

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.

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THE STRANGER AND HIS FRIEND.

A poor way-riding man of grief,
Hath often crossed me on my way,
Whom I sought to soothe with relief,
That I could never answer pray:
I had not power to ask his name,
Whither he went or whence he came,
Yet there was something in his eye,
Which won my love, I know not why.

Once, when my hearty meal was spread,
He entered—not a word he spoke—
Just peering for want of bread,
I gave him all he blessed he broke,
And ate, but gave me part again:
Mine was an angel's portion then,
For while I fed with eager haste,
The cross was mine to my estate.

'Twas night. The floods were out, & blew
A winter hurricane aloft:
I heard his voice abroad, and flew
To bid him welcome to my roof:
I warmed, I clothed, I cheered my guest,
I laid him on my couch to rest:
Then made the ground my bed and seemed
In Eden's garden while I dreamed.

I saw him bleeding in his chains,
And tortured 'neath the drivers lash,
His sweat fell fast along the plow,
Deep dyed from jassy a fearful path:
Held in bonds remembered him,
And strove to free each fettered limb,
As with my tears I washed his blood,
He be baptized with misery's flood.

I saw him in the negro pew,
His head hung low upon his breast,
His locks were wet with drops of dew,
Gathered while he for entrance pressed
Within those aisles, whose courts are given
That black and white may reach one heaven:
And as I wearily sought his feet,
He smiled, and made a throne my seat.

In prison I saw him next condemned
To meet a traitor's doom at morn;
The tide of lying tongues I stemmed,
And honored him midst shame and scorn.
My friendship's utmost zeal to try,
He asked if I for him would die:
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will."

Then in a moment to my view,
The stranger darted from disguise,
The talens in his hands I knew,
My Saviour stood before my eyes!
He spoke, and my poor name he named—
"Of me thou hast not been ashamed,
Thou shalt be my memorial be;
Fear not! thou shalt them unto me."

Letter from Sister Cook.

Oswego, Ind. Sept. 13, 1845.

DEAR BRO. JACOBS:—

I have long wished to bear my testimony to the truth before the world, could I embrace it by my voice; but more especially do I

wish now to speak to the scattered and down-trodden followers of Jesus. It is my happiness to be of this number, and to encourage and strengthen the things which remain, that are ready to die, am I now induced to take my pen.

When I embraced the Advent faith it was because the word of God most clearly and plainly taught it. I did not at first apprehend it was to cost me all that I counted dear on earth; but as time advanced, I began to realize in my experience the truth of the Saviour's words—"Except a man forsake all that he hath he cannot be my disciple." My husband was then Pastor of a very dear people, enjoying their confidence and affection as much as any man ought, until he began to tell them the Saviour was coming to reward all his waiting people; then they became offended and walked no more with him.—Thus counting themselves unworthy of everlasting life; having rejected the truth, God has justly rejected them, and left them to hardness of heart and blindness of mind. Like the heath in the desert, not knowing when good cometh.—I prayed and wept in secret over that people—I besought the Lord again and again for them, until Jesus plainly shewed me by his Word and Spirit, they were occupying just the place the Scribes and Pharisees did at the first Advent—what they found fault with as the "Carpenter's Son," was now in the same pride of heart called "Millorism."

I loved that church, I loved the Baptist denomination. I had sacrificed my dearest earthly relatives to become a member of that body, they were my brethren and sisters, and I loved them as such, and had often said in my heart—"Thy people shall be my people, thy God my God, where thou diest, there will I die, and there will I be buried;" but the truth, written upon my heart as with a pen of iron, compelled me to leave them, and I felt then that I knew something what it was to pluck out a right eye, and cut off a right hand; but Jesus was with me, his truth sustained and comforted me. I was surrounded in my home with all that I could ask, for my comfort or my happiness, but I left it all for Jesus' sake and went out, not knowing whither I went; and to the praise of his grace, be it spoken, I now rejoice that I am a pilgrim and stranger in the earth, not having any continuing city, or abiding place.

Glorious freedom! I have often shouted, He whom the Son maketh free is free indeed. I have now no sectarian bands to prevent my reading or believing my Bible, and rejoicing with all my heart in its glorious, and soul-cheering truths. Not one step of the past would I retrace, but pray for grace to follow on in the narrow way, if I may but be numbered with those who "follow the Lamb whithersoever he goeth."

It is my song of praise that God has not left me to take any man for my leader or "pioneer" in this thing, neither have I followed a cunningly devised, fable, but the plain word of the Lord, which cannot fail.

