

# THE DAY-STAR.

E. JACOBS,  
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AN OFFICE & 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  
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## THE DAY-STAR

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### LETTER FROM BRO. PICKANDS.

Cincinnati, Sept. 12, 1845.

DEAR BRO. JACOBS:—

Let me tell your readers—who were not present at the Conference to hear the subject unfolded—why I think we have now reached the time intended by the 10th ver. xxv. Matt. And while they went to buy, the Bridegroom came, &c. I do not mean that the Bridegroom has come, or the thing which should be like that has occurred; but that they, the foolish virgins, have now gone to buy, and of course the time has come to expect the immediate coming of the Bridegroom. The thing intended to be likened unto the coming of the Bridegroom, is the actual coming of the Son of man; for this was the great thing to be expected and prepared for as shewn in Christ's own application of the parable. Vr. 13, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

The parable certainly does teach, among other things, a voluntary separation among the wise and foolish virgins—the wise go on to meet the Bridegroom, the foolish go away to buy oil. Now we have seen the previous parts of this parable fulfilled—but this we have not seen fulfilled, nor any thing like it until very lately. There was no such separation on, or about, or immediately after, the 10th of the 7th month.—But instead of that there was an altercation between the Adventists, like that between the virgins, and the subject was, respecting light. The one party went forward—the other stood still because they could not see the road. These professed to be very honest and sincere in asking for light—and accused the others of selfishness and exclusiveness for not helping them—and finally in despair of assistance from them they have gone off to buy oil. Where? To the Boston manufactory, or to some of its agents.—They originally got their oil from that establishment or some of its depositories, and there they naturally return.—There it is to be had for money—it is sold, and rich and poor alike are expected to pay for it. The foolish virgins walk in the light of the oil they get from that source!

But we have supposed the Bridegroom had come, in the meaning of the parable. And now you are calling this in question. Well, if the Lord, interpreting his own word of prophecy show that we did not get the true interpretation and could not because the time had not come nor the events transpired which should fulfil this part of the parable we will cheerfully give up our erroneous interpretation and adopt His.

Three things seem very simple and undeniable. 1. God is His own interpreter and He will make it plain. 2. He interprets the prophecies most distinctly and perfectly by fulfilling them in the course of His Providence. 3. We are now witnessing the fulfilment of this particular prophecy in parable, "While they went to buy,"—the actual separation of these parties, and on the occasion named.

We are all satisfied that the 7th trumpet has begun to sound—marking the commencement of the seventh and last period to be occupied with the events detailed in the Revelation given to John. With that of the 7th trumpet began also the 3d woe, for the 2d woe was passed at the expiration of the period marked out for the 6th trumpet, namely, the passing away of Ottoman supremacy. We believe on good grounds that our Lord has actually received the Kingdom, as the great voices announced at the sounding of the 7th trumpet. We believe the great day of the Lord has commenced—the day of Judgment—of deliverance of God's people and destruction of His enemies. I do not here enter on the proof of these points, partly because your readers are sufficiently acquainted with the evidences sustaining most of them, and also because I purpose at another time to shew them that the Judgment of Dan. 7: 9, &c., has begun.

We have confounded these things, perhaps, or some of them, with the coming of the Bridegroom in Matt. xxv. 10. A somewhat round about course of reasoning, and proof has been adopted to shew that the event answering to *this* coming of the Bridegroom has taken place. Well, it was according to the best light we had. But now the Lord with his wonderful providence is fulfilling and interpreting this part of the prophecy as he did all the others.

But is not the door shut? Yes, certainly; but what door? Not the door of Matt. xxv. 10; for that is not shut till the Son of Man comes, and that is to be while the foolish virgins have gone to buy. This last named circumstance has not occurred till now.

What door then is shut? I answer, the door mentioned in Rev. 3: 8; "Behold, I have set before thee an open door and no man can shut it." That door was opened when large open access was given to the world and churches for the great doctrine of the Lord's coming. That door was shut last fall. No man or body of men could shut it—no man or body of men can now open it.

But are not the foolish virgins shut out, and are they not crying Lord, Lord open unto us! I answer, they as well as the wise are shut out from access to the world and churches for the effectual proclamation of the truth as it is in Jesus. The foolish are trying to preach what they call truth, but what contradicts the word and providence of God—and even then they can't gain the ear of the church or world. These backsliding Adventists who complained so piteously that we would not still preach and pray for the conversion of sinners have now abundantly shewn their hypocrisy, for their main efforts are aimed at the overthrow of our views and their own recovery and exaltation, and sinners and Babylonians are none the better for any thing they can or will do for them.

