 'the Spirit of Him who raised up Jesus from the dead dwelling 'in him' in order to come up in 'the likeness of the heavenly,' 1 Cor. 15: 48. Those of our race, who never receive the word, or germ, of life, will never enjoy eternal life. They have neither the principle or promise of life. Of course they will die, as taught in Rom. 5: 12-14. Our children, *must come to Christ or perish.*

4. We may thus see that it is a great thing to be saved. Salvation is 'by grace, through faith,'—'all are the children of God by faith in Christ Jesus.' This faith overcomes the world, and gives substance to things hoped for. It is more precious than gold; because while gold procures the good things of earth, faith secures the glories of the better—the heavenly world. The multiplication of tares,—children of the wicked one, is thus seen, to be neither the direct means, or occasion of glory, honor and salvation to any. The language of Jehovah's curse is "I will GREATLY *multiply* thy sorrow and thy conception." But it is only the 'few' who become 'holy' that shall be gathered in the fullness of times.

5. As our primeval ancestry, pure from the forming hand of God, had not immortality except as it was sustained, by the tree, of life, we see that poor mortals must be deluded by the Devil, if they dream that their perishing posterity can attain it without the means prescribed in the New Covenant.

It is true that God can 'of these stones raise up children unto Abraham;' but as he has not promised to do it, no one expects such a thing. Just so I feel in reference to all not named in the promise. We cannot hope for their salvation on any clearly scriptural ground.

6. This gives us a true view of frail humanity. Of the ninety thousand who die daily, not more than one thousand furnish any good evidence that they have the Divinely engrafted word, which is *'able to save the soul.'* The rest suffer, & groan, and die. Those who sin under law, will have sin imputed and be raised to all the agonies of the 2d death. Surely we are in a weary and heavy laden world. 'The whole creation groaneth and travaileth in pain together until now;' and even those who have received the first fruits of the Spirit groan—waiting for the adoption—the redemption of their body. This is the scriptural view of man; and the world, 'which' on account of its pollution 'is reserved unto fire.'

But on the false, yet prevailing theory, our world is doing a good business,—raising 60, or 70, or 80 thousand plants for Paradise daily, and floating them off by death, directly to heaven. There is from this source but little pressure on the soul to pray that Satan's sceptre may fall, and that "the New Heavens and New Earth, wherein dwelleth righteousness" may be created. It is, beyond conception, important that we view this subject in the light of truth. Earth groans; man eats his bread by the sweat of his brow; Woman's *conception* is 'greatly' multiplied, and all the teaming millions of earth perish, save the 'few' who come within the provisions of the New Covenant,—All, save such as seek and find "the path of life," by Jesus and the resurrection. Now our heart and flesh cry out in the vehement language of John, 'Amen; Even so come Lord Jesus.'—

Come for 'the restitution of all things spoken by the mouth of all the holy prophets;' Rev. 22: 20; *Acts* 3: 21.

O Lord consummate thy grand design, and in this dispensation of the the fulness of times gather together in one, all things in Christ. Let Satan, 'the Man of Sin,' and all their adherents, 'perish *at the presence* of God.' Amen! Heb. 2: 14; 2 Thess. 2: 8; Psa. 68: 1, 2; 1 John 3: 8.

There are four passages where children are named, which demand notice. Samuel was sanctified from his birth. He was, in infancy, a subject of *God's special regard*: Yes, and this illustrates and strengthens the truth so plainly taught in all parts of the Bible. Samuel was a child of promise—the promise secured both his natural life and his sanctification. If Hannah's child needed all this, *does yours need less*? Parents may pray and receive as many children of promise as possible; but the promise secures sanctification only on the Gospel plan. Timothy is another example; but he knew the holy Scriptures. Our Lord mentions children Matt. 18: 1-8, but he characterizes them as '*little ones, who believe in' Him.*

The little children are named distinctly as subjects of destruction, in Ezek. 9: All were destroyed save those who had the mark of God in their foreheads. So it was at the deluge, and every other period of judgment on our rebellious world. So it will be in the great day of God Almighty. As the number is increasing, I would from this consideration, as well as others of overwhelming moment, cry out, Come blessed Saviour, stay the tide of death, destroy the dominion of the Devil; but "gather together in one all things in Christ." Amen!

THE DAY-STAR.

CINCINNATI, TUESDAY, JULY 22, 1845.

TO CORRESPONDENTS.

The interesting communication of C. S. M., will appear *in our next number*. *It was unavoidably* laid over this week.

A number of encouraging communications are on hand, and will be attended to in due time. Let our friends still *continue to write*, and "*comfort one another with these words.*"

☞ Our receipts have fallen short of paying expenses this week. Let the brethren keep an eye to our weekly list of acknowledgments, and then we shall be spared the necessity of making allusion to finances.

THE HOPE OF ISRAEL, has not been received at this office for a number of weeks.

THE HOPE WITHIN THE VAIL: If any think this paper is advocating *heresy*, and *delusion*, let them *take it* and compare it with the WORD. The last number (no. 5,) contains some precious articles —especially the letter from "Athol." Please *double* the number of exchanges if agreeable.

We are fearful that Bro. Snow has been too hasty in some of his strictures upon this paper. We will wait and see how readily he can "confess" when occasion requires.

Some of our friends are not yet apprised that they can receive their papers free of postage, at all the offices within 30 miles of the City. Let all the brethren living within this circle, try and do something more to aid in the support of this paper, without delay.

☞ We hope to hear from our brethren abroad on the subject of the Conference, as soon as possible. Shall we have one?

☞ The long article in this number, from the pen of Bro. *J. B. Cook*, contains sentiments, startling, and even revolting, *to every natural* feeling of the fallen, unrenewed heart of man. They have led us to "search the scriptures daily, whether these things were so." O what wisdom we need to prevent us from *receiving as truth*, that which is without foundation in the word of God!—and on the other hand, how much grace we need to help us on in the *narrow path*, in the face of the thousand loved, and long cherished *false* opinions, that have ruled an apostate church, and laid in ruins the once fair heritage of God!! We may have sought to evade the responsibility of tearing away the "sackcloth" covering from an error that has blinded thousands, by leading them to love heaven, more for the sake of seeing our *friends*, than our Saviour: If so, are not the travailing pangs of Zion protracted, and her ultimate sufferings increased? Brethren, we want the truth, though it pierce "even to the dividing asunder of *soul and spirit*, and of the *joints and marrow*." O what has sin done in our world!

Will not some of our brethren who daily search the word, send us the result of their investigation of this discourse, and if its substance is erroneous, we will let our readers have it at once? Will not Bro. Miller answer it?

Letter from Bro. Tourtellot.

Gloucester, R. I., July 5, 1845.

DEAR BRO. JACOBS:—

Your valuable little paper comes regularly to me at Chepatchet. Some copies of the 'W. M. Cry' were directed to me at Greenville—I was much pleased with them and sent you three dollars in a letter; Soon after which the papers stopped coming, and I do not know whether the money was received or not.* I now send two dollars, and I had rather give $5.00, than to have it discontinued. I have, till now, been paying for 4 copies of the 'Advent Herald,'—2 of the 'Morning Watch,' and 5 of the 'Jubilee Standard': But the Herald and Watch, have lost their sweetness to me, and to all the rest of our brethren that are holding on to the faith. I wish you to continue to send your paper to me as long as you continue to publish one, for I believe it to be meat in due season to the flock of Christ.

There are a few brethren in this vicinity, that have not forgot how the Lord preached through Bro. ******, at the camp meeting in this place, ******. Should time continue, I hope you will soon have a message this way. My faith is strong, that time is too short for doing much more, but I desire to work while the day lasts.

I believe this is the last wheat harvest we ever shall have, and my prayer is, Come Lord Jesus and *deliver* thy people.

Yours, in hope of having a part in the first resurrection.

D. C. TOURTELLOT.

* The money was received. The explanation was given in a recent number. The reason of Bro. T's paper being stopped was, the book containing his, and a list of about 150 other names, was lost. As fast as they have been found out, they have been entered on the present mail book.

Should time continue till the 7th month, and the increasing judgments of this "year of release" permit, I may see the friends in Rhode Island.

ED.

Letter from Bro. Purdy.

Middleburg July 9, 1845.

DEAR BRO. JACOBS:—

I send you a few thoughts on the Laodicean Church. It has been the prevailing opinion among Adventists, that the 7 Churches spoken of in the book of Revelation, represent seven states or conditions through which the true Church of Christ would pass: With this view I agree. But *the question may now arise*, what state of the church are we in now? I answer, the Laodicean. The point of time at which the Philadelphia church was formed, I think, was the beginning of the proclamation that "the hour of his judgment is come," and ended with the 10*th day* of the 7th month. This state was characterized by great love and unanimity, and could most emphatically be denominated the church of brotherly love. Soon after the memorable 10th had passed, discordant notes were heard from every quarter, which plainly indicated that the church of brotherly love had passed away, and the luke-warm state had succeeded it. Many of the brethren began to lose that living faith in the immediate coming of the Lord, & with corresponding works settled down on the old faith of '43, and called the 10th day of the 7th month a delusion. Thus in effect saying, we are rich and have need of nothing; when in fact, they were poor, and blind.

We then heard the servants of God commending those brethren to buy gold (or faith) tried in the fire, (see 1 Pet. 1: 7.) Now as it was necessary for the wise virgins to counsel the foolish to go and buy oil (or faith,) to go forth to meet the Bridegroom on the 10th day of the 7th month: So it became necessary to have gold (or faith,) *tried* in the fire, that they might see what God had accomplished in the movement, and thus be truly *rich* in the knowledge of the truth. And they were also counseled to buy "eye-salve,"—That is, if they would receive the whole truth they would be enabled to discover clearly our whereabouts in the great prophetic chart. But, says an *objector, if you* place us all in the Laodicean church, where will you find the "true seed"? I answer, verse 10th points them out. For he says, "as many as I love I rebuke and chasten." Paul tells us in the 12th chap. of Heb. that every son *whom God receiveth must endure chastening.* We feel that we have been rebuked and chastened of the Lord, and we are still willing to bear the indignation of the Lord until he *executes* judgment for us, Mic. 7: 9.