I feel, my brother, that God has, and is still leading us on most gloriously, and will ere long plant our feet (if faithful to the end,) within the gates of the New Jerusalem, where we shall go no more out for ever. Well might we in this day be discouraged, if we had followed those who have been esteemed leaders, when we see them turning aside on the right hand and on the left to seek their own honor and that which comes from man. O how painful it has been to me to see these things, but our God will make it all straight by and by. He alone will be exalted in that day; but "he that exalteth himself shall be abased."

In looking over our papers from week to week, I often ask myself, Where are our watchmen, that were so bold and fearless in the ranks of '43? Why have we now so few to give the trumpet a certain sound? Where are our brethren Southard, and Brown, and Hersey, and Batchelor, and

a host of others that might be mentioned? Are they willing to take the responsibility of shunning to declare the whole counsel of God? "If any man lack wisdom let him ask of God who giveth liberally and upbraideth not," and Jesus says, "Lo, I am with you always, even unto the end of the world."

Was it not right to preach and believe in '43? Yes, I say, with all my heart, though our inferences in what was to take place might be wrong. Yet God has brought us to the termination of those majestic periods and opened upon the world a more rapid, accurate and striking fulfillment of his word than has ever been witnessed since the days of the first Advent. Now I have no desire to have it any different.—God is working in his own right way,—his word is being fulfilled,—soon Jesus will come, & all his people will then be rewarded,—the whole creation delivered from the bondage of corruption and brought into the glorious liberty of the sons of God. Is not this worth waiting and toiling for, yea and suffering too, if Jesus can thus be honored. I cannot tell you the sweet peace and confidence I have in God: His word is truly a lamp to my feet, and a light to my path. The future seems all glorious. A few more days of trial, and the dear waiting, longing ones shall come into their inheritance.

When I read Bro. Snow's letter to you, in the last "Day Star," my heart sunk within me, and I could only repeat the apostolic injunction, "Let him that thinketh he standeth take heed lest he fall." We do most heartily sympathize with you in your many trials, and our prayer is that God may give you grace to be faithful to the end.

We had a very charming interview with our brethren in Laporte Co. At Kingsbury, there is a very faithful band, they had been somewhat tried by a difference of opinion relative to some things taught. My husband preached the word to them three Lord's days, which was received with all readiness of mind, like the noble Bereans they searched to see if these things were so, and before leaving we had a very sweet season in commemorating the Lord's death till he come, and in washing one another's feet. To this last command they had felt some objections, but all were blessed in obeying.—They are enjoying the labors of our brethren G. and N. M. Catlin.—Few bands are more highly favored;—most in this part of the country are without the labors of any one, and it occurs to me, a blessed privilege to feed and comfort the scattered of the flock.

I never knew my husband more happy in hope and firm in faith than at this time. His labors are constant and arduous; notwithstanding his frequent ill turns, he seems to rise from every one with increased ardor to go about his daily labor. My mind often reverts to the scattered families and flocks it was my privilege to visit in traveling with him in the far west—most gladly would I again cheer them on their way. May the great Shepherd of Israel keep them blameless unto his coming and Kingdom. I trust you are enjoying the presence of the Master in the Conference. Our prayer is for you, and kind remembrance to all that love our Lord Jesus Christ.

Yours, in hope,
L. F. COOK,

My anticipated journey to the east will probably have to be given up: Though I longed much to see the friends before the 7th month—having many things that I wished to say to them. I felt as though I could hardly be denied this privilege, but the Lord's will be done. If the way is not opened for me to go, Bro. Cook will go—probably as soon as the latter part of next week.

Letter from Bro. Barry.

DEAR BRO. JACOBS:—

I intended to write you a letter, but cannot now.—Will you read this article and publish it if you find it correct? Be sure and read Mat. 1: 17; then ver. 11, 12, with the margin, and you will see the captivity was in the days of Jehoiakin, and not Jehoiakim;—that it began in 598 B. C., and not 607—or 606. Be sure and count the generations of families, first from Abraham to David—then to the captivity.

THE JUBILEE TRUMPET.