The epistle to the church at Laodicea shows that mercy is offered to those who have passed out of the Philadelphia state into the last and Laodicean, if they will repent. But how is this consistent with the shutting of the door of mercy and shutting out the foolish who had gone to buy? It plainly cannot be consistent. No, the door of Matt. xxv. 10, shuts out the foolish virgins from the company of Jesus and his saints.—The door of Rev. 3: 7, 8, shuts out the world and churches from the glorious truth which has judged and condemned them, but would have saved them if they had known the day of their merciful visitation.

The vain efforts of nominal Christians and backsliding Adventists to get up revivals were mistaken for knocking and calling for admittance. Well these efforts did shew both—but how? Not knocking and calling for admittance among the saints, the wise with Jesus—oh no—but knocking and calling for access to the world—striving to

propagate their views of truth and gospel to secure the salvation of sinners. In this they signally failed. Why? because the door was shut—the door of access. Now the saints, the wise who understand the interpretation of God's prophecy by the fulfilment of God's providence do not attempt to make void the councils of God—but are doing their own appropriate work, exhorting one another, and speaking comfortably to Zion, &c.

But does not our Lord exhort us to be ready to open to the Bridegroom when he shall return from the wedding? Not exactly. He tells us to be like men who thus wait, ready to open, &c. Why should we make this literal any more than a literal coming of a literal Bridegroom in Matt. 25: 10! and there no such literal coming is taught, but only that something shall occur like the coming of a Bridegroom. Moreover the word *gamos*, (wedding, marriage,) is used to cover the whole procedure, including preparation, nuptial ceremony, processions, feasting, &c. For proof see John 2: 1, 2, &c. Matt. 22: 3, 4; the word is used in the plural, *gamous*. In the 10th verse the *gamos* was filled with guests, or literally, persons reclining at table. Now what was the *gamos*? Not the procession, not the nuptial ceremony, but the *triclinium*, the banqueting hall on occasion of the wedding. Now in point of fact, those who waited for the return of the Bridegroom when he should return from the wedding, (which took place at the house of the Bride's Father,) would be required to be in readiness to welcome the parties to their own home, the house of the Bridegroom. So we are required to wait for our Lord and welcome him. What, will He bring a bride with Him? Then the church is not the Bride as Paul so positively teaches in Eph. 5: and as the prophets and apostles every where plainly teach. The church was once married to the Law—that is dead that we might be married to Christ to bring forth fruit unto righteousness.

There is therefore no more literal coming of a bridegroom from a wedding in the one case, than there is a literal coming of a Bridegroom to a wedding in Matt. 25: 10. In both cases something shall occur which may and shall be likened to the coming to, or coming from, a wedding. That is, the actual coming of the Son of Man for which we look will be to us what the coming of the Bridegroom was to the waiting servants and expectant virgins. Therefore let us be ready. And now seeing that God is by his providence explaining and proving the chronology of the prophecy, let us with renewed diligence gird up the loins of our mind and be sober and hope perfectly for the grace which is to be brought unto us at the revelation of Jesus Christ. Amen.

Yours, J. D. P.

### WATCHMAN, WHAT OF THE NIGHT!

DEAR BRO. JACOBS:—

Since the 10th day of the 7th month we have been in the waiting, watching time. (Isa. 21: 11.) This night, divided into four equal parts, are the four watches, and we are in the fourth or morning watch. Yes, the watchmen now see, and can answer, "The morning cometh."

I will first give some of my strong objections to the view of the watches presented by some of our good brethren, and then humbly give my own view of them. The view of some is, that the first watch was the close of '43, the 2d was the 10th, the 3d was the *Passover*, then commenced the fourth, being 6 months long.

First. A watch is not a point of time, if it is we have at least five; for the Advent people looked at April '43 with as much interest (10th day excepted) as at any point.

Second. If the first three watches are points of

time, in order to have uniformity in them, the fourth must be a point of time; when in fact we have none, but a space of 6 months.

*Third.* The reason our Lord gave why we should watch, was, "Lest coming suddenly, he find you sleeping." Mark 13: 36. Now if he had come between the first and second watch he would have found us all sleeping, whether we had watched or not; for while the Bridegroom tarried they all slumbered and slept. And if he had come at the second (on the 10th) he would not have found any sleeping; for when the cry was made, then all were aroused from their midnight slumbers, and there was no danger of his coming suddenly, and finding them sleeping.