It seems to me that God has already commenced the work of spueing the luke-warm out of his mouth.

The movements in the late Conferences at the East, to have *fixed* principles, (i. e. to have a creed,) and the resolutions passed excommunicating those that believe and practice different from themselves, shows plainly that they have taken rank side by side with the churches, and thus become a part of that great "mystery of iniquity," which is to be "destroyed by the brightness of *His* coming."

God says of a certain class of individuals in the Philadephia church, (ver 9,) because they professed to be Jews, (i. e. true seed,) and were not, he would make them of the synagogue of Satan. And where has Satan ever had a synagogue or church in the world, if it is not the church of Rome and her daughters. (See Rev. 2: 9-13; 13: 12.

I rejoice to think we are now living in the last state or series through which the remnant are to pass. And when he shall have accomplished the work of spueing the luke-warm out of his mouth I believe he will present to himself his own most glorious church, without spot or wrinkle or any such thing.

Yours, in the blessed hope.

G. B. PURDY.

Praise ye the Lord, for his mercy endureth for ever.

Letters and Receipts,

For the week ending, July 19th.

Geo. W. Eastman, $1.00; J. B. Cook; D. C. Tourtelott, 2.00; David Jennings, 2.00, by M. Robinson; Mary J. Lewis, 1.00; C. S. Minor; J. R. Benedict, .50, and .50 for Josiah Cass; (due on J. C's subscription 1.00; and on yours, .50,—to the end of vol. 6.); James Monjar, .35; Mary J. Lewis, 1.00;

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.

THE WILDERNESS SONG.*

[AN EXTRACT.]

"THE old Israelites knew
What poor pilgrims must do,
If fair Canaan they ever possess:
They must still keep in sight,
Of the pillar of light,
Which led to the long promised rest.

The camp on the road,
Could not be their abode;
But as oft as the trumpet did blow,
They were glad of a chance,
For a farther advance,
To take up their baggage and go.

I am thankful indeed,
For the heavenly Head,
Which before us hath hitherto gone;
And the leaven of love,
Which sweetly doth move,
And gathers our hearts into one.

With the poor despised throng,
I am pressing along;
Into closer communion we flow,
And all who would stand,
In this feet washing band,
Must take up their crosses and go.

The way it is new,
As it opened to view,
But before us the city we see:
So that none need to speak,
Of an onion or leek,
Or the flesh pots of Egypt to me.

I'm engaged in pursuit,
And must have the good fruit,
Which in Canaan's fair vallies doth grow;
Though a million of foes,
Should rise to oppose,
For one I'm determined to go.

Though some in the rear,
Are beginning to fear,
And complain of the trials they meet;
And though lions before,
With great fury may roar,
I'm resolved I will never retreat.

We are little 'tis true,
And our numbers are few,
And the sons of old Anak are tall;
With the resolute few,
I'm resolved to go through,
And o'er come at the risque of my all.

Though we're scattered around,
On this wilderness ground,
With good manna awhile we've been fed;
But this will not do,
We must rise and go through,
And eat the unleavened bread.

Now the morning hath dawned,
For the Camp to move on:
Soon Jesus his trumpet will blow,—
At the sound of his voice,
We will rise and rejoice,
And leave all our sorrows below."

* Used by the Philadelphian Brethren.

MUSINGS.

SWEET Comforter, Oh leave me not
In this late hour of fear;
Let thy "still voice" yet breathe within,
And be in presence near.

Long have thy whisperings led my feet,
Through peril, and through shade;
And now, in this strange closing strife,
Let not thy teachings fade.

I see outstretched, thy parting wing,
Beyond earth's dying sun;
And know the mission of thy grace
To man, is almost done.

But linger with the waiting few,
Who would not grieve thy love;
And let thy presence speak in power,
Till they are called above.

Then leave us not, Oh leave us not!
We hang upon thy will;
Our spirits cling alone to thee,
Oh, be our leader still.

Philadelphia, July 18, 1845. C. S. M.

Letter from Sister Minor.

OF THE MISSION, AND PERSONALITY OF THE COMFORTER.

DEAR BRO. JACOBS:—

It has ever been my manner, since I bore the Advent cross, to shun controversy, and not to answer again. Yet believing it is the PRIVILEGE, of the weakest child, to bear witness to the truth, I seek that liberty in your precious sheet.

To the "LITTLE flock," I would then say.

Beloved of my soul, remember, that the "perilous times" of "the last days" are come. It is a time when the test of Elijah is again upon a professed Israel. When the followers of GOD are few, and the followers of Baal, many. When the Lord is bringing us up to a final test, and it will be decided by fire, whether indeed the Lord is a present God, or whether Baal. Ye are forewarned, that at this time, some shall have the form (or letter) of godliness, but denying the POWER, (or life) thereof, when it will be our duty from such to turn away, not answering again, but still COME OUT, to meet and follow Jesus. Many PROFESS, to follow the "word" and the "word" alone, as if the word, and the Holy Ghost, who moved and indicted the letter, could be separated, or bear single and opposite testimony.

Yes, this is the question, or test, which is now before the waiting remnant, which the Lord will soon decide. It is the privilege, and duty, of every LITTLE child of the Kingdom, now to "look to his Maker," and have "respect to the Holy One of Israel." The Fathers cried unto GOD, and he answered them, and we receive their testimony, but stagger at the promise, that he is, in very deed, the same, yesterday, to-DAY and forever. We all profess to believe and follow the "WORD," let us appeal to it, and see if an hourly practice digests its precepts, and if this professed faith, is made perfect by works of obedience. When our Saviour was on earth HE opened the understanding of his disciples to understand the scriptures. When he was leaving them he said, I will not leave you comfortless, (or without a guide) I will pray the Father, and he shall give you another Comforter, that he may ABIDE with you for ever,—the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. Here our blessed Lord speaks of the Comforter as a person, and John afterwards testifies, that he is one of the three that bear record in heaven. Now the "WORD" also declares, that "AS many as ARE LED by the Spirit of God, they are the Sons of God," and that "if any man have not the Spirit of Christ he is none of his." I believe this scripture means literally what it saith, I dare not explain or spiritualize it away. We also read in the "WORD" that "ye have an unction from the Holy One" and "the anointing which ye have received of him abideth in you." We have the testimony of the apostles, of their experience and privilege to be taught and led by the Spirit of God, and I believe without a doubt that we have the same privilege. The "WORD" says that we are the temples of the Holy Ghost, that we are SAVED by the renewing of the Holy Ghost, that we are sanctified by the Holy Ghost, that the love of God is shed abroad in our hearts by the Holy Ghost, and by him also we are SEALED unto the day of redemption. Many will assent to this, if the Spirit be understood to exist within us, as a latent or passive influence or principle only. But if we plead its active, present, and intelligent power, guiding, strengthening, and filling us with joy unspeakable, in all the smitings and revilings of the ONWARD path, then we are accounted as visionary and fanatical, and those who possess the form, deny the POWER of the "word." I have long been convinced, that the fearful destitution of the POWER of the Holy Ghost, among the professed lovers of Jesus, in this last generation, resulted from their dishonoring and rejecting the mission and personality of the Spirit of God. The common or popular faith, recognizes a God, who was present in Bible times to hear and answer prayer. A God who ONCE led his people, and manifested his presence and power, to those who trusted in him. It denies all PAST testimony of his communications with his creatures; but his PRESENT manifestations, and future promises are lightly esteemed, and those who insist upon their VALIDITY are regarded as departing from the "word," which "word," their FAITH, only receives as a record of the PAST. To the LITTLE ones of Christ, I am constrained in this hour of his Spirit's reproach, to confess, that though I feel to be one of the least, and most unworthy of all the household, yet I do according to the "word" realize every day what it is, to be led by the Spirit of God, and this abiding witness, with the "word" has guided my trembling feet through all the wilderness track, thus far, and I TRUST in the God of Elijah, that if I follow the same teaching I shall endure even unto the end. I do also appeal to the "word," that this is the privilege and duty of every child of God. I am hourly EXPECTING that his tried, afflicted, and despised remnant will be delivered, and that this SAME JESUS will COME AGAIN in like manner, and reward every waiting servant. C. S. M.

Philadelphia, July 10, 1845.

Letter from Bro. Hamilton.

Rising Sun, Ind., July 2, 1845.

DEAR BRO. JACOBS:—

I do not think that I ever read the "Day Star" with so much pleasure and felt to appreciate it so much as I did the last one. The fact is now more fully impressed upon my mind than it ever was before, that the dear brethren in Cincinnati do not fully realize the greatness of the privileges they enjoy. The light, the exhortations, the strength and encouragement which they mutually receive evening after evening during the week from each other; the lectures on the Lord's day, with the almost hourly private conferences, can only be fully valued when once deprived of

their advantage. It was this deprivation that made the Day Star read so sweetly. The brethren that are scattered over the land are truly trodden down and hungry—to them this little sheet is a feast. They (some at least) read it again and again; they examine the Blessed Word, to weigh the doctrines it contains, and are refreshed; having digested all fully, they wait in anxious expectation for the arival of the next number. My Brother, that little sheet should be increased to double or more its present size. The duty of God's little ones are now to provoke one another to love and good works, to exhort each other, and so much the more as we see the day approaching. We are scattered many hundred miles distant apart, many of us, but we can by means of this (I was about to say, blessed little sheet, may the Lord grant that it may be increased in magnitude,) talk with and hear each other talk, and thus be strengthened, comforted and made joyful.