That this trump was sounded on the tenth day of the seventh month and in the 40th year, is evident from Lev. 25: 8, 9: And thou shalt number seven sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths shall be unto thee forty-nine years; then shall thou cause the trumpet of the Jubilee to sound, on the tenth day of the seventh month. It is also evident the release was at the first of the 50th year. Lev. 27: 17, 18, 21—24; Eze. 46: 16, 17; Lev. 25: 39—41; Jer. 34: 14. The question now arises, if last fall we had the antitype of this trump, could the coming of Christ to release his saints be delayed beyond the first month? To define my present views, and, if possible, strengthen the feeble, I would ask another question: Does the Bible teach that the elect of God will return to their own land the same year in which they are redeemed from their bondage or made immortal? I think the most of my brethren will at once say, No! Some will say a longer, others a shorter space, will elapse. Provided, then, there is in the antitype a longer space of time between the release or resurrection of the captives and their return to their inheritance—i. e., the earth, why may there not be a longer space between the trumpet of the jubilee and the release or "deliverance of every one bound written in the book?" If the first is admitted, the last may be believed, and tend to explain why we yet are in bondage. Some think Christ began to sound this trump, and refer to his words in Luke 4: 18; he said, This day is this scripture fulfilled—quoting, not from Moses in Lev. 25: 9, but from Isaiah 51: 1. Again: did the resurrection come in six months after Christ spake those words? Each will say it did not! Then such will confess more time in the antitype, between the trump and release, than was in the type.

Once more. Joel speaks of a trumpet to be blown before "the day of the Lord," that it would declare "the day of the Lord cometh"—"it is nigh at hand," and its effect would be, the inhabitants of the land *then* tremble. Joel 2: 1. If the 10th day cry did not fulfil this in all its parts, then it was not the antitype of the Jubilee trump when all males used to be in Zion? I would be glad to receive better light on this verse. One thing is clear, such as admit the Lord's coming is near, must confess this trump has sounded; for it was to proclaim "The day of the Lord cometh; it is nigh at hand." With this testimony before me, I still believe that last fall we had the antitype of the Jubilee trump—that in seven or eight years after the resurrection, the glorified saints will return every one to his inheritance. See Lev. 25: 13; Jer. 12: 12. The reasons for this last view was given June 18, No. 12, in the article of Gog and Magog.

I have recently felt a great reluctance to write for the press: 1st. Because already too much is written; and 2d. Many seem to be so shut up against searching "what time and Manner of time" for the glorious coming of our Saviour. But I have concluded to pen three articles for the consideration of any that may receive profit from them. I would here repeat, 1st. Israel were seven years in subduing their foes; then they took their rest. Paul in Heb. 3d and 4th chapters, seems to present that event as a type of God's elect taking their rest, the works of which rest were finished from the foundation of the world. Heb. 4: 3; Matt. 25, 34.

2. Between seven and eight years were spent from gathering of the stones, pillars, &c., to the completion of the temple of Solomon in Palestine; which temple was a type of the saints. 1

Chro. 17: 11—14; Luke 1: 33; Zech. 4: 6—9; 6: 12—15; Eph. 2: 12—22; 12. So the angels will gather the elect now scattered, but prepared for the Lord, and after the time specified will they be planted or established in the land of Israel. 1 Kings 6: 1—38.

3d. Ezekiel 37: 10, speaks of the release of God's army of saints; then, in 39th chapter, of seven years in destroying the wicked and their implements of war; and then he speaks of seven literal months employed in burying those who fall in that battle, and says three times, *thus shall they cleanse, not the whole world, but "the land of Israel."* As to where it is located, see Matt. 2: 10—21. He closes this chapter by describing their safe and prosperous state in their inheritance. The above proofs, if correct, teach that the Lord will appear and glorify his saints seven years at least before the land is dwelt on or has completed its full number of sabbaths. Now, if we can determine when those sabbaths began, we can tell where they end; and of course, in what year the Lord will come.

"In order to realize the force of this type, we must notice that as seven days constitute a sabbath, so seven kinds of sabbaths form a complete round of sabbaths, and carry us up to the perfect sabbath.—Seven sabbaths are complete."

"1st. Is the seventh-day sabbath. Exod. 31: 13—17.

"2d. Is the fiftieth day sabbath. Levit. 23: 15, 16.

"3d. Is the seventh week sabbath. Deut. 14: 9, 10.

"4th. Is the seventh month sabbath. Levit. 23: 24, 25.

"5th. Is the seventh year sabbath. Levit. 25: 3—5.

"6th. Is the fiftieth year or jubilee. Levit. 25: 8—13.

"7th. Is the fiftieth jubilee, and may be called the antitype of all other sabbaths. This will take no less than forty-nine times fifty years, which is 2450 years, to bring us to the great Jubilee, of which all others are but the shadows or types. The next question which remains to be settled, is, to know when this time began."—MIL-LEU.