The fourth, and as I think, unanswerable objection, is, our Lord has fixed the chronology of the watches in Mark 14: 34. "For the Son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch." Compare this with Matt. 24: 14; Luke 19: 12; Dan. 7: 13; Dan. 7: 13, 14. As recorded by Mark and Matt., the Son of man is to go into a far country; and Luke tells what for; viz., To receive for himself a Kingdom and to return. Daniel saw in vision the same, after the fourth earthly kingdom had passed through all its changes. This was on the 10th day of the 7th month when he left his own house (the wise virgins) to watch and wait for the return of their Lord from the wedding. This watching time is one year. The Midnight Cry, we say, was the antitype of the trumpet blown in the 49th year. (Lev. 25: 8, 9.) So last year was the 49th, this is the 50th or Jubilee. (ver. 13.) "In the year of this Jubilee ye shall return every man to his possession." Compare this with Isa. 34: 8; "For it is the Day of the Lord's vengeance, and the year of recompences for the controversy of Zion." Also Isa. 63: 4; "For the day of vengeance is in mine heart, and the year of my redeemed is come." Now turn with me to Isa. 21: 6-16; "Go set a watchman." What for? "Let him declare what he seeth." Compare Hab. 2: 1-2. Also to write the vision, which was done in 1842 and '43. Next he sees a chariot with a couple of horsemen, (the Papal and Protestant churches, alike receiving approbation, borne up by earthly powers). And he answered, "Babylon is fallen; Babylon is fallen!" The fall of Babylon commenced in the spring of '43 when the churches all around began to fall into a cold state, and was complete on the 7th month '44, when the last faint ray of hope was taken up from a wicked world and church. (See Bro. Peavy's remark on this point in a communication headed, Jots and Tittles, in the "Jubilee Standard.") At that point began the watchman's night. (verse 11.) Now look at ver. 16. "Within a year (the watching time) and all the glory of Kedar shall fail." The glory of Kedar is the glory of this dark world. (See Psa. 120: 5.) It began to fall when the day of God's vengeance began, when the 7th trump began to sound, when the third woe began on the 7th month. (See Bro. Rutledge's stirring article on the third woe, in the "Jubilee Standard," written last May.) Look at the floods, inundations, earthquakes, fires, &c. Has not that glory begun to fail? Well, "within a year" and the heavens and earth will shake, and all its glory fall. The year of his redeemed, or the year in which he will redeem his people commenced when the atonement ended, and will not close till the waiting sons of the morning shall plant their glad feet in the golden streets of the city of God. Hallelujah!

Now we see the watches are 3 months each: The first commencing on the 10th, reached to January, when we got light on the shut door. The second brought us to the *Paxover*. (Midnight, or midway in this watching night.) The third brought us to the supposed end of the 1335 days in July, since which we have been in the morning watch. You may inquire, why did not Luke mention the first and fourth watches? Because there is a special blessing pronounced on those who watch through the second and third watches, (from January to July,) but no special blessing for watching in the first, (from Oct. to January,) for in the first watch, all, with few ex-

ceptions, watched. The sweet heavenly anointing received in the 7th month, lasted all through the first watch; and our brethren of the Advent Herald, Morning Watch, and Voice of Truth, told us all through the first watch that we had heard the Midnight Cry, and in the soul cheering language of Paul and James, told us to be patient, for Jesus was coming in a "Little while." But in the second and third watches, they have given up the Midnight Cry, drawn back to indefinite time—"safe position"—made up a bed, and are gone to sleep. In this trying time it has been hard watching; hence a special blessing is ours for "so doing." The reason why he did not mention the fourth watch is given in Matt. 24: 43; "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched." Do we know what watch the Lord is coming? Certainly. Three have passed, and there is but four. All who see this light will receive a certainty that before the 10th day of the 7th month 1845, our King will come, and we will watch, and like Noah, know the day. (Rev. 3: 3.) Awake, awake! awake!! ye heralds of the Jubilee, and tell the scattered flock, 'The morning cometh!'

JAMES WHITE.

Boston, Mass., Sept. 1845.

★ Letter from Sister Clemons. ★

Portland, Me., Aug. 29, 1845.

DEAR BRO. JACOBS:—

Your very welcome letter was duly received. I was greatly comforted and encouraged by its contents, I too "have been trying for a number of weeks to find time to write you," and now improve the first leisure moments.

In coming to Portland last March, I came directly into a furnace, and the fires have continued to grow hotter and hotter,—were it not that Jesus "sits as a refiner and purifier of silver," I should be consumed. As it is, I pray Him to increase the intensity of the trial until I am altogether like Him, clearly reflecting His own Blessed Image.

Often have I wished that I could fully describe to the little flock the peculiar trial of the dear people of God in this region. I have been anxious to do this in order that they might sympathize with, and pray for us, and also because I have a presentiment that the same or similar trials will go through the bands. Remembering our past trials which would have been so very light had we understood them at the time, as we do now, I fain would rehearse them to the household to save them from our suffering. This, my wisdom would suggest as a very expedient course, but the "wisdom from above" teaches me that the Lord will not "try His people above that they are able to bear," but with every temptation will provide a way of escape. Glorious results too, attend the working out of "our present light afflictions that endure but for a moment!" So the fiery trial is not to be accounted strange, but is cause of rejoicing exceedingly. And yet, since no affliction seemeth joyous for the present but grievous," we are to bear one another's burdens, and so fulfill the law of Christ.