Brethren, how will the Lord look upon us if we deal out our bread to the hungry with a sparing hand? Bountifully ye have received, bountifully give,—are our Master's words. What food so nourishing and strengthening, to the waiting child of God, as the news of the returning King! What so cheering to the persecuted and down-trodden follower of the Lamb, as the presentation of the sure promises of deliverance! This medium of comfort to the children of Zion is God's medium. We are bound to give it our hearty co-operation. Bless the Lord! it will not fail so long as the Master wants its use. But we may fail to enjoy the privilege that our heavenly Father has given us to put forth our hand with His, in its support.

Brethren, we love good company; here we can have the very best of company. The Lord himself will be with us in this work—soon will he remove us from labor to reward.

My faith is still firm. Heaven and earth shall pass away, but the words of the Blessed Jesus will not fail.—He is coming! The Lord is coming! Blessed be his name. My heart responds, come quickly! We have passed about the last point in the chronology of our Redeemer. Jerusalem has been destroyed;—the abomination of desolation has fulfilled its days;—the sun has been darkened;—the moon has failed to give her light at the point of time referred to;—the stars have fallen,—the nations have had their distress with perplexity—Witness the financial difficulties of 1840 and '41, with all nations.—Our own nation cannot but painfully and indeed shamefully remember it. All upon the eve of bankruptcy—all equally (or nearly so) distressed—all in perplexity. Public credit prostrated—public confidence gone—the public treasury empty, and in debt.—Parliamentors and Legislators at their wit's end. Truly there was distress of nations, with perplexity into which they were not aware of being led, and out of which they cannot tell how they have been delivered. But it is the Master's way-mark on the path of time;—we are past it. Bless the Lord!

Men's hearts have failed them for fear, and for looking after those things that are coming on the earth; it is vain for them to deny it. The almost breathless silence that chained the crowded multitudes of those who heard the proclamation in 1842 & '43, that "Babylon is fallen, is fallen," &c. The deep meditating look—the solemnity of deportment, truly told the story of the fearful and failing heart of man.—But it is in the past like those points that preceded it, and is forgotten by the inhabitants of the earth. But do we forget it brethren? No, not "if we hold fast our confidence." It was then we went forth to meet the Bridegroom—He tarried—We slumbered, some slept. These points too we have passed. Now the glorious point came next as we passed along the way Home to the Kingdom of our Redeemer, "Behold the Bridegroom cometh!" We arose, we trimmed our Lamps. Glory to God! The Cry was made; the blessed word failed not; it cannot fail. The Bible is the word of the Lord,—trifle with it who dares! The Bridegroom came; those that were ready went in with him to the marriage, and the door was shut; Christ received his Kingdom,—the atonement was made—the law fulfilled to the smallest tittle—the 7th trumpet sounded—the mystery of God was finished. The voices were heard to proclaim, The kingdoms of this world have become the Kingdoms of our Lord and of his Christ.—All are in the past. The woe from the angry rod of Him who will soon dash the nations to pieces, has begun. The evil servant, who saith in his heart, My Lord delayeth his coming, has been doing his work. The day of the Lord is upon the world, and as a thief, and they do not know it. The wicked have done, and are doing wickedly, & none of them have understood. The wise,—those who fear the Lord and tremble at his word, have understood; they are not in darkness; that day has not overtaken them as a thief. The end is come; our redemption is nigh! It is nigh, and we know it. Jesus said we might know it; and bless his name we do know it. Pray the Father for us Brethren—we will soon meet in the glorious Kingdom.

I have not time to say any thing concerning the brethren here, now, except that they are anxiously waiting the Kingdom.

We all expect a visit from you should time permit.

Yours, in hope of speedy deliverance.

J. HAMILTON.

Letter from Bro. Hamilton.

Rising Sun, July 13, 1845.

DEAR BRO. JACOBS:—

We (myself and family) feel this morning while deprived of the privilege of meeting with those of God's dear children who are looking for their returning King, truly scattered from the flock, and amongst enemies. Enemies I say, because should those who would take away from us the glorious hope of soon seeing our returning Lord, be even those of our own house or family; whether wife or husband, parent or child, brother or sister, though near to us by paternal ties, and we dear to them by the same connection, yet they are our greatest enemy; For the stronger the natural tie the greater the influence.—And just as much as is eternal life greater than temporal life, so much greater is the magnitude of the danger from that individual who would take away our hope of eternal life, than the individual whose heart is flaming with vengeance in his pursuit to wreak his hand in our blood; and the good book warns us to beware of them. See Micah 7: 5, 6.

We are situated here within the sound from the church of the voices of those, with whom we once took sweet council, and together with whom we went to the house of God, with whose voices we mingled ours in praise to our blessed God and Saviour, and in whose faces we saw the witness of the flame of love to God that burned in their hearts. We hear the same sounds that then gave expression to that which so much animated us and drew us irresistably thither; the same associations are awakened by them. Our hearts have not become callous to the love of God; but that blessed character is more and still more beloved by us, and the impulse that those old associations send forth are only heightened by that increase of love. But dear brethren, I fear that it is now little else than a sound, painful as it is to think so, and still more painful to say so. Yet facts seem to force that conclusion upon us;—they are quite indifferent (to say the least) about the return of our King—they treat his messengers with neglect. That animation which once lit up the moistened eye at the mention of the name of Jesus, is no more apparent, the Spirit of God has or is about to leave them I fear, and according to 2 Pet. 2: 18, they are becoming or have become a snare into which there is danger of falling, and being entangled and overcome.

I bless the Lord for the warning given in 2 Pet. 2: 19-21; it came with timely admonition to my heart. I, this morning felt much the want of the exhortations of some of God's children, and the encouragement which I so frequently have received on Sabbath morning at Sister Moore's. Not having any prospect of meeting with those who are looking for the Lord, I felt an impulse leading me, or propelling me toward some of the churches that were about being filled: But (I believe) the Spirit of God put before me this 2d epistle of Peter, and there I do believe as portrayed the present character of nearly all, if not entirely so, of the organized churches. I read, and as I read I also blessed God that I am free, and that he had shown me the danger into which I might have fallen. I never before saw it so clearly; never saw the magnitude of the danger of these allurements; never so forcibly felt the necessity of the "Come out of her my people, that ye be not partakers of her plagues": This light no doubt was given just when most needed.

But it may be asked how we know there is so much danger as above alluded to? How we know they are the characters spoken of in the 2d ch. of Peter? and why we conclude the Spirit of God has left them?

I answer, 1st., in relation to the Spirit. If we had it, or was led by it, they would bear its fruits and it is by the fruit we are to know the tree. They have rejected the messengers of God—those who were sent to proclaim the most joyful news that ever saluted the ear of the lovers of Jesus, viz., the speedy return of the Savior to the earth the 2d time. The blessed Redeemer said, Luke 10: 16, He that hateth you hateth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me. That he said to his messengers whom he sent to the cities and places whither he himself would come at his first advent. Also, 1 Thess. 4: 8; again, Acts 13: 40, 41. Beware therefore, lest that come upon you which is spoken, of in the prophets: Behold ye despisers, and wonder and *perish*: Who are these despisers that shall wonder and perish? Isa. 29: 11-14, says they are those to whom the vision of all (the prophets) have become as a sealed book, &c.; upon whom the spirit of deep sleep has fallen, whose eyes are closed, &c.; who acknowledge they know not, neither can know. When Lebanon shall be turned into a fruitful field, the dumb hear the words of the book, the eyes of the blind see out of obscurity, the meek increase their joy in the Lord, the poor rejoice in the Holy One of Israel; and when the terrible ones, the scorner, with those who watch for iniquity shall be cut off. The Lord said, "My Spirit shall not always strive with man, for that (or because) he is flesh," (or governed entirely by a carnal heart;) Gen. 6: 3. Christ said, Matt. 24: 37, 38, "As the days of Noe were, so shall also the coming of the Son of man be: They were eating and drinking, marrying and given in marriage, despising Noe the messenger of God: And God says his Spirit will not always strive with them; so, says Christ, it must be before he come again. The prophet Hosea 4: 6-17, says, Because thou hast rejected knowledge, I will also reject thee, Ephraim is joined to his idols, let him alone. And lastly, that the Spirit has left them, their own admissions are ample proof, for their public prints in which they so lamentably deplore the departure of God's Holy Spirit, and pressingly call upon all the churches whom they admit to be similarly forsaken, to unite in prayer and fasting for its return.

It is evident that the Holy Spirit directed Peter's mind to the organizations which call themselves the Church of God, that would be in existence in the last days, from the fact that he in ch. 3d, says he wrote both the epistles to stir up their pure minds, and that they might know that in the last days scoffers would come, &c.; he calls them cursed children, who had forsaken the right way.—Wells [where water might be expected, but] without water; clouds [from which we naturally expected the refreshing shower, but] carried by a tempest. He says they are false teachers, who bring upon themselves swift destruction, & after whose pernicious practices many would follow, by reason of whom the way of truth shall be evil spoken of. He says they speak evil of the things that they understand not, [no doubt meaning the evidence of Christ's 2nd coming]. He says "they riot in the day time," following the honor, the pleasure, and the profit of the world. Jude says, 'They are without fruit—twice dead'—or dead again, having forsaken the right way, "Speaking great swelling words, having men's person's in admiration, because of advantage."

There is danger of being entangled by them therefore, and again brought into bondage and death;

1. Because, by their great swelling words of vanity they allure through the lusts of the flesh and much wantonness, those who have escaped from them. See 2 Pet. 2: 18.