Numerous articles have been written on the date of the 2450 years, and they quote various authors to prove that they began B. C. 607. The "Morning Watch" of Feb. 13, 1845, says, "We reckon the 2450 years of the great Jubilee from the captivity of Jehoiakim in the fourth year of his reign," but on reading carefully the following texts the reader may see that date is wrong, and may also see some evidence that B. C. 598 is the true date to begin this period. Exe. 40: 1, says, In the 25th year of our captivity, in the beginning of the year, in the tenth day of the month, but in the 14th year after the city was smitten, the hand of the Lord was upon me. Mark, Ezekiel says, our captivity began 24 years and ten days ago. What is the conclusion? Evidently that the captivity began ten years prior to Jerusalem's destruction. Now let us examine the dates as given in the Bible on these two events: 1st. the chronology of his "vision (Exe. 40: 1) is 574," 14 years back would be 588. Then Jerusalem was destroyed. Exe. 33: 21; Jer. 52: 5—15. Ten years previous to that Judah was carried to Babylon, and the land began to rest, which was in B. C. 598.

Proofs. In the days of Jehoiakim, the King of Babylon came up and subdued him, and he was Nebucadnezzar's servant three years; 2d Kings, 24: 1, 6. He died, and in 599 Jehochin, his son, reigned in his stead: verse 9. And he did that which was evil in the sight of the Lord according to all that his father had done; verse 10, 16. At that time Nebucadnezzar came against the city, and his servants did besiege it, and Jehochin, the King of Judah, went out to the King of Babylon, he, and his mother, and his servants, and his princes, and his officers, and the King of Babylon took him in the eighth year of his reign. His 1st year was 606—see Jer. 36: 2. Thus, his 8th year must have been in 598. And he carried out thence all the treasures of the Kings house, and cut in pieces all the vessels of gold which Solomon, King of Israel, had made

in this temple of the Lord. And he carried away Jehochin to Babylon, and the Kings mother—and his wives—and his officers—and the mighty of the land, even ten thousand carried he into captivity from Jerusalem to Babylon. Here appears to be the event, and also the date that marks the commencement of the 2450 years, at the end of which Abraham and his seed inherit the Promised Land; Lev., 26: 42—43. Should this evidence prove correct, our Lord will soon be seen coming; for 598 and 1852 make 2450 years.—Thus, this year would be the year of release; he take 7 from 1852, and it leaves 1845. From this view of the subject, I see no way to avoid the conclusion, that last year we had the trumpet of the Jubilee—this year we shall have the resurrection—and in 1852, the jubilee when the saints shall inherit the earth and dwell therein forever. Ps., 37: 28. Isa., 60: 21.

Finally, beloved brethren, before the deers bring forth, before the day pass as the chaff, before the fierce anger of the Lord come, before the day of the Lord's anger come upon you, seek ye the Lord. All ye meek of the earth which have wrought his judgments, seek righteousness, seek meekness—2d Tim., 2: 25, 26. What will be the result? It may be, ye shall be hid in the day of the Lord's anger; Zeph., 2: 3. Isa., 25: 8, 13.

THOS. F. BARRY.

Rochester, N. Y., June, 23, 1845.

Letter from Bro. Pomeroy.

Cleveland, Sept. 2, 1845.

DEAR BRO. JACOBS:—

After getting well tired out with the ordinary business of the day, I was meditating this evening on some of the things pertaining to the Kingdom, and immediately resolved to write you a few lines, though it is already late. If I do not seize the present moment I do not know when I may get time again. I wish to follow out a simple train of thought in a very brief manner, and you may perhaps find time to examine the subject further, and may find some light that would be for our edification & the glory of God. I want to answer three questions scripturally,—viz.

1st. What is the Sanctuary?

2d. What is the cleansing of the Sanctuary?

3d. When is it to be cleansed?

First, What is the Sanctuary?

In the Law of Moses after the passage of the Red Sea, Ex. 15: 17, we are told what it is, and this is confirmed by the following passages, which I will give you to examine, viz., Psa. 133: 13, 14—18; 78: 54; Isa. 63: 17, 18; Dan. 9: 17—19. It seems very clear from these passages that the Sanctuary to be cleansed, is it at Jerusalem in Judah! This will appear more fully as we proceed.

Second, What is the cleansing?

1st. How is it polluted? Ezek. 22: 24; 36: 17, 18; Dan. 8: 13. From the last reference we see that the Man of Sin has something to do with polluting the Sanctuary, or I should say the Roman power is a fulfilment of Deut. 28: 49—52, and finally polluted by the hosts gathered against the Holy City at the pouring out of the 7th vial, Rev. 16: 16; Joel 3: 1, 2; 11—17; Zech. 14: 1, 2. Thus the King's and nations (of Christendom) are to be gathered against Jerusalem, and in all these is the very spirit of Anti-christ,—of the Man of Sin, of the "transgression of desolation" of the Devil.

