

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
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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.

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—"ὡς ὅταν ἡ λύχνος τῆς ἀστραπῆς φωτίζῃ σε;"—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 promise, "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 leath-

ed 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 worshipping 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?

Brothers 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 anniversary 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 3 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 that 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 rightly 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 particularly 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.

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.

Thus far there is no commandment.

COMMAND OF JESUS.

"THIS DO in remembrance of me." Luke 22: 19.

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.

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.

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 us 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--

FEET WASHING.

Example of Jesus.

"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.

"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.

"If ye know these things happy are ye if ye do them." John 13: 17.

APOSTOLIC REFERENCE.

"If she have lodged strangers, if she have washed the saint's feet, if she have relieved the afflicted," &c. 1 Tim. 5: 10.

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 *Baptism*. 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. Follatt, 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.