2. There is danger, because they have not the Spirit of God. Jude 19.

3. Because God has now become their enemy. Hosea 4: 6-17.

4. Because we have been called by God out of them, that we be not partakers of their plagues. Rev. 18: 4.

5. Because the latter end of those who are entangled again by them, is worse than the first. 2 Pet. 2: 20.

6. And because they are nigh unto cursing, whose end is to be burned.

Pray for us that we may be kept from all their entanglements.

I have written this letter, though very feebly done, hoping it might warn some one, if they are in danger of thus falling.

I commenced writing as dated above, but threw it aside until this morning, July 21st. We have been much cheered by the papers you send, viz., the Standard and Hope, and expect this afternoon a treat from the Day Star. I send you enclosed one dollar.

Since writing the above, I have received the Hope and Day Star. I have only room to say that I feel rejoiced all over from head to foot. O bless the Lord, we will soon be home in the Kingdom of our dear Jesus. Brother, hold on, God will bless you. How I would love to hear another lecture. You must try and come down as soon as you can. Yours, J. HAMILTON.

Letter from Prof. Huber.

Middletown, Conn., July 12, 1845.

DEAR BRO. JACOBS:—

Though a stranger to you in the flesh, yet I trust, yea I *know*, we are not strangers to each other in the Spirit, for the language which I have heard you speak through the "WESTERN MIDNIGHT CRY" and then through the "DAY STAR" is one that I well understand, and *as ardently love*, through the wisdom and grace imparted to me, though unworthy, by the Great Author and Fountain of all good. I am, therefore, encouraged to address you a few lines, to let you know that there are a few Brethren and Sisters here, who are earnestly longing for, and confidently expecting the coming of the King of kings, and to whom your communications through the "Day Star" is "meat in due season," in which they rejoice, and by which they are enabled with the aid, and influence of God's Spirit to grow in grace and in the knowledge of the truth.

Truly the Seventh Trumpet is sounding, the mystery of God is finished as He hath declared to His servants the prophets—the kingdoms of this world *are* become our Lord's and his Christ's, who *has* commenced ruling them with a rod of iron, and will soon dash them to pieces as a potter's vessel.—Rev. 10: 7; 11: 15; Psa. 2: 9: Rev. 2: 27.

Christ *is* crowned King, having received "dominion, glory and a Kingdom."—Dan. 7: 13,14; Psa. 2: 8; Rev. 10: 15; 14: 14.

Michael *has* stood up (assumed his *royal* office); —the time of trouble *has* commenced (among his enemies that will not have Him reign over them), and *soon*, yea *very soon* His Saints will be delivered, every one whose name shall be found written in the book of life.—Dan. 12: 1.

The Judgment is setting, and the 3d woe has commenced, which will end in the *destruction* of those that destroy (corrupt) the earth. Rev. 11: 18.

Who that looks at the stupendous judgments that are abroad in the earth, in the light of Revelation, (the fires, floods, pestilence, famines, earthquakes, and wars, and preparations for war,) but must acknowledge that this is the "*day* (prophetic) of the *Lord's vengeance*;" Isai. 34: 8; 63: 4; and that the nations are fast preparing for the battle of the great day of God Almighty! Rev. 11: 18; 19: 15-18.

The 5th angel of Rev. 14. 18, that hath "*power over fire*," is offering up the prayer for the gathering of the vintage, which is now evidently being answered; witness the ten thousand *fires* in this very country *where*, and at the very time *when*, the "*fire-potent*" angel cries with a loud cry for the treading of the wine-press of the wrath of God.

And is God displeased with His children for offering up the prayers predicted and indicted by His own Spirit? Nay, the 19th and 20th verses assure us that He will answer the prayer fully, and in Luke 18: 7, 8, our Saviour declares, that God *will* avenge his own elect, that cry unto Him day and night, and that *speedily*.

The Master of the house has risen up and shut to the door, Luke 12: 25; Matt. 25: 10, compare with Dan. 12: 1, and we hear and see the unsuccessful *knocking* in the unavailing prayers and fastings, and the fruitless labors of thousands for admittance and revivals, upon which subjects the thrilling testimonies of the official organs of the various denominations speak *volumes* in the language that *cannot* be misunderstood by him, whose path is as the shining light, that shineth more and more unto the perfect day.

The evidences and harmony of God's word on these various topics are astonishingly numerous & clear to the true child of God, that is willing to take Him at His word, and, like Caleb and Joshua, to follow Him *fully*. But, oh! the world and the nominal churches will not understand. A spirit of deep slumber has come upon them, lest they should see with their eyes, and understand with their heart.—Isa. 29: 10. *None* of the wicked shall understand. Dan. 12: 10. *As* it was in the days of Noah, *so* shall it be also in the days of the Son of man. They knew not until the flood came and took them all away. Luke 17: 26; Matt. 24: 37-39. But the wise *shall* understand. Dan. 12: 10. Noah *did* know the time, the very day. Gen. 7: 4. The secret of the Lord is with them that fear him, and he will show them his covenant, (both its nature and the time of its fulfilment.) Psa. 25: 14. Ye brethren are not in darkness, that that day should overtake you as a thief. 1 Thess. 5: 4. *But* if thou shalt *not* watch, I will come on thee as a thief, and thou shalt *not* know what hour I will come upon thee. Rev. 3: 3; which teaches that, if we *do* watch we *shall* know; for God will do nothing but he revealeth his secrets to his servants the prophets. Amos 3: 7; and *whatsoever* things were written aforetime were written for *our learning*, that we through patience and comfort of the scriptures might have hope. Rom. 15: 4.

The *time* of *harvest*, (Matt. 13: 30; Rev. 14: 15;) the time of *severing*, (Matt. 13: 47, 49;) and the time of *sifting*, (Isai. 30: 28; Amos 9: 9;) having come,—we have had a mighty shaking here. Many have *gone* back to Babylon—and many more are *looking* back, and quite *too fearful* to follow the Lord fully, while but a handful, comparatively, are willing to go without the camp and bear the reproach of Christ, not counting their own lives dear unto themselves that they may but finish their course with joy, and receive a crown of life at the appearing of Jesus Christ.

My trials have been, and still are, manifold and severe, but through the grace of God I am enabled to rejoice with joy unspeakable in the midst of the fiery furnace of affliction. Hated by the world, and scorned and abandoned by friends, (Micah 7: 6; Job 19: 13-19; Matt. 10: 36; Psa. 79: 4; 41: 9;) I find comfort and support in God alone, whose loving kindness will not depart, though mountains shall depart and hills be removed. Isa. 54: 10. Soon the days of our mourning will be ended. Isa. 60: 20. I firmly believe that in the year of *this* Jubilee every one of God's Israel shall return to his possession (the heavenly Canaan,) and to his family (the general assembly and church of the first born,) Lev. 25: 10-13. O for grace to hold fast the profession of our faith without wavering, firm and steadfast unto the end, that we may be presented blameless and unreprovable before the throne of his Father at the appearing of Jesus Christ our blessed and adorable Redeemer.

Your Brother, in hope of a common deliverance at the end of the 1335 days, *this year*,—THIS WATCH,—(THIS MONTH!)

JACOB F. HUBER.

Letter from Sister Bishop.

Ramsey's Mills Ind., July 19, 1845.

DEAR BRO. JACOBS:—

Having but a few moments to write by Bro. J.—, I would inform you that we are in moderate health, and still anxiously waiting the return of our blessed Saviour. Although we are deprived of that society that makes glad the hearts of God's children, yet, bless the Lord, we have his Holy word which will guide us into all truth; and by the side of that the "Day Star" and the "Hope of Israel," which, when we receceive them, I am never so sleepy but what I can sit up till I read them all through—and find them to be meat in due season. To aid on the "Day Star" I send you fifty cents, and am sorry that I cannot do more; still we are willing to do all we can, for we want to see the paper kept up till we are permitted to see the King in his beauty.

If you come to Madison before we move back to that place, come and preach to us. There is a good meeting house close by us, that you can have at any time, and some of the people are anxious to hear on the subject. Nothing would be more joyful to us, than once more to hear the gospel of the Kingdom proclaimed in its purity.

It has become my duty to take charge of our daughter's family, as I suppose you have heard of her death. [Sister Brown of Madison, Ind.]

I am sorry that a notice of her death was not published in the "Star," but I was so much affected by her loss that it was neglected. She died, decidedly, a Second Advent believer, and the most triumphant death I ever witnessed.

We join in love to you and yours, and all the dear friends of Jesus in Cincinnati.

SARAH BISHOP.

Letter from Dr. Ashton.

Piqua, July 11, 1845.

DEAR BRO. JACOBS:—

I was taken last winter with inflammation of the lungs, and have suffered much for three months. I had a continued fever with a distressing cough, and according to human calculation, it appeared my days were nearly numbered; but in my weakest state, I still felt a strong hope that I should continue until the Lord should come: My faith is still strengthening in His near approach. I am led to pray now fervently for His coming. Some think the Sign of the Son of Man in heaven has appeared; but I cannot think so, for we have not had that general mourning which it will produce. The world is now rejoicing and scoffing at the coming of the Saviour. They do not rejoice on account of his near approach, but because he tarries so long; and some hope he never will come.

Bro. Cook was here last Lord's day; I went with him to the Baptist meeting and heard Elder Blodget preach a good discourse on the Resurrection. I invited him to dinner with us which he accepted, and I was much blessed in hearing Bro. Cook read the scriptures to him. I think Elder B. agreed to examine the subject, though he *let on* that Bro. C. was mistaken in his views on the scriptures, and thought that he might be much more useful in the Baptist church.

Dear Bro. I pray that God may preserve thee as a watchman on Zion's walls, until He comes whose right it is to reign.

I remain ever thine, *looking* for the Lord.

DANIEL ASHTON.