Now how shall the Sanctuary be cleansed? See Isa. 1: 24, 25—28; 4: 3, 1. Now turn to Rev. 16: read carefully from the 15th verse to the end of the chapter, and you see at once how and when the Sanctuary will be cleansed; also Zech. 14: 3; Until then, both the Sanctuary and the Host will be trodden under foot, before the saints have been caught up on the sea of glass! Rev. 15: 1—4. With the Lord they come and execute the "judgment written," this honor have all the saints. Now right here I want you to compare closely the ten following passages—viz. Lev. 16: 15—17;—particularly the 17th verse, (also Luke 1: 10) with Rev. 15: 8; and now if there is any force in the types and shadows of the heavenly things, can the Sanctuary or "tabernacle of

the congregation" be cleansed before the pouring out of the 7th vial? It seems to me not; but I have not had time to examine this as thoroughly as I wish, and therefore, have written my thoughts to you, hoping that you would take up the subject and see if there is light and truth here. And I want you to notice one historical fact (I believe) relative to the dealings of God, viz., the time since he chose a people out of the nations of the earth, that is from Abram, his judgments have been poured out upon those nations who have afflicted his chosen people,—witness the destruction of the Egyptians, Assyrians, Babylonians, Medes and Persians, and so will it be with the remainder of the nations embraced in the visions of Daniel. And the beasts of Dan. 7th, the great and terrible beast only remains, and that is the Roman power and its subsequent divisions,—it is those powers, the Kings of the earth, the powerful ones indeed of the earth, who lord it over the rest of the nations, the Chinese, Hindoos, and other heathen nations; it is upon the hypocritical, Christian nations, who sit in the temple of God, that will be visited with destruction at the coming (appearing) of the Lord and all his saints.—See 2 Thess. 2: 1-8; How clear!!

It is quite late, and I must close. I want you to give this subject a thorough examination. If this view is true the 2300 days have not yet ended. It looks like the truth—at all events it may be the truth.

We are getting along here pretty much like the rest. Trials follow each other thick and fast: It is only thus that we can be kept from taking root in this our natural soil. The Lord knows how to deliver his chosen from this evil world: It is indeed grievous and hard for the time being, but it even now yieldeth the peaceable fruits of righteousness, (that of the Lord Jesus Christ, for we can now see and feel, as never before, it seems to me, that we have none of our own,) and afterward it will yield a far more exceeding and eternal weight of glory.

Adieu. The Lord grant it in his time.

Most affectionately, your brother.

T. F. POMEROY.

* The time in which it will be done may also be seen by referring to Ezek. 22: 18-22—there is a cleansing process for you. See Ezek. 20: 33-44, and the manner.

Letter from Bro. Dutton.

Boston, Sept. 6, 1845.

DEAR BRO. JACOBS:—

Feeling yet interested in the Israel of God, I love to hear from the dear children that are scattered abroad in the different States. Truly it is a trying time,—trying in every sense of the word. A time when brethren feel the effects of the unholy influences passing around us. And who ever knew a moment when there were so many unholy influences, as now! My dear Bro. where are we, if not in the day of God, or in the "day of vengeance of our God," and the "year of the redeemed?" So then we may conclude that Satan has come down with great wrath, and his last struggle to deceive the children of men will be with God's dear children. After travelling out so far from the world, and the church, and have been scourged in the periodicals of the day, in the different societies with which we have been connected—then, after that, we must have another beating from those who could not believe "the door was shut." That, you know, we could bear very well. Thank God, that we were counted worthy. In passing through all these different times of trial and persecution, we were made very nigh to each other, while we stand out on the commandments. We have really loved each other, and thought ere this, that we should certainly have gone into the kingdom together; but we need patience. We have not been without trials all the way, hither, neither shall we. I am of the opinion that those who have not trials now, are bastards, and not sons: This is my humble opinion. Oh, how much deception there is in the world now! Lord save me from it, is my prayer. The thing that has come up now, to distract God's children, is the worst that I have yet seen. It

is what some call "spiritualism;" but I call it "Anti-christ." I have been up in New Hampshire, and as I passed through the country, I called at Athol, Manchester, and New Boston. In all of these places, I have found this unholy influence deceiving God's children. Of all the deceptions that I ever saw in all my travels, this beats all. There were some that threw off the influence by deciding to stand on Bible truth in the name of the Lord God. I had the privilege of standing up for the truth in New Hampshire. Unworthy as I am, I feel it to be my duty to stand stiffly for the truth wherever I go. I also feel it important to live it.