Before I came to this place, the Portland band were somewhat scattered and divided, and it has so continued to this time, I am told that I cannot easily imagine how goodly it was in its united, prosperous state.

The power of the holy people has been scattered in this place through various agencies. As Portland has been quite a place of resort for the pilgrims of Maine, brethren and sisters from other places have been instrumental (very innocently of course) in aiding forward this scattering. It is possible they may have erred, (although no blame is attached to them) in making "one of these least commandments," a test, when the Lord does not make it so to all—for all are not constituted alike, and all have not the same light under the same circumstances. Another thing that has served to divide has been the fierce and protracted war with wicked spirits in heavenly places. With some the battle has gone hard, and not being sufficiently watchful and prayerful were in a measure taken in the "wile" of Satan, manifesting himself in the garb of 'an angel of light.' Powerfully has he wrought in all deceivableness

of unrighteousness, but the Lord is mightier than he and His own searching Spirit has had a work to do in exposing his mysterious agency. Not the least singular feature of the dividing work is the condemning and casting off of brethren and sisters. When I came to this place in the Spring, I was not aware of the state of things, so I fell into a deep trial as if I had been dropped from the clouds. I found some of the eastern brethren and sisters here. They, feeling that the Lord was about to appear, thought publishing a paper superfluous labor, especially as it was supposed that the Lord was teaching His children everywhere by the sole agency of His Spirit. It is not to be wondered at, then, that my coming to Portland was considered as ominous of evil, and I was looked upon by some as very nearly, if not quite "foolish" in the sense of the parable, and consequently received little christian sympathy. But then in that new trial of being cast off (because I would assist in giving light to the flock) by some who, I felt in all my soul were the Lord's dear children, I was gloriously sustained. O if we were not tried we should never know how to praise the Lord as we now do. After a time this "light affliction passed away, but ever and anon it returned in some changed form, more and more "grievous."

I suppose there has not been half a dozen meetings appointed in this place for the last six months. Occasionally a few souls providentially meet and get their souls richly blessed. And these the Lord's appointed meetings, have been most blessed. All others were clogged and did not move on freely. It is not very easy satisfactorily, to account for this difference, but so it is.

We feel that now our prospects are brightening as it respects having meetings. The last meeting we had, a Brother Jesse Stevens from Paris, was present, and the Lord gave us most precious light from His word, and some of us feel resolved to persevere and have regular meetings, as we feel that the obstacles which have been in our way are being removed. The question may arise, how can you live without meetings? In one sense our morning and evening devotions at the family altar are a substitute for other meetings. Sometimes quite a number meet together at family prayers, and the glory comes down from heaven most blessedly!

I feel that I may not have conveyed a thorough account of the state of things here, but you may be able to form some idea of our trials. I could always get more inspiration to write when I was being fed by burning living truth given out at meetings, but the Lord can teach, himself, and to him I go. "The band of union seems to be binding the children of God together, and speedily Jesus will gather in one all who are in Him.

So prays your Sister,

E. C. CLEMONS.

"BEHOLD HE COMETH WITH CLOUDS."

DEAR BRO. JACOBS:—

I feel very anxious to say a few words to the dear saints scattered abroad. My faith is increasing every day. Glory to God, the port heavens in view.

Dear brethren and sisters, lift up your heads, and rejoice, your trials are almost over. Yes, in a few weeks more the saints of God will be received into that glorious rest that remains for the people of God.

"There we shall bathe our weary'd souls,

In seas of heavenly rest;

And not a wave of trouble roll

Across our peaceful breasts."

That article you published on the watches was meat in due season.—It shows us our true position. I think we may learn our position with equal clearness and certainty from the parable of the ten virgins, Mat. 25: 1-13. We are told in the 6th and 7th verses that when the midnight cry was made, Then all those virgins arose and trimmed their lamps. We are all agreed that this was fulfilled on the 10th day of the 7th month. Well if the foolish virgins trimmed their lamps afresh on that occasion, which we cannot deny, they must have had light as well as the wise virgins until that time past.

Do we not know that there was a large class of Adventists all through the land that gave strong indications of their lights going out soon after the 10th past? Did they not cast away their confidence? Did they not say that they had proclaimed and believed a lie? That they had been deluded! &c., &c.

So, the parable teaches us, it should be. The next thing after the trimming of lamps is, a cry for oil—"We can't see it so—we can't believe that the 7th trumpet is sounding." Again, in vr. 10 we are informed that the foolish virgins left the wise and went off to buy oil; and while they were gone to buy the Bridegroom came. Here is a strong intimation of a division between the wise and the foolish virgins. Now what are the facts in the case? Since the cock-crowing watch has past, there has been a division among the Adventists all through the land. They are now gone to buy. And while they went to buy the Bridegroom came. In the 13th verse, the Lord himself explains the coming of the Bridegroom to be no less than the coming of the Son of Man. If this is a correct view of the parable, and I do believe it is, we may now with confidence look every day for the coming of the Son of Man in the clouds of heaven with power and great glory.

Yours, looking for the Lord.

ISAAC BAYLEY.

Akron, O., August 28, 1845.

LETTER FROM BRO. SHAW.

Essex, N. H., Aug. 30, 1845.

DEAR BRO. JACOBS:—

"The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and strength of the children of Israel." [Joel 3: 15, 16.]

I have of late thought much of this subject, especially the part or portion that I consider unfulfilled; namely, the Lord roaring out of Zion, uttering his voice from Jerusalem, the heavens and the earth shaking. And when I see how clearly this is taught in other portions of the word, as Jer. 25: Isa. 34: and many other portions of the word of God. Oh how precious is the promise that the Lord will be the hope of his people, and the strength of the children of Israel. I desire to take heed to the exhortation of Bro. Paul to his Corinthian brethren. "Examine yourselves whether ye be in the faith; prove your own selves; know ye not your own selves how that Jesus Christ is in you, except ye be reprobates." Compare 1 Tim. 1: 1, Col. 1: 27. This agrees with the words of Jesus in Jno. 14: 23; "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. To this also agrees the words of Jesus, ch. 17: 23; "I in them and thou in me," &c. I understand this is accomplished in this manner by searching the scriptures and treasuring up their teachings in "good and honest hearts," and bringing forth fruit with patience. Jesus has given us to understand by the 6th of John, from the 5th ver. and onward, that we shall all be taught of God, and that all who are thus taught will come to Jesus, and eat his flesh and drink his blood, and thus have eternal life, and he will raise him up at the last day.

Brethren, I will not make God a liar in this plain matter. "He that believeth on the Son of God hath the witness in himself; he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John 5: 10-12. "The words that I speak unto you they are spirit and they are life." John 6: 63. "What therefore God hath joined together, let not man put asunder." Mak. 10: 9.

I have been looking for Jesus for three years, and while I am waiting for him I am not ashamed of his words, and I am glad that I can feel that

Jesus is not ashamed of me. Oh, glory be to his name. I will humble myself and exalt the name of Jesus. Soon the blind will see out of obscurity, and the lame man will leap as an hart. Soon "all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life." Hear Ezekiel on this subject, 37: 10-12; "So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Oh, how precious is the word of the Lord in this time of trial. I can say to day with David, "The Lord is my Shepherd, I shall not want: He maketh me to lie down in green pastures; He leadeth me beside the still waters, He restoreth my soul: He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." Let us "watch" and keep our garments, lest we walk naked and they see our shame. "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom."—"The upright shall have dominion over them in the morning."

I believe we are living in the morning watch. Now "Lest coming suddenly, He find us sleeping," may He help us to watch and be sober, and hope to the end for the grace that will be brought at the revelation of Jesus Christ." I will try brethren to meet you in the promised land.

Brother Jacobs, I enclose two dollars of the Lord's money, and wish you to send me three copies of the "Day Star." The brethren in this place are loving and expecting the Kingdom soon, even in this Jubilee year "speedily."

Your Brother in tribulation.

L. SHAW.

LETTER FROM BRO. GAGE.

Templeton, Mass. Sept. 6, 1845

DEAR BRO. JACOBS.

Having seen a few Nos. of the "Day-Star", which is entrusted in your hands, I enclose you \$2.00, for which I wish you to send me one copy of your paper, and one copy to Bro. C. Crawford of this place—also one copy to sister P. Priest, of South-Gardner, and for the remainder, as many copies as you can afford, to Austin Ellinwood, of Athol, Mass. I am glad to learn from your paper that there are some brethren at the west, who give evidence of being circumcised in heart and ears; so that they can hear the Holy Ghost talk, even if it should be upon King Saul. I know that God is talking to them himself. I am glad that God has given you a Caleb, among you, in the person of Bro. J. B. Cook. I believe he is a circumcised Israelite, and has been ever since we started from Egypt; and has not said in his heart that we are not fully able to go up and possess the land. Those truths which he brought out in his discourse that you published, are just what God has been writing on those hearts, whose fore-skins are so circumcised that they can be reached by the Holy Ghost. O, I do rejoice that the "Lord is a man of war!" He, is going into the land with the little children:—Yes, Caleb and Joshua, and the little ones, must enter in, and the men of war must die; and I will say Amen!

Let us remember how we have attained what we have. Is it not by purifying ourselves, through the truth, "even as he is pure?" Or in other words, it has been by living out, the *fundamental principles* of the gospel of JESUS CHRIST.

Here is the grand secret after all; why so many of our brethren and sisters have fallen since we first heard of our Lords coming.—They have not been willing to use Peter's addition table. The mass of them have not begun to build upon the true foundation, and no wonder they have failed in the superstructure. The Holy Ghost, has not formed so vital a part of their religion, as theory.

They, like the sects, have been more willing to have a war of words upon disputed points of Theology, than to labor that the children might receive the engrafted Word, into their whole being. But God has commenced a work in the household—even the gathering into one, of which Bro. Cook treats in his sermon, and I rejoice that God will

accomplish it; and that too in such a manner that no flesh can glory in his presence.—Yes, God will cut off every Captain that shows any disposition to lead back to Egypt.—He will have the glory of saving his children. I am glad of it, Amen.

Many have been cut off, and fallen; but, Blessed be God, a few will be left—A few must enter the land. If you wish to know what my experience is, in common with a few brethren in this place, I will tell you. You know we are counselled with these words "He that hath an ear to hear, let him hear what the spirit saith unto the churches."

Remember, it is the teaching of the spirit, that we are to hear. We feel that the Holy Ghost says, that intercession for the world, closed on the 10th day of the 7th month.—From the 10th to the Passover, we were in the wilderness of the people, where the rebels were purged out; and in the first month, we passed Jordan, and came to Gilgal, where the reproach of his people is being wiped away. In other words, we are where the "fit man" is confessing the sins of the house of Israel over, and laying them upon the head of the "scape goat" (The wicked!)

I bless God, that the spirit has taught us, that he is counselling the Laodiceans, to buy of Him, "Gold, tried in the fire", and "white raiment" that the shame of their nakedness do not appear. Yes, our Father has so fixed it, that these prodigals can return to his house, and have rings put upon their hands, and shoes upon their feet, the fatted calf being killed, upon the return of the prodigal sons: But it must be remembered that they were Sons, before they left.—This is why they have the privilege to return. \* \* \* \*

I would just say, that persecutions have not yet ceased in this region. They have had four of us in prison,—I am now at liberty. Three of my brethren are still in the house of correction: But, dear brother, such troubles as these are nothing, compared to what it is, to have Jesus wounded in the house of his friends.

O, I rejoice in God, that you (with Bro. Cook & Bro. Pickands,) and others, are willing to humble yourselves and become as little children. You have followed the Lord thus far, but remember that our course is onward. O, my dear brother! My heart is enlarged towards you!—The bowels of Jesus rejoices at your forward obedience. Now let us continue to please our Lord and Master, till he shall appear; that we may have a right to the Tree of Life, and enter in through the gates, into the City. We are not upon a warfare at our own charges. God is our Father! Jesus Christ is our Elder Brother, and he says "Let not your heart be troubled: Ye believe in God, believe also in me. In my Fathers House are many mansions." &c.

Yours, &c. WM. GAGE.

LETTER FROM BRO. J. WESTON.

New Ipswich, N. H., Sept. 3, 1845.

DEAR BRO. JACOBS:—

The light never shone clearer to me than now, from God's great Chart, the Bible. I believe we shall see Jesus in a few short weeks. I have been sometimes pained the past summer at the state of the nominally Advent people in this region. One year ago, in almost all the towns in this region we had a good band, now I do not know as ten righteous ones can be found within a circle of fifty miles. I have sometimes wished I was west among the destitute to labor. I have been to several places to comfort and exhort, and those who were once the most forward, and pretend now to be looking for the Lord, have told me they were sorry I came. They had hoped never to have seen my face and eyes again.

JAHN in his biblical Archeology, says that the jubilee trump sounded on the tenth day of the seventh month of the 49th, and that just one year from that time the release was made. This seems to be according to the word; see Deut. 31: 10, and 15:1, Jer. 34:14, Ex. 23:16, and 34:22. They were neither to sow nor reap in the year of release, and as the sowing time was in the fall it seems plain that the release commenced soon. Courage brother, give the household meat, and you will soon receive your reward from the Master of the house. O! what a change

there will be in a moment, in the twinkling of an eye. One moment sighing for deliverance, the next delivered; one moment praying Lord Jesus come quickly, the next, with Jesus and like him. One moment weeping, the next having all tears wiped away. O what a change in a moment. Well might the Psalmist say, "when the Lord turned again the captivity of Zion were like them that dream." Then was our mouth filled with laughter and our tongue with singing. Ps. 126:1. No, the first moment of our change we cannot receive it, it will be like a dream. We cannot at first comprehend such a flood of glory as will beam upon us. But the glory will be long enough to find it not a dream but a reality.

No, ye desponding ones! Cheer up,—one moment the devil may be telling you that perhaps you, so unworthy, will not be admitted, but the next moment you will see that old Serpent chained; cheer up brother, cheer up sister; Jesus will soon come. O how sweet the sound, to hear it from Jesus himself, as we gaze upon his unutterable loveliness.

It is your Father's good pleasure to give you the Kingdom. Come ye blessed of my Father. Jesus will say just so, to that poor soul whom Satan is so troubling now. Yes, Jesus loves you, and you love him; when the devil tells you you don't, tell him he is a liar. Amen.

Yours waiting,

J. WESTON.

P. S. I wish I had something to send you, but silver and gold have I none. I wish we could have the double sheet the few weeks that remain.

J. W.

#### LETTER FROM BRO. BURLINGHAM.

Boston Mass., Sept. 5, 1845.

DEAR BRO. JACOBS:—

I sit down this P. M., for the second time, to converse with you, and my brethren that are scattered throughout the States, by pen, upon the subject in which our whole souls are engaged, That is, the coming of our King.

And first, my brother, none but God himself can tell my feelings, when I saw the "Day Star" coming over the mountains, with the whole truth—fearless of what man could say or do. May the God that has brought us thus far, lead the remainder of the way! My soul was much comforted by the article on the "Sabbath." I was pleased with the spirit in which it was wrote, I see that there is great danger of the enemy driving the children too far. What good can we do the world now? Not any. Then be sure that God calls you to labor on the first day of the week. I am settled on God's word, that the seventh day is the Sabbath of the Lord. There will, no doubt, be many to contend for this day, that will not go into the Kingdom, for the reason that they will not walk in all the truth. I have heard some thus contending that the seventh day was the Sabbath, and that this year is the Jubilee, when we all shall go free—and there they stand! But there are those who have made a consecration of their all; They have laid their property on the altar, and then got on themselves. The hearts of such, are pained, when they see how few respond to the call of the laborers for help.

Brethren, you who own houses, and cattle what are you doing? Can you do as the children of this world do, and expect to go into the Kingdom? Who believes what you say? You are deceiving yourselves, to think any such thing. Matt. 13: 44; Luke 12: 33. These commands must be obeyed. We must come back on to the 7th month Cry. Jesus will come this watch, and we must have the matter in our hearts. Profession alone, will be of no use. Hypocrites will tremble shortly; and my prayer is, Lord let the fires burn, and the waters drown.

We have had some trials in Mass. and Maine, but we praise the Lord for them. I have seen nothing that has such a tendency to distract the mind, as the spirit that the Bible calls "Anti-christ." Those that are taken under its influence, at once deny that Christ will ever come again—That he came on the 10th of the 7th month by his Spirit, &c. There are a number around us,

that are teaching this doctrine. \* \* \* \* \*

The way in which they promulgate these errors, is by taking up the '43 message—the tarrying, and the 7th month, and here, they begin to throw in their poison: But whenever the saints can be warned of their approach, there is no danger if we do our duty. And what is our duty? Before you sit down to listen to any stranger, put the question to him whether he believes Jesus has come,—and whether he is still looking for him in the clouds of heaven. I have just returned from N. H., where I have seen some brethren and sisters, who have been brought under severe trials, by listening to these views from those in whom they have had great confidence in the past. See 2d John 1: 10, 11; 1 John 4: 1-3. Within a few days, I have learned the true rendering of the last text is, "And every spirit that confesseth not that Jesus is coming in the flesh, is not of God, but Anti-christ."

Sometime since, you told us that this doctrine had not got west of the mountains. At that time, there was not one case in Maine, or Mass. But the Devil sees that his time is short, (and that the "remnant" are now separate from the nominal church, and those that say the Lord is coming, but do not do his commandments,) and of course his efforts are now directed against the "little flock."

O come Lord Jesus, and come quickly; and destroy the workers of iniquity. Amen. In regard to "washing feet"—the Holy "salutation"—selling that ye have and giving alms,—God does not want to hear prayers as to what is duty on these points. The word speaks plainly and must be obeyed. Let us be ready to say, "Lo this is our God, we have waited for Him." &c.

CHARLES BURLINGHAM.

#### LETTER FROM BRO. HAHN.

Canandaigua, N. Y., Sept. 10, 1845.

DEAR BRO. JACOBS:—

I directed my dearly beloved Bro. Sweet, of Rochester, to request you to send me the "Day Star" which I have been receiving for some weeks. Enclosed I send you \$2.00. You will please continue to send me the "Star." It is giving us the truth. May the good Lord continue to send the pilgrims meat through your humble sheet. I can not now stop and doubt the past dealings of the Lord with us. No, no; I can not, I dare not do it. Bless the Lord, He has been leading us; true, it has been by a way we knew not of. Oh let us be humble, and he will continue to lead us and soon the little flock will receive the kingdom promised.

My dear Bro. when I see many of the pioneers in the cause giving the wicked and scoffers of our hope occasion to ridicule us my heart sickens within me—indeed it inflicts a very severe wound: But bless the Lord, his grace is promised to be sufficient for us under all circumstances.

Many in this vicinity who came up to the 10th could not stand one shake of the sieve—they went through, and many have now become scoffers, and begun to eat and drink with the drunken. The little flock who are escaping, are following the Lamb whithersoever he goeth, and to obey all the commandments, they are rooted and grounded. The Lord help us to be faithful to our posts—not moved away—and soon our King will come and give us the Kingdom.

Yours, in patient waiting for King Jesus.

F. B. HAHN.

## THE DAY-STAR.

CINCINNATI, SEPTEMBER 20, 1845.

Bro. H. Herrick, of Youngstown, Pa., has sent us a "Chronological table," making the first Advent of our Lord, to have taken place in the year 4154, from the creation.

In view of much important matter being laid by of necessity, this also must be deferred for the present.

#### THE PAPER.

It will be perceived that the present number of our paper is printed on new type. This has been at an expense of upwards of \$70. The extra receipts this week, have, in part, contemplated this additional expense. Our work is now done upon the principle of, "come out from the world, and be separate." There are \$50 due upon our new printing materials, which we will, no doubt, soon be paid upon the principle of "owe no man any thing, but to love one another."

After having penned the above paragraph, I went to the Post-office, where, among other matters, I found one containing \$100.00 for the "Day Star." It will be published in our next—course double number.

#### THE CONFERENCE.

Closed on Tuesday evening last. It has been a joyful, refreshing season to the saints. The attendance from a distance was not large, but those who did come, were filled to overflowing with the love of God. On Saturday, P. M. from 100 to 150 of the friends assembled at the Tabernacle, to follow our Lord's example, and command, to "wash one another's feet." A number of brethren and sisters testified that it was one of the most powerful seasons of "refreshing from the presence of the Lord," that they had ever experienced. The friends from abroad heartily engaged in this pleasing duty, with but one exception.

Bro. Pickands, done the most of the Lecturing during the Conference—never before having been among us. His views on some points of Scripture, differed from the most of those present, but he proved so clearly, that God had laid open his Great mind to his children, and that it was their glorious privilege to understand Him, that we could not do otherwise than be joyful under his labors. Something of his peculiarities may be seen by reference to his letter in another column. He will also soon furnish our readers with his views on "The judgment." His preaching on the two last evenings of the conference, that we have been in the Laodicean state of the church since last autumn, were most powerfully convincing. Many proud hearts were made to tremble, while it is hoped that some Laodiceans have heeded the council, and bought the "gold tried in the fire." Brother Pickands left for home on Wednesday last—purposing to take Marysville in his route. Brother Cook left for Oswego, Ia., the same day.

Our Conference has proved that there is an increase of interest among the members of the household of faith in this section. The congregations were large, solemn, and attentive throughout. Want of room prevents giving a more detailed account. Many of us deeply felt, that it was, in all probability, the last Conference we should hold, before sitting down at the marriage supper of the Lamb.

#### LETTERS AND RECEIPTS.

For the week ending Sept. 19th.

E. L. H. Chamberlain, .75 and .75 for William Mitchell, & .50 for J. F. Huber; Catharine Small 1.00; Israel Dammon; O. L. Drake P. M. E. John Johnson 1.00 J. Mann 1.00 O. R. L. Croson 1.00 and 1.00 for Hiram Edson; Charles Burlingham, 6.00 A. G. Dauby, P. M. E. P. Southworth F. Glasecock, 5.00, and 1.00 for the "Hope"; Dr. A. Doolittle, J. H. Thomas, Wm. Gage, 2.00 George Wood, .25; A Friend looking for Jesus in the Morning Watch, 5.00; Jacob Muntz .50; F. B. Hahn, 2.00; H. Herrick; John Van Ness, Alfred Chase, 1.00; Otis Nichols, 100.00; Dr. Willard, 5.00; Eli Curtis, 2.00; D. Humphries, P. M.; J. V. Himes,