Letter from Bro. Benedict.

Collins Center, N. Y., July 12, 1845.

DEAR BRO. JACOBS:—

Your paper brings us the language of Canaan. It tells our experience, and what I experience I cannot give up when the Holy Ghost manifests it to be truth—I cannot distrust it. I have noticed that those in our place, and within my knowledge, that distrust the manifestation of the Spirit, their language is confounded:—They manifest a different spirit from that of the meek and lowly Jesus. I can praise God that he has opened a flood of light in his word—it has become so plain that fools can understand it by the Spirit of God, if that Spirit dwells in them.

I have been taking three other Advent papers till they waged war with those that were willing to receive the kingdom of God as a little child, and 'work out' what God wrought in them. Glory to God, the light grows brighter. The *truth* we want—we have had the "time" up to the 10*th* day of the 7th month—since that we have been led to see the "manner of time."

My soul is filled with Jesus. Light is thrown upon my mind when he shines out through this veil. Praise the Lord for what I feel of his presence daily. Jesus dwells in me the hope of glory. * * *

O that God would enlighten our remaining darkness, that we may be able to stand before the Son of man!

Your companion in tribulation.

J. R. BENEDICT

THE DAY-STAR.

CINCINNATI, TUESDAY, JULY 29, 1845.

SPIRITUALIZING.

It is known to our readers that a class of infidels have recently sprung up at the East, who take the ground that Christ has come spiritually, or that there is to be no other coming of Christ than what has already taken place in the past movements—while the manifestation for which we are to wait, is a change from the mortal to the immortal state.

One reason why we have said so little on this subject, is, there is not a single instance yet come to my knowledge, of such faith being embraced by any second Advent believer west of the mountains—though the views of the brethren above referred to, have been laid before our brethren here for investigation. So far as we at the west, are concerned, nothing more need be said upon the subject. We are too well satisfied with the plain declarations of the Lord on this subject, to abandon for one moment, the idea of seeing "the Son of Man coming in the clouds of heaven with power and great glory," that we now have a large, and increasing list of subscribers in the East, who are living directly in the midst of the almost named anti-scriptural influences, and for whose benefit we are willing to publish an occasional article on the danger of anti-scriptural spiritualizing.

The letter of Bro. Manning, in another column, is most excellent on this subject. I have taken the liberty to arrange the different items of prophecy mentioned in Bro. Manning's letter, in separate paragraphs, and of adding in brackets some of the texts in the New Testament, showing the manner of their fulfilment. Bro. M— will excuse me for this, as it has saved the trouble and waste of publishing another article showing the same thing.

Let all that are troubled with doubts or fears, that they shall never see "this same Jesus" read and compare these texts as often as their temptations come upon them. It will prove a sure antidote to anscriptural spiritualisms. Remember, this is no human rule; but a rule from the Great God, showing the manner in which HE was taught us to look for the fulfillment of prophecy.

One word to our brethren at the East, who are in the midst of these trials. We do not assume to dictate a course for you to pursue toward brethren that have gone astray, O, no. But, undisturbed as we are with these views, we think we can look in among you, through the medium of your letters and papers, impartially.

Permit us then to say, that we occasionally see some things in your opposition to these views, that if they are not human, they look so. If we let all our efforts be to cast out evil, by "hard and sad words and hard arguments," or a "thus saith the Lord!" wielded in the power of the Holy Ghost, we shall best please the Lord, and do the most execution.

Destructive Fire.

So well satisfied are we, that the angel of Rev. 16: 18, having "power over fire," in doing his work, that we cannot, sometimes stand, to chronicle the particulars of the onward march of this *fire of God*.

A week last Saturday, another fire was added to the list in the city of New York—upwards of 200 ware-houses were burned—a number of lives lost, $2,000,000 destroyed. What now, do those editors say, who told us in the spring of 1843, that "Miller's burning scrape" was coming off too late in the day to accomplish any thing in New York, saying it was after the Croton water was let into city!

Bro. Snow, of the "Jubilee Standard," says of "Feet Washing," "We have made it a subject of special prayer and study, and have become fully settled in the belief that our Lord never intended to institute feet washing, as a test of Christian character, or a religious ordinance."

Did our Lord then make a mistake when he said, "I have given you an example that ye *should* do as I have done to you"! (John 13: 15)) and Matthew, "Teaching them to observe all things whatsoever I have commanded you," (Matt. 28: 20.) When Bro. Snow "prayed" over this subject, he "fought" to have *it* so once. What our Lord has commanded, we dare not call a "*command* washing." If this thing has diverted others from the glorious Hope, its effects are the reverse in this place. See Rev. 14: 12.

Letter from Bro. B. P. Manning.

Newbury N. H., July 8, 1845.

Dear Bro. Jacobs—

Although a stranger, I feel it my duty to write a few lines for your paper, (if you think best to publish them,) for the consolation of God's little despised humble few, that are scattered over the hills and through the valleys, who are looking for the King to come and deliver them speedily, and literally.—Not a spiritual coming as some have it.

My soul is pained to think that some of our good brethren are trying to make out that all of the blessed Bible is to be fulfilled spiritually. Well, Bro., I praise the good Lord that this is not the case, for I find that His first coming was proclaimed of, and He came just as the prophets said He would.—Every thing that took place *after* his birth also, was literal, just as the prophets said it would be. So his Second Coming will be literal. For proof see.

The place of his birth. Mic. 5: 2; [Fulfilled, Matt. 2: 5, 6.]

That a messenger should go before him. Isa. 40: 3, and Mal. 3: 1, 4, 5; [Matt. 3: 3; 11: 10, 14.]

That he should be born of a virgin. Isa. 7: 14, [Matt. 1: 23.; Luke 1: 31-34.]

That the wise men should worship him. Psa. 72: 10;

That there should be a massacre at Bethlehem. Jer. 31: 15; [Matt. 2: 17, 18.]

That he should be carried into Egypt. Hosea 11: 1; [Matt. 2: 14: 15.]

That he should work miracles. Isa. 35: 5, 6. [Matt. 9: 27-30; 11: 5; 12: 22; 20: 30-34; 21: 14; John 9: 6, 7; Mark 7: 32; John 5: 8, 9; Acts 3: 2; 9: 7; 14: 8-10; &c.]

That He should be hated and persecuted. Psa. 22: 6, 7; Isa. 53: 3; [Matt. 27: 39, 40; Heb. 4: 15; John 1: 11.]

That He should ride into Jerusalem. Zech. 9: 9; [Matt. 21: 5; John 12: 15.]

That He should be sold for 30 pieces of silver. Zech. 11: 12; [Matt. 26: 15.]

That He should be betrayed by his friends. Psa. 41: 9, [John 13: 18.]

That His disciples should forsake him. Zech. 13: 7; [Matt. 26: 31.]

That He should be spit upon. Isa. 50: 6; [Matt. 26: 67.]

That they should give Him vinegar and gall to drink Psa. 69: 21. [Matt. 27: 34.]

That they should part his garments. Psa. 22: 18; [Luke 23: 34.]

That a bone of him should not be broken. Ex. 12: 46; [John 19: 36.]

Here then we find, in the New Testament, the prophecies relating to the first Advent literally fulfilled. So I would say to my dear brethren, Hold fast to the blessed Bible, and keep the blessed Spirit of Jesus.

I believe that God has been in all the past movements by his blessed Spirit.—Glory to His holy name! The work for the world and the nominal churches is done, and we are in the watching time and Paul's patient waiting time; and I believe we have come about to the last moments of time in this old Earth. Glory be to God for ever! Brethren don't be deceived by the backsliden Adventists, but let your faith stand in the power of God, and not in the wisdom of men.

I would say to the dear brethren, as I am travelling the most part of my time, that I find some of the despised few, that are *living souls*, and are trying to *keep* and do all the Commandments of God: And in so doing they get the blessing. I believe them will be a few ready when the King comes. Praise the Lord! Although some say he has come, and is in the secret chamber, and in the desert; but our blessed Lord said, *believe it not*. Some again, say he is come, and is in *their* flesh; but I believe this is all of the devil. Away with such spiritualisms! for when Christ comes, it will come as the lightning that cometh out of the east, and shineth even unto the west: Praise the Lord for the blessed Bible!

Well brethren, we are in the year of release. The Jubilee Trumpet has been blown in the tenth year.—The Bible says, "The Bridegroom came and the door was shut," and I believe it. Watch then, and keep your garments, lest you walk naked, and they see your shame.

My brother, go ahead, and let God's children have the "present truth," and God will bless you.

Yours in the blessed Hope of seeing the King this present month.

BENJAMIN P. MANNING.

Letter from Bro. J. Weston.

Randolph, Mass., July 12, 1845.

Dear Bro. Jacobs—

I have long wished to do something for your paper, but have not succeeded before. I think it the best of all we now have. I have been with the dear brethren here a few days and left them in a good state. They salute each other and wash each other's feet, according to the commandment. * * * *

We are looking with much confidence for the Lord this month.

Yours, waiting,

JACOB WESTON.

The above brings commend the names of [illegible] subscribers, and twelve dollars. Who else in the East will do as much for the "Star"! Ed

Letters and Receipts,

For the week ending, July 26th.

Daniel Ashton, $1.50, and .50, for Wm. Clark, by Jacob Weston, for Joshua Mann, Z. Thayer, Warren White, Otis Nichols, and Elias E Travis, each 1.00, and for Livingston White, Wid. Catharine Tucker, Geo. W. Jones, and Elias Hallbrook, each, .50, and for J. Smith, Orin Wetherbee, and Ichabod Pope, each, .25, and for Calvin Burge, 4.00; Sarah Bishop, .50, C. M. Humphrey, P. M.; Jacob I. Hudson Hamilton 1.00; B. B. Manning, P. Talbot, [omitted by mistake, a part of it will appear next week.] I. E. Cook, [too late for this number]; Alfred Powers, 1.50, and .50 for Geo. Sprout; C. S. Bliss, E. M. Worth P. M. for Joseph Vial, .25; Mary A. Schuneman, [will appear in next number]; J. E. Cook.