My dear brother, I wish to say a word relative to the strictures of Bro. Snow, on a former letter of mine. I thank the Lord for the kind reproof you gave me in No. 5, of the "Day Star." I hope to be always ready to receive reproof from God's dear children. I see that I did not take the most wise course, when I assigned one reason, for not writing to the "Standard" until I had asked Bro. Snow, more fully to explain himself on his little note. In as much as I have stepped aside from the Bible in this respect, I am sorry, and hope all God's dear children will pardon me.

It is my aim to walk in the light of Bible truth, and while I thus profess, I want to enjoy the influence of the Holy Ghost, and keep the unity of the Spirit in the bonds of peace. I am satisfied the brethren do not love the good Lord enough; hence they do not love one another as they should. How are we to stand when He appears, if we are not perfected in love—sanctified through the Spirit; for His word is truth. I praise God for the truth, and that I stand at the judgment of God and not man; and while all manner of evil has been spoken against me, I could rejoice. I should have been glad to inform my brethren of the particulars of our journeyings in the east, if I had thought they would have received my testimony. Because I have kept the commandments, and stood up for the slighted truths, I am blessed with persecution. I thank the Lord that I have no disposition to curtail one mite of the truth. We must have it. It is no time to daub with untempered mortar. The old archer stands up and tries to coax us; and if that wont do, he will try to scare us: if that wont do he will try to deceive us. The question is, what shall be done? Stand up straight for the truth, all ye servants of God. Speak out loud and long; so that every one can understand. Speak out of the heart, having every word seasoned with grace. I am satisfied that there are but few who realize the position which we take on the Sabbath of rest; when we should rest from all of our labors of a worldly nature, and also that kind of labor that we was once engaged in—the salvation of souls: Also, die to all selfishness, carnality, pride, and popularity. I am satisfied, dear brother, that the Lord meant all that he said, should be fulfilled.

Be humble, for there is a great deal depending on your humility and perseverance in this last moment of time. A very little longer and all is over; so farewell in the Lord.

Yours, in love till the King comes.

ISRAEL DAMMON.

Letter from Sister Southworth.

Cleveland, Sept. 6, 1845.

DEAR BRO. JACOBS:—

It is written, John 18: 37; "To this end was I born, and for this cause came I into the world that I should bear witness to the truth. Every one that is of the truth heareth God's words."

As there are a few that bear witness to the truth, that except ye eat the flesh of the Son of Man, and drink his blood ye have no life in you; I feel it would be a privilege to add my humble testimony, weak and imperfect as it may be, with our beloved Bro. Cook's, that none but such as are united to Christ, by a living faith, can be members of his body; for it is by faith we are grafted into the vine, or body of Christ. "The righteousness of God is by the faith of Jesus Christ unto all, and upon all that believe." Abraham is not, as many have supposed, the father of

believers and their offspring, but of believers only—though they be not circumcised but with the circumcision of the heart, and who walk in his steps. Please read Rom. 1: 3, 3, 7.

Again, "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Marvel not that I said unto you ye must be born again." The children of the flesh then cannot be the children of God unless they are born of the Spirit. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise," by nature the children of wrath, but saved by grace through faith, His workmanship, created anew in Christ Jesus." For he that is in Christ is a new creature. For death has reigned from Adam to Moses even over those that have not sinned after the similitude of Adam's transgression, consequently then, must redemption be by the blood of Christ, and it is obtained by trusting in him. Eph. 7: 7-13.

Who will be in the first and second resurrection! Let the book of truth answer. The hour is coming when all that are in their graves shall come forth: Mark the characters which show who are the *all*, they that have done good unto the resurrection of life, and those that have done evil unto the resurrection of damnation. Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Dan. 12: 2. For as in Adam all die, even so in Christ shall all be made alive: (all that are in Christ,) but every man in his own order: Christ the first fruits, afterwards they that are in Christ at his coming: He that is in Christ is a new creature. And so in the dispensation of the fulness of times he will gather together in one all things that are in Christ.

You will see again (Mat. 25:) who these are that inherit the Kingdom.—They are the good and faithful servants.—Those that go away into everlasting punishment are such as have had talents committed to them, but have failed to improve them. For this is the condemnation, that light has come into the world, and men have loved darkness rather than light, because their deeds were evil. See again, in the parable of the Wheat and Tares, to which is likened "the kingdom of Heaven." But two characters are included, that grow in this field, and "the field is the world," and at the end of the world they are separated while the "Son of Man sends forth his angels and gathers out of his kingdom all things that offend and them which do iniquity and casts them into a furnace of fire" &c. Then the righteous shine forth as the sun in the kingdom of their Father. "Who hath ears to hear, let him hear." John beheld a great multitude which no man could number, out of all nations, who had washed their robes and made them white (not those whose robes had already been white) in the blood of the Lamb, &c. Rev. 7.

O it is precious to believe every word, and not let any earthly ties prevent the light of truth shining upon our hearts. Christ is the bread of life, and by eating this bread we may live forever. How can any who do not feed upon this bread have eternal life? If they can, it may be Universalists are right, and all will be saved. My brethren, let us endeavor to tear away all the rubbish which human creeds and teachers have led us to believe, and receive with meekness, the ingrafted word; and not be hearers only, but doers; for such only, have a right to the tree of life, and will enter in through the gates into the city.

Your Sister, looking for the mercy of God unto eternal life.

E. P. SOUTHWORTH.

Some noise was made in this City, by the Methodists, about Bro. J. J. Goldsmith, of Springfield, Ill. having abandoned his family under the influence of the "Millerite delusion".

It is all false! He returned home from here by the most expeditious route, immediately after our Conference closed.

THE DAY-STAR.

CINCINNATI, SEPTEMBER 27, 1845.

THE PAPER.

Lest the extra amount of receipts in our last number—should cause a backwardness among the friends, in sending in of their substance to sustain the paper; it may be proper to say, that the whole amount has been expended in paying for the materials of our office, and in issuing the past, and present numbers.

A reason for fitting up an office at *this time* is, that at *this season* of the year there is a difficulty of hiring our paper published in another office without great inconvenience, and considerable addition to the expense, of what it now costs. This reason, however, would not have been sufficient to induce us to establish the office: A friend offered to lend the money for the purpose—without interest, and give us our own time to pay it. This was done; but, the means immediately came from another source, and the borrowed money was refunded. This matter, mysterious to us, the Lord himself will soon explain.

Bro. D. Truesdell, who has stood by us since last autumn, in issuing this paper, still does the work.

Though a double number is published this week, our friends think it advisable only to publish such matter as is important to the present crisis: and if it fills a double sheet, it will be issued in such form, as it costs but little more now, to publish the double number, than it did the single one before.

THE TWO COVENANTS.

[CONTINUED FROM NUMBER FIVE.]

As we have seen, it was within the compass of that eventful year—marked at its commencement by the circumcision of Abraham's household, and at its close by the appearance of the promised seed—that Sodom and Gomorrah, and the cities of the plain were destroyed by fire.—and the coming of the Son of man is to be like that, Luke 17: 29, 30.

Before Lot went out of Sodom, it is worthy of note, that after the mob were smitten with blindness—"they wearied themselves to find the door." Gen. 19: 11, Lot knew where the shut door was, and *what* it was; and "them that were without" knew that there was a separation between them and Lot's household, and they sought to break it down—for no good purpose either; but their blindness prevented. Those who are now blinded, seek to get at a shut door—a door that has shut out all access to the world, but what for? not to benefit the world, as all their efforts very clearly tell. They may claim this, but "actions speak louder than words." Their efforts are aimed directly at somebody else besides the world:—They want to get at those who have God's messengers in their houses—who have been engaged in this "indecent" feet washing business: They want to get at *them*, to destroy their influence.

All their stories are of the same character—as much so as if they were stereotyped. They run something like this, "The cause in this place has suffered much from fanciful interpretations of the scripture,—the delusive doctrine that *the door* is

shut, and the unseemly practice of feet washing, kissing &c. but through the faithful labors of Bro. A—it is recovering from the severe blow it has received, and will ere long occupy the prominent ground in the community that it has done." Thus they are "wearied" for they very well know that if all things are not as pleasant within doors as could be wished, they are certainly no better "without."

While those without are thus engaged, the talk within is different. (Gen. 19: 12,) "Hast thou here any besides? Son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place, for we will destroy this place." Lot went out (notwithstanding the shut door) and spake to his Sons-in-law, &c.—he told them, as he had been directed, that God would destroy the place—but all to no avail.—He seemed to them as one that mocked. A door of access to them, was closed much more permanently than the door of his house. Lot was wise enough to learn a lesson from this effort, for when he saw that he could do them no good, he let them alone—"Let them be filthy still."—He was willing to heed the message of God, and with the *little* company at home—but a part of his household, he turned his back upon the rest, and sat about the work of preparation to leave the devoted city; so that by the time "the morning arose," he started (though lingeringly, like too many of us) with his eye upon the mountain.

As the awful hour of destruction drew near, the messengers became more in earnest—they even laid hold upon them, and brought them out the city.

After this wide separation had been made between Lot and the Sodomites, the angels were careful in their instructions, that the alliance should never again be formed. "If it don't come" quite as soon as you expect, go back and preach to these Sodomites again! No, No; no such instruction as this, but, "Escape for thy life; look not behind thee, neither stay thou in all the plain." Moses might say, "stand still and see the salvation of God," when he was commanded thus to say; but Lot was under equal obligations—(not to stand still) to go forward—escape for his life: and it is the days of Lot, and not Moses, to which our Lord likens his Second Coming.

Lot, must be a representation of the Laodiceans; to whom the Lord makes the last offer of mercy, that is made to our race. (Rev. 3: 20—28.) For Abraham, if ever in Sodom at all, was not in it during this important year, neither at any time did he manifest any sympathy for Sodomites:—and it was in answer to the intercessions of Abraham, that Lot was delivered.—Gen. 19: 29, It was not till after this work of fire that Lot went up out of Zoar, and dwelt in the mountain," where God first directed him to go.

Again, it was during that year, that there was such a dispute about Abraham's wife, Sarah. Because the household were not agreed as to what kind of a representation should be made of "Sarah" before the Gentiles—Abraham himself lowering his dignity to call her his sister—occasion was thereby given for the heathen to set up unwarrantable claims, and he had well nigh lost his wife. Since the circumcision of the whole household, there has also been a strange jargon about the "Jerusalem which is above and is free," which City, Paul tells us Sarah represents in the allegory. Some tell us that this "New Jerusalem" is

is a symbol of the church, and no "mother" at all; and the children of the "bondswoman" have wonderfully increased their strength. Almost the entire company of apostate Adventists have joined the children of the bondswoman in pleading for old Jews, and old Jerusalem.

This matter, however, became rectified.—Abimelech and his subjects, as the whole mass of apostates will do, yielded their claims—did them homage,—as the synagogues of Satan are to cease and worship before the feet of the children of Abraham, that are such by faith.

The anxious enquirer after truth, can carry out this subject, while he reflects upon the events of the passing year—now almost to a close. Read ch. 20: 18, and then at "the set time"—one year from the opening of the covenant, Sarah brought forth her "only begotten son": And this is our joyful hope, that in just one year from that memorable circumcising of heart in the 7th month, 1844, the "Jerusalem which is above, and is free, and is the mother of us all" will disclose to view the King of Zion, as Paul has explained the allegory in Gal. 3: 16; 4: 26, 27.

THE VOICE OF TRUTH.

Bro. Marsh, stated some time since, that the argument against washing the saints' feet in a social capacity, was all on one side; and wished us to publish his long *one sided* argument. But as it was such a perversion of our Lord's plain words, we could not see it our duty to do so.

He accuses the "Star" of giving the arguments in favor of that doctrine, and of withholding his argument against it. But let this Brother remember that we do not claim to have given any strong arguments of our own.—We have contented ourselves with holding up the long neglected words of Jesus, as an only argument on this subject. And he must permit us to ask again, what he means? Does he want us to publish his argument as an offset to the words of Jesus—has some more of the little flock should "do" these things, and be "happy?"

"We give," says he, "the command to wash one another's feet, a literal interpretation, and not a "mystical" as Bro. Jacobs intimates; but we do not think it requires us to wash one another's feet as a church ordinance, but as an act of domestic or individual hospitality." Now if Bro. Marsh will proceed to tell us the time, place, and circumstances, under which Christ gave that command, and then tell us from the authority of Christ himself, how he makes this command "an act of domestic or individual hospitality," and the Lord's supper "a church ordinance," without mysticising the scriptures,—the question, what does he mean? will be answered.

Again, Why does he intimate that I have judged him "for an honest difference of opinion?" I have no difference of opinion with Bro. Marsh,—the difference appears to be between him and my Lord, whose words alone, I have plead as authority in this matter: Or rather, it hath happened unto him according to my Master's words. "The word that I have spoken, the same shall judge him in the last day." Why talk of an "honest difference of opinion" with the plain words of Jesus in your hands?

☞ "The Hope within the veil" has not been received at this office, for the last two weeks.—What is the matter?

☞ The articles of Bro. T. F. Barry, and Bro. T. F. Pomeