

# 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.

VOLUME 6,

CINCINNATI, TUESDAY, AUGUST 5, 1845.

NUMBER 13.

## THE DAY-STAR

is a continuation of the *Western Messenger* and is published every Tuesday, by E. JACOBS, at his residence on Seventh street, south side, three doors east of the Tabernacle.

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

### TERMS OF THE PAPER.

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

### For the Day Star.

## HEATHEN PHILOSOPHY, AND MODERN THEOLOGY AGAINST BIBLE TRUTH.

Our Holy Spirit, guide me while I tread  
With fallen rudeness, o'er the classic dead;  
With neither Greek or Hebrew, I would see  
If man that was not, cannot cease to be? *Ps. 145: 20.*  
If, when the body to the dust returns,  
The spirit lives, and thinks, and feels, and mourns? *Ps. 6: 3.*  
God said to Adam, "Thou shalt surely die;"  
Was "Thou" a part—or did his Maker lie?  
If shall not surely die—said one of old,  
And that same cunning lie the priests have told.  
Was "Ye" not a I, or only part of Eve?  
Had God not power to take, as well as give?  
The soul's immortal—came from God on High—  
The soul that dwelleth, it shall surely die. *Ezek. 18: 20.*  
Death is not Death, but never ending pain.  
When brought to nothing—what will then remain? *Jer. 10: 24.*  
Which, as thorns both root and branch devour'd?  
By God's destructive fire upon them pour'd. *Mt. 4: 1.*  
Was vain Philosophy, first laid the plan  
That man existed prior to the man. *Socrates & Plato.*  
Nurse reposed in deep chaotic night,  
The Great Jehovah said—"Let there be Light."  
And made an animal, whom he call'd man,  
Then made He woman to complete His plan;  
And they made others, as the story goes,  
In whose the spirit goes no mortal knots. *Gen. 1: 25.*  
The Great Creator said to make but two,—  
The work was easy then for them to do. *Gen. 3: 16.*  
The Devil knew when first he marred God's plan,  
While Eve continued she would find a man.  
In Balena 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 told's an early and so late.  
The God in all the world had only eight.  
The later times a better 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: 20-25.*  
And watch from then till now with parent care,  
The just and wicked union of each pair. *Gen. 3: 16-19.*  
And make from hour to hour—from day to day,  
I would to fill each moment of clay?  
The awful charge, how dare you, sinner, make?  
Has God of all adultery partake?  
Has all the souls that on this earth have trod,  
Been Holy born—and sanctified by a God? *1. Jo. 5: 19-20.*  
If so, are piece, and Noah sure was dark,  
No to have saved all infants in the Ark;  
The poor old Lot as cruel and as bitter,  
To leave the little innocents behind. *Ps. 51: 5.*  
The curse of death o'er all mankind had gone, *1. Jo. 5: 11-12.*  
And God hath immortality alone. *1. Tim. 6: 16.*  
Has his 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 us in hell, and further still offend? *Ps. 37: 10, 20, 38.*  
Little children, I soon shall go away—  
Whither I go, Ye cannot come, I say:  
For, how mayest,—but did he mean on high?  
As to the cross, to suffer and to die. *John 21: 19, 20.*  
Did sleep vain man, the Bible does not prove,  
The soul at death goes to the God of Love. *1. Cor. 15: 23.*  
Why what had Luke, and John, and Peter done?  
They could not go where Andrew Jackson's gone! *(see papers)*  
Were they less Holy—Had they not a soul?  
Or did he partly die, and they in whole? *Ps. 29: 13.*  
As men so righteous of late years become,  
God spares them death, and takes them living home? *1. Jo. 5: 14.*  
But Noah Webster surely must be true—  
I think that Paul and Mary also knew. *Luke 1: 46, 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 *Two*—  
One form angelic, singing praise to God, *Ps. 28: 6.*  
And one corruptible beneath the sod.  
Lazarus, come forth!—Jesus loudly said;  
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;  
"The Truth that sanctifies"—"The 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 Maker's Laws.  
The End is near, Ten thousand tongues proclaim,  
The voice is echoed by devouring flame!  
Your contradictions of God's Word deplore,  
And kiss the Son, e're mercy be no more.  
Come Lord Jesus! come quickly. *J. R.*

\*Who knoweth whether the spirit of man ascends &c.  
*(Bishop's Bible, 1529.)*

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. It lies west of this about 43 miles—The road north, from that place is hardly open for a wagon; 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. When ever the prudence of fallen nature,—not pre-science; pp. 3d col. 1st, 4th, Provided it were read carelessly,—not carefully; col. 3d 2d. 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 nowhere 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 (Hab. 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.

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, "Wo 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. This much I will say, *inherits 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.

North, Huron Co., O., July 15, 1845.

DEAR BRO. JACOB:—

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 leaving 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 men may say or do unto him—that he is willing to hear reproach for the sake of Christ, and is willing to fulfill all the commands of his Lord as well as a part of them. I am well aware that the most of our brethren at the East have written profusely against one plain command of our blessed Lord, but notwithstanding 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 premeest 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 Zed. 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—This 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—throw 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 hold fast unto what they have already attained, it looks straight.

We do rejoice in the promise 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 his glory will appear,

To take his ransom'd home.

I do rejoice, we've had the cry,

"Behold the Bridgroom comes!"

By which we know the Lord is nigh,

To rance his sleeping ones.

I do rejoice, that forth I want,

To meet him on that day;

"Twas on the morning of the tenth,

No fears did then alloy.

My joy, 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 25, 1845.

DEAR BRO. JACOB:—

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, (who only can make the first of importance,) and to see them looking to death, (the curse pronounced upon men,) for redemption, and to hear them talk about victory over death, (when death takes the 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 eyes from the truth, and have turned them unto fables. It is true, we have suffered many things by pronouncing 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, you may be glad also. If ye be reproached for the name of Christ, happy are ye. For our light afflictions, 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 saints are scattered upon every hill, exposed to the snare of the hour of temptation. But soon our 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 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 glad 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 Dayton. He is a dear Bro. and we feel strengthened by his visit.

#### Extract of a Letter from Bro. Powers.

Albion, O., July 10, 1845.

DEAR BRO. JACOB:—

I have been pressed in spirit for some time to write you, but have neglected to do so until now. I thank 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 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 Omying 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, and 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 *hunc*, 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 feel 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 guardship, 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 willfully 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 Joshua has stopped, and is paddling 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 halted 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, has 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 Braekin, 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 03  
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 begun 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. 23.

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 R. Winchell, and G. P. Persons, each .50; H. L. Smith; J. Fassett, 1.00; J. Wilson, 1.00;

CONTENTS.

Vol.—4.

Table with columns for article title and page number. Includes sections for 'Additional thoughts', 'Confession', 'Discourses by J. B. Cook', 'LETTERS', and 'POETRY'.

Table with columns for article title and page number. Includes 'The reason', 'The true Millennium', 'This Volume', 'The Fish', 'The Vine', 'Termination of Prophetic Chronology', 'The watching time', 'Voice of the 4th Angel', 'Vision of the Eagle', 'Voice of Truth'.

Vol.—5.

Table with columns for article title and page number. Includes 'A word to Advent believers', 'A hasty charge', 'Bush on the Resurrection', 'Book of Esdras', 'Bro. Storrs', 'Bro. F. G. Brown', 'Behold he Cometh!', 'Definite Time', 'Dayton', 'Dues', 'Exhortation to Believers', 'Exposition of Matt. 24: 36, by G. S.', 'Gospel Herald', 'Great fire at Pittsburg', 'Herald', 'Honesty', 'Information wanted', 'Impressions'.

LETTERS.

Table with columns for recipient name and page number. Includes 'To Bro. Storrs', 'M. Williamson', 'S A Chaplin', 'J Kimpton', 'E L H Chamberlain', 'Israel Sharp', 'Sarah Bishop', 'Charles Burlingham', 'Susan Hugais', 'G W Miller', 'C. S. M.', 'M Helm', 'John Y Butt', 'C Clapp', 'S G Strong', 'J V Himes', 'Thomas Johnson', 'A Willard', 'W D Oaks', 'Elizabeth Willard', 'F G Brown', 'C B Hotchkiss', 'M. M. F.', 'N Field'.

POETRY.

Table with columns for article title and page number. Includes 'Whispering Angels', 'Gethsemane', 'Advent Hymn', 'The seventh month', 'Pray always--never faint', 'Lines', 'Poetry, by H S Gibson', 'To those who remain', 'The whole creation groaneth', 'Reformations', 'Rays from the Lamp', 'Rev. 22: 11, 12', 'Something wrong', 'Strange disease', 'S S Snow', 'Spots on the sun', 'Spiritualising', 'This volume', 'The Day Star', 'The second Psalm', 'The path of the just', 'To believers scattered abroad', 'The Voice of Truth', 'The cause in this place', 'The Bible', 'The harvest is past'.

Table with columns for article title and page number. Includes 'True Faith', 'The Passover', 'Time again', 'The meetings', 'Visit to Cleveland and Akron', 'Wolves in sheep's clothing', 'Yet a little while'.

Vol.—6.

Table with columns for article title and page number. Includes 'A revolution in France', 'A word to encourage', 'As the lightning', 'A word of exhortation', 'Brief review', 'Bro. Williamson', 'Bro. Chittenden', 'Baptist Advocate', 'Bro. Snow', 'Caleb and Joshua', 'Communicated', 'Correction', 'Conference', 'Drowned', 'Dialogue', 'Discourse by J B Cook', 'Destructive fire', 'Fire in Quebec', 'Hope within the Veil', 'Is the Door shut?', 'Israel Dammon', 'Jubilee Standard', 'Lectures'.

LETTERS.

Table with columns for recipient name and page number. Includes 'James Newman', 'W H Maul', 'J J Goldsmith', 'J B Cook', 'D Bartholomew', 'John Hobart', 'E S Willard', 'G W Cherry', 'H L Smith', 'M Williamson', 'J W Stewart', 'W Gordon', 'S G Strong', 'W Thayer', 'G B Purdy', 'Jacob F Huber', 'Daniel Ashton', 'B P Manning', 'J B Cook', 'P Tiffany', 'Alfred Powers'.

POETRY.

Table with columns for article title and page number. Includes 'O that's the land for me', 'Priest craft exposed', 'The Day of God', 'Poetry, by H S Gibson', 'The wilderness song', 'Musings, by C. S. M.', 'Heathen Philosophy and Modern Theology against Bible Truth', 'Poetry, by Sister Tiffany', 'Receipts', 'Spiritualizing', 'The Time', 'The Church of God', 'The meetings', 'The reasons of our Hope', 'The Liberty Convention', 'The Door', 'The Day Star', 'The Door of Matt. 25: 10, is shut', 'The Holy Alliance', 'To be Christians, we must do the works of Christ', 'The watches', 'The 1335 days', 'The dispensation of the fulness of times', 'The Little Horn prevailing', 'The Morning Watch', 'This Volume', 'The Meetings', 'Visit to Kentucky', 'Voice of Truth'.