THE DAY-STAR.

E. JACOBS, Editor & Publisher, | "WE HAVE ALSO A MORE SURE WORD OF PROPHESY; 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.

For the Day Star.

HEATHEN PHILOSOPHY, AND MODERN THEOLOGY AGAINST BIBLE TRUTH.

Come Holy Spirit, guide me while I tread
With Pindar rudeness, o'er the classic dead;
With neither Greek or Hebrew, I would see
If man that was shut, cannot cease to be? Psa. 145: 20.
If when the body to the dust returns,
The spirit lives, and thinks, and feels, and mourns? Prov. 6: 22.
God said to Adam, "Thou shalt surely die;"
Was "Thou" a part—or did his Maker lie? 2d Pet. 2: 6.
Ye shall not surely die—said one of old, Isa. 1: 22-24.
And that same cunning lie the priests have told.
Was "Ye" not all, or only part of Eve?
Had God not power to take, as well as give?
The soul's Immortal,—came from God on High— Isa. 10: 18.
The soul that sinneth, it shall surely die. Ezek. 18: 20.
Death is not Death, but never ending pain. Hosea 13: 14.
When brought to nothing—what will then remain? Jer. 10: 24.
Stubble, as thorns both root and branch devour'd? Mal. 4: 1.
By God's destructive fire upon them poured. Rev. 20: 9.
'Twas vain Philosophy, first laid the plan Col. 2: 8.
That souls existed prior to the man. Socrates & Plato.
Satan reposed in deep chaotic night,
Till Great Jehovah said—"Let there be Light."
God made an animal, whom he call'd man,
Then made his woman to complete His plan:
And they made others, as the story goes; Gen. 1: 22.
But where the spirit goes no mortal knows.*
The Great Creator said to make but two,—
The work was easy then for them to do. Gen. 2: 16.
The Devil knew when first he marred God's plan,
While Eve continued she would find a man.
In Satans workshop, there was too much trade
To make an angel, as each man was made:
With so much help the work became uneven,—
While God made one—the Devil had made seven:
They once had toil'd so early and so late,
That God in all the world had only right.
Of later times a pretty story tell,
When righteous judgments on Gomorrah fell?
Vain man, who thinks that God so little knew,
He had to make again each soul anew, Gen. 1: 22-28.
And watch from then till now with parent care,
The just and sinful union of each pair; Gen. 3: 16-19.
And make from hour to hour—from day to day,
A meet to fill each tenement of clay?
This awful charge, how dare you, sinner, make?
Have God of all adultery partake?
Have all the souls, that on this earth have trod,
Been Holy born—and sanctioned by a God? 1. John 5: 19-20.
Then, as there, and Noah sure was dark,
Not to have saved all infants in the Ark;
And poor old Lot, as cruel and as blind,
To leave the little innocents behind. Psa. 51: 5.
The curse of death o'er all mankind had gone, 1. John 5: 11-12.
And God hath Immediately alone. 1. Tim. 6: 16.
Has this first curse e'en yet been wiped away? 2. Tim. 1: 10-12.
Can purity come out of filthy clay? Job, 14: 4.
Can wicked man at death to God ascend—
Or live in hell, and further still offend? Psa. 37: 10, 20, 38.
Little children, I soon shall go away— John 13: 33.
Whither I go, Ye cannot come, I say:
Alas, then maybe,—but did he mean on high?
No—in the grave, to suffer and to die. John 21: 18, 19.
Oh stop vain man, the Bible does not prove,
The soul at death goes to the God of love. 1. Cor. 15: 23
Pray what had Luke, and John, and Peter done?
They could not go where Andrew Jackson's gone! (pas papers)
Were they less Holy—Had they not a soul?
Or did he purely die, and they in whole? Psa. 32: 12.
Are men so righteous of late years become; John 14: 2.
God opens them Death, and takes them flying home? Jas. 2: 14.
But Noah Webster surely must be true—
I think that Paul and Mary also knew. Luke 1: 40, 47.

And tho' her learning might not be profound,
She saw her brother rise up from the ground—
She knew enough to know her Saviour true,
But not to know that Lazarus was Thine,—
God form Angelic, singing praise to God, Psa. 30: 9.
And one corruptible beneath the sod.
Lazarus, come forth!—Jesus loudly calls;
And Mary greets her brother from the dead.

Take care ye Learned, how with tongue or pen,
You change God's word for doctrines of men;
'Tis Truth that sanctifies—'Tis Truth makes free;
"Who shall decide when Doctors disagree?" (Pope.)
The Truth is plain, that he who runs may read,
When disencumbered from all human creed.
My Word shall judge you in the Last Great Day,
When the rocks reel, and mountains melt away
Systems establish'd by the good and wise—
Though false, but few find courage to despise.
From love of ease, or popular applause,
Man follows man, more than his Makers Laws.
The End is near, Ten thousand tongues proclaim,
The voice is echoed by Appearing flame!
Your contradictions of God's Word deplore,
And kiss the Son, e're mercy be no more.
Come Lord Jesus! come quickly. J. B

*Who knoweth whether the spirit of man ascends &c.
[Bishops' Bible, 1580.

☞ Due notice of the time of holding our Conference, will be given as soon as we hear from the Lecturers on the subject.

Letters from Bro. Cook.

Piqua, July 22, 1845.

DEAR BRO. JACOBS:—

You may be surprised at my date, but you may recollect the invitation which was given me the morning we left you, for Winchester la. It lies west of this about 43 miles—The road north, from that place is hardly open for a waggon; so when I found it convenient to leave my family at our amiable and excellent Bro. Ashton's, I set off for Winchester and other points, designing to return here and take the road from this place to Ft. Wayne. The people in W.— came out in large numbers to hear of "the blessed hope." The false rumors that had been published, had reached them; but the truth had not, except as it lies concealed in the Bible, under the rubbish of human creeds. The Bible is a mine that few work for themselves. Protestants as well as Papists seem *suspicious* of it. The gems and pearls of truth are too brilliant for their vision, except some poor mortal throws his "veil" over it, or writes his name on it; but then this golden lustre, and sanctifying power of truth, is lost to those, who behold it in that form. Truth should be taken as it comes from God, without the intervention of any human name, Protestant or Papist. Thus I gave it to them, as the Lord enabled me. The last day I was probably six hours on my feet, talking to them, during afternoon and evening. Bro. Stone and others extended to me their hospitalities. Thence I went near 60 miles on Friday to Bro. Bowen's on Wolf Creek.—On Saturday visited in Dayton, and preached at candle-lighting; During Lord's day preached twice in the Market, and once in a private house to the remaining few who, by the grace of God, DARE BELIEVE THE BIBLE, on this subject. The Lord confirm them and keep them unto his coming and kingdom. My visit in Dayton was very pleasant; except one, call on a minister. He had thought me deranged, as I was told, because I believed as I do, &c.; yet he had no settled faith on the subject which separates us. I am deemed crazy by several of the clergy when they tell me "they do not know but that I am right." They are "*wise*," though they *do not*, probably, CAN NOT, speak of the 2d. Advent, without getting into utter confusion. They are 'good,' though they oppose what, for all they know, may be the truth of God. O come Lord Jesus, vindicate thine insulted honor Amen,

I labored very hard during the week, and my health is much improved. The results of my labors I leave with God. Amid the objections of some half score of ministers, the truth shines out more clearly than ever. Balaam was obliged to bless Israel: So these men confirm the truth which they are the last to believe. Amen!

Yours in hope,
J. B. COOK.

Piqua, July 23d, '45.

DEAR BRO. JACOBS:—

Though I wrote you yesterday, I feel constrained to write again, to correct a few of the printer's mistakes: Page 1st, col. 3d, These life giving words are to the soul, what the graft is to the engrafted TREE;—pp. 2d col. Whenever the *prurience* of fallen nature,—not prescience; pp. 3d col. 1st, 44th; Provided it were read carelessly,—not carefully, col. 3d, 32d. They must "be *begotten* by the word of truth,"—not gathered.

The grand object of the discourse is to shew the believer the distinguishing honors, which awaits him; and on the other hand, "the SINFULNESS OF SIN," and its dreadful consequences.

I am glad you call on Bro. Miller to answer it. Should he undertake, with the motives which prompted the discourse, with a purpose to give you nothing but plain Bible testimony, and an entire disregard of all mere human fear, or sympathy, we shall, I trust, make progress in knowledge and in grace. Amen!

We set off to-day for Oswego, happy in hope of soon seeing our King in his glory. "Amen, even so come, Lord Jesus."

Yours in hope,
J. B. COOK.

Letter from Sister Schureman.

New York, July 15, 1845.

DEAR BRO. JACOBS:—

I have just rec'd the "Day Star" of July 8th, and was much pleased with the spirit manifested in your notice to correspondents; and feel to praise the Lord, that he has thus far, kept you from smiting your brethren; and I feel to rejoice that there is at least, one organ, through which God's children, may freely declare what they believe to be the truths of God, without having the gates shut down upon them, for differing in views from their brethren. Yet the apostle Paul teaches that there are men who hold the truth in unrighteousness; (Rom. 1: 18;) therefore it is necessary to try their spirits, which must be done by the word.

John says in his first epistle, 4: 7, Every one that loveth is born of God; And the Bible no where teaches, that there is a counterfeit of love. Christ says, (Matt. 7: 18;) A corrupt tree cannot bring forth good fruit. Again he says, By their fruits ye shall know them. And Paul says, (Rom. 8: 9;) If any man have not the Spirit of Christ, he is none of his. I do believe if more of the preaching and writing, consisted of exhortation to holy living, and a fit preparation to meet the Lord, there would be less smiting, and cutting off, and fewer hard feelings indulged in, among brethren.

When we consider how much love God has manifested toward us, we should not grudge one against another. For although we may see some things different, we may still love as brethren. And I believe we must all come to the unity of the Spirit, before we can be constituted a habitation of God through the Spirit in the full sense of the passage. (Eph. 2: 22.) Whose house are we, if we hold fast the confidence and the rejoicing of

the hope unto the end. (Heb. 3: 6.) As to the difference of views among the brethren, I feel less anxiety than formerly, for "He that keepeth Israel shall neither slumber nor sleep." And I am satisfied that every one who has the Spirit of Christ, will sooner or later, understand and receive *whatever is truth*. May we then as brethren and sisters, cultivate a spirit of meekness, each one esteeming other better than himself.

I for one have learned so much of God's word, and of myself, since I left the nominal church, that I trust I shall reject no view taken from God's word, *without a careful and prayerful examination*; and if I cannot see as they do, yet if they manifest the Spirit of Christ, I will love them as brethren; and not think, their love seeming or call them hard names. And if we are reviled, I trust we shall not revile again. For I am afraid it will be said unto many who are *professedly looking for* the Lord nigh at hand, "Woe unto you that desire the day of the Lord! to what end is it? for (you) the day of the Lord is darkness, and not light." (Amos 5: 18.) Thus far I have felt to write what the Spirit dictated, and I perceive I have written nothing in regard to my particular views; but if what is written, should make one brother or sister pause, and ask themselves what manner of spirit they are of, and cause them to seek after more holiness of heart, may they give glory to our God, who makes use of the feeblest instruments to accomplish his purposes. Should the Spirit lead me to write again, I shall freely declare my understanding of the word. For I am not ashamed of the gospel of Christ. Thus much I will say, hitherto the Lord has led us.

Your sister, waiting for the glorious appearing of the great God and our Saviour Jesus Christ.

MARY A. SCHUREMAN.

Letter from Sister Tiffany.

Norwalk, Huron Co., O., July 15, 1845.

DEAR BRO. JAMES:—

I wish to say a few words to the dear brethren and sisters who have not cast away their confidence—who still believe that the Lord has led us, and is still leading us. The Lord has said, "Say unto the children of Israel that they go forward." Therefore in *using* the principles of the doctrine of Christ, let us go on unto perfection. Yes, my brethren, the path of the just is as a shining light, that shineth more and more unto the perfect day. I do rejoice to see our dear brother Cook take a decided stand for the Lord and for his truth—that he is not ashamed to come out and declare the whole counsel of God, not fearing what man can say or do unto him—that he is willing to bear reproach for the sake of Christ, and is willing to fulfil all the commands of the Lord as well as a part of them. I am well aware that the most of our brethren at the East have spoke publicly against one plain command of our blessed Lord, but now understanding all this, "If ye know these things, happy are ye if *ye do them*." To the law and to the testimony; if they speak not according to this word *it is because there is no light in them*. "Thou hast given him [Christ] his heart's desire, and hast not withholden the request of his lips. Psa. 21: 2.

When will he give him the desire of his heart, and not withhold what he has requested? Psa. 2: 8; "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Will it not be when he asks for his inheritance that the request of his lips shall not be withholden from him? Psa. 21: 3. "For thou prevenest him with the blessings of goodness: thou settest a crown of pure gold on his head:" So we see that when he receives his Kingdom, he is crowned. Likewise we read that under the cry of the 4th angel, one sat upon the cloud like unto the Son of man having on his head a golden crown. Will we believe the word of God which likens the Son of man unto a Nobleman that went into a far country to receive a kingdom and to return? He is to receive the kingdom *before* he returns—*before* he comes to take vengeance on them that know not God; who is to send forth his angels, and *they* shall gather out of his Kingdom all things that offend and them which do iniquity.

Read 2nd. 3: and let us see if we cannot find when the "fair mitre" or crown was placed upon his head. It was when he was clothed with a change of raiment, which was on the tenth day of the 7th month, according to the type. The ancient High Priests used to change their garments on the day of atonement, *before* coming out and blessing the people. On that day they put on those garments that were made "for glory & for beauty." Now read Rev. 8: 1, "And when he had opened the 7th seal there was silence in heaven about the space of half an hour." ver. 3; "And another angel came and stood at the altar, having a *golden censer*, and there was given unto him much incense that he should offer it with the prayers of all saints upon the golden altar which was before the throne." In the type, we find that the tenth day of the 7th month was the time for the ancient High Priest to offer incense. They *received from the princes of the people* two goats for a sin offering, and a ram for a burnt offering, to be offered in the name of the whole nation—The lot determined which of the two goats should be sacrificed, and which set at liberty. After this, the High Priest put some of the sacred fire of the altar of burnt offerings into a censer—threw incense upon it, and entered with it thus smoking, into the sanctuary. Thus we see that this is a type of what the Revelator saw, and which was to take place on the 10th day of the 7th month.

I believe that the Lord has led us, and that we have been led right. The Lord has been fulfilling his word in leading the blind in paths that they had not known; and we can now see how he was to make crooked things straight. The 10th day movement looks crooked to all but those who have not cast away their confidence; but unto those that build fast unto what they have already attained, it looks straight.

We do rejoice in the promises of our God, that those who put their trust in him shall never be confounded. I do feel that I have been sustained by the mighty power of God. Though the least of all my Father's children, He has not forsaken me; but I look with joy to the time when the inhabitants shall not say, I am sick. I want to see the King in his beauty: and Oh, may we watch and pray always, that we may be accounted worthy to escape all these things, that are coming on the earth, and to stand before the Son of Man." O may we all be able to say, "Lo this is our God, we have waited for him, he will save us."

Your sister, in the hope of soon seeing our glorious King. P. TIFFANY.

I do rejoice that Christ is near,
Upon his kingly throne;
That he in glory will appear,
To take his promised home.

I do rejoice, we've had the cry,
"Behold the Bridegroom comes"!
By which we know the Lord is nigh,
To raise his sleeping ones.

I do rejoice, that forth I went,
To meet him on that day,
'Twas on the morning of the tenth.
No fears did then allay.

I do rejoice, the Lord is still
Leading his chosen few;
And they who do his blessed will,
Shall soon his glory view.

P. TIFFANY.

Letter from Sister Davis.

Dayton, July 28, 1845.

DEAR BRO. JAMES:—

I have just been reading Bro. Cook's article in the "Day Star" No. 11; and Oh, how solemn! Well might Paul exclaim, "Even we ourselves groan within ourselves, waiting for the adoption, to wit, (the redemption of our body." It has cast a sadness upon me, which I never felt before. It has caused me to cry out in all the fulness of my soul, How long! Oh Lord, shall death, the tyrant reign? I never realized so clearly, the fall. I feel more like praying with my whole heart, Come Lord Jesus, and come quickly. Amen! To view the condition of man, in this present dispensation, in its true light, and then to see how the church has lost sight of the 2d Advent, (which only can make the *first* of importance,) and to see them looking to death, (the curse pronounced upon man,) for redemption, and to hear them talk about victory over death, (when death takes them captive to the prison of the grave,) we feel surprised, we can scarcely believe the evidence of our senses.

But alas! it is so. Men have turned their ears from the truth, and have turned them unto fables. It is true, we have suffered many things by renouncing these fables, and taking the words of the Lord for our guide. Peter says, "Beloved, think it not strange concerning the fiery trial which is to try you, *as though some strange thing had happened unto you*: But rejoice, inasmuch as you are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also. If ye be reproached for the name of Christ, happy are ye. For our light affliction, which are but for a moment, *worketh for us a far more exceeding* weight of glory."

I do feel thankful to you, for your kindness in sending me your valuable paper.—I have received it regularly, and it has been a welcome visitor. I think it is most in due season. I hope the Lord will enable you to continue to feed the flock. The lambs are scattered upon every hill, exposed to the snares of the Hour of temptation. But soon the Chief Shepherd will appear and gather them all, and then there will be one Fold and one Shepherd. The saints will meet around the throne of his glory, and there will be no sorrow, tears will be wiped from off all faces, and there shall be no more death.

"How bright the vision! Oh, how long
Shall this wicked hour delay!
Fly swifter round, ye wheels of time,
And bring the welcome day!"

C. D.

P. S. Bro. Cook was with us on Sabbath the 20th,—gave 4 lectures,—left Monday for Piqua. He is a dear Bro. and we feel strengthened by his visit.

Extract of a Letter from Bro. Powers.

Akron, O., July 10, 1845.

DEAR BRO. JAMES:—

I have been pressed in spirit for some time to write you, but have neglected to do so until now. I think God for myself that I am holding on to the promises of God by faith in his word. I feel strong in the faith that we are right, and if we continue in faith, and follow the Lamb whithersoever he goeth, we shall be right.

My dear brother, we are living in a period of the world's history in which we must live by every word of God. There is nothing that will sustain life, now, but that bread that cometh down from heaven. All things will work together for good to them that love the Lord. I believe that we have not been mistaken in time, only in the events that were to take place. The preaching of '43 was the fulness of the times of the Gentiles, or the end of the 2,300 days which was right; but the scriptures did not authorize us to expect the Son of Man to be revealed from heaven, but then should the sanctuary be cleansed. I am compelled to believe that we have had the Midnight Cry—that the atonement was finished, and the door was shut to all that had heard and rejected the word, or the everlasting Gospel. I am bound to believe that last April brought the great Jubilee year, or the beginning of the 1000 years, which is the day of the Lord. We are in the hour of God's judgments, and have been for some time, for John saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come. That angel was the Advent doctrine, and the preaching of the coming of the blessed Saviour did judge the world; for they that received it were accounted worthy of life, but they that rejected it were not worthy of life, but of

death. The hour of God's judgment commenced when the everlasting Gospel commenced being preached. O my dear brother, can we not *now see* the awful judgments being poured out on the ungodly and wicked world! Therefore shall her plagues come in one day—in the day of the Lord. The kings of the earth shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for fear of her torment, saying, Alas! alas, for in one hour is thy judgment come: And the merchants of the earth, shall weep and mourn over her, and every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried, Alas! alas, for in one hour so great riches have come to nought. And they cast dust upon their heads, and cried, weeping and wailing, saying, Alas! alas, for in one hour is she made desolate. Now my dear Bro., these things are to be accomplished in this hour, and in this time all things will be finished, and the sanctuary shall have been cleansed. When we shall have seen all these things come to pass, then *know*, says our blessed Saviour, that it is at hand, even at the door. * * * *

May we be among that happy few that shall be found faithful even unto the end. My brother, I see that we are in awful and perilous times. Many came up to the Kingdom but came not in; and those that were entering, they hindered. The separation has taken place here. A man's worst enemies are those of his own household; but these things must be, for the scriptures can not be broken. Glory to God! there are a few of the flock of slaughter who are striving to be faithful in doing all the examples and commands of the blessed Saviour, and are contending for the faith once delivered to the saints. Says the Blessed Saviour, these signs shall follow them that believe: they shall cast out devils, heal the sick, and raise the dead; and I must believe that the time is *now*, when he that liveth, and believeth, shall *never* taste death. May the Lord give us more faith.

A few of us here have blessed good meetings, on Sabbath evenings, when we come together, to obey our blessed Master, in following his example in washing one another's feet. The power of God is working in them that follow him in *all things*. Amen! Glory to God. Even so come Lord Jesus, and come quickly—in thine own time, and we will wait for thee. Amen.

ALFRED POWERS.

Letter from Bro. Dammon.

Exeter, N. H., July 8, 1845.

DEAR BRO. SNOW:—

I am happy to hear from the children in the *west*. There is nothing on earth more cheering to me, than to hear from the Kingdom of God, and its subjects. Truly, my dear brother, there are but few who are willing to stand *out here* on these last truths, and bear the scoffs and threats of the "last time."

I noticed in your last paper of June 26th a letter to Bro. Jacobs, making a comparison between the real true Advent believer, and the one who pretends to be such. It is solemn to think of the great change that has taken place since the 7th mo., much more since *forty-three*. O what a mighty truth to discover false faith! Multitudes came with us up to '43, but dropped off in the slumbering time. A lesser number came with us up to the 7th month, with whom we *did* expect to be delivered; but ah! not so—"too many" yet! Our faith was not sufficiently tried and made perfect, as ours will be, who are found without spot when he who is our life shall appear.

Soon after the seventh month, the separation began to take place in this section of country. At the same time we received that "meat in due season" that taught us that Jesus had gone to His Father, or the Ancient of Days, to receive His Kingdom. This led us out from the popular Adventists—quite a wide difference became manifest. Also the keeping of the commandments, cut off all that were not willing to be as the Master was when he was on the earth. These were the most humbling truths that had been brought before us. These brought opposition and persecution, and drove us nearer the Lord: Hence we loved Him more and could serve him better. O how good He is to let us see the humble path! Our faith was first brought to the test, after the 'Midnight Cry' had passed, by looking to the 4th of April, and then to the passover, for our deliverance: At these times a number of others dropped off, which left our numbers quite small to what it was on the day of atonement; yet, thank the good Lord, He has given us the victory through our Lord Jesus Christ, —while we have "followed the Lamb whithersoever he goeth." (Rev. 14: 4.) These were such as were not defiled with women—the different sects or churches, as the church is prefigured by a woman. They are clean, or cleansed from her hostile and wicked spirit of unbelief. This made the cage of uncleanness very mad,—so she sent her hateful birds after us—we were brought before magistrates—put in prison, and under guardianship, and so hated of all men for the sake of the truth.

We have but little or no fellowship for those who are trying to get the old cage clean, or to get scoffers converted now. We stand unmoved in this last position, believing that the Law of God is written upon our hearts, (Heb. 10: 16;) and that we are to be very careful what that says, for if we sin wilfully after that, there remaineth no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation which shall devour the adversary. We do not *mess* with any but those who are willing to be shut in from the world:—We are literalists in these bands in Exeter, Garland, Adkinson, and Orrington. We believe God's Holy Book. As our Lord went up, *so* will he return. (or in His person.)

For the encouragement of the children scattered abroad, it is no time to be down hearted now, although some of our leaders have forsaken us because we believe the truth, and are willing to live it out to the letter. It is for *this* that they are ashamed of us, as one said.

Since Moses has stopped, and is *paddleing* on this side, we have a Joshua that don't fail, and that is not ashamed of his poor humble brethren. It does appear to me, brother, that we have all the evidence we can ask for, of the truth of our position: Truth always has a mighty tide to meet, and so have we.—The world—the formal church—those that failed in *forty-three*, and those that have drawn back to perdition. Notwithstanding we have all these to meet, the truths we love, just like the *truth*, stems through the boisterous waves, and will, glory to God, till He does appear.

The *band*, of late, as a general thing, have been on a rise, and the general feeling is, that something solemn is coming. The wicked are in a rage against the Adventists in this country. Satan has come down with wrath, knowing that his time is short. John saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand; and he laid hold on that old serpent. This appears to me to be when Christ, or the angel—the same one mentioned in Rev. 1: 18, 19, took the Kingdom at the expiration of the 2,300 days, which ended last October. The character of the serpent we find in Rev. 12: 9-11. He, the angel, laid hold on him. It does appear to me he is making his last struggle. He is not yet bound, but will be when the kingdoms of this world are dashed in pieces: Then the saints will triumphantly sing, The time *is* come—the dead *are* judged—the saints have got the crown, and in God's Kingdom will sit down.

Till that time comes, or we are changed, we may expect trials. * * * *

Yours looking for Jesus very soon in his glory.

ISRAEL DAMMON.

P. S. Bro. Jacobs, you will please receive this from a brother that is much interested in the Zion of God. It was first directed to Bro. Snow, and you may wonder why it is now sent to you. Let it suffice to say that some remarks in the "Jubilee Standard," showing a disposition to put down some, or all of our dear sisters from speaking in the congregations, led me to suppose it would not be so well received. This sentiment can not go with us. The brethren in the East know what it is to be beaten by maid-servants, as well as man-servants.

It has been stated, as I have been informed, that the majority of the brethren at the East, are with those that strike against the humbling commandments, but it is not so. Six-eighths of the Adventists are with us—finally all, as we believe those who reject the atonement being finished, and have had the light, are gone for ever. If the Lord will, I may write again I. D.

THE DAY-STAR.

CINCINNATI, TUESDAY, AUGUST 5, 1845.

TO CORRESPONDENTS.

Some excellent articles are on hand that will be noticed as soon as we can find room. Our friends must have patience, remembering that our sheet is small. I have denied myself the privilege of publishing for some weeks, in order to make room for the articles of correspondents. It is a privilege to do so, when favored with such rich feasts as are contained in the last few numbers.

The communication of Thomas Brackin, is in type and will appear next week.

THIS VOLUME.

This number completes the present volume. The question is not now, whether the paper shall be continued, but whether it shall be increased to *double its present size*. Abundance of interesting truth is at hand to fill it, without repeating *old stories*. Let those that owe us make payment at once—if they can do so without distressing themselves, and others that have means for the purpose of forwarding this work, make their remittances without delay, and the work will be done.

Received for the present volume, -	$158 63
Paid out, - - - - - - - - -	133 20
Bal.	25 43

This Balance has been mostly received during the last two numbers, and has constituted my only salary.

Shall the double number be published? Let us have an answer. We certainly must soon end our labors—let us be faithful.

THE MEETINGS

Some cause or other is increasing the interest in our meetings. The private houses, where the prayer meetings are held, continue to be exceedingly crowded, and the congregations at the Tabernacle are very much increased in numbers within the last two weeks. The excitement has began earlier in the season than it did last year. There is no *make believe* in the faith of the band in this place.

Our expectations of deliverance, before the end of the 7th month, are stronger than ever, and so are the evidences of it.

ISRAEL DAMMON.

This is the brother "down east" about whom we have heard so many horrid stories away out here *at the west*. From all accounts, we had come to the conclusion that he must be *crazy*, for *every body said so*. His letter in another column will be read with as much interest as the letter of any other *crazy* man; and it will be found that he has said a good many things about as well as a *sane* man could have done.

☞ Our aged Bro. Palmer died suddenly on Monday of last week—happy in the blessed Hope.

JUBILEE STANDARD.

Our bundle of the "Standard" was not received last week. They were to contain the evidence that our Lord did not "intend" that we should "wash one another's feet." We had our Bibles ready—"Prayerfully" to examine the subject, and if we have done wrong to "do so no more." Will Bro. Snow send a few extra copies, as the bundle is probably lost.

Letters and Receipts.

For the week ending, Aug. 2d.

Solomon Rogers, .50; Thomas Bracken, 1.00; a Friend, 1.00; Israel Dammon; H. V. Teal; John Reeves; C. D. for Evan Davis, 1.00; Eli B. Johnson, .50; a Friend, .50; D. Bartholomew, for John Bailey, 1.00; J. T. H.; E. L. H. Chamberlain, for B. Winchell, and G. P. Persons, each .50; H. L. Smith; J. Fassett, 1.00; J. Wilson, 1.00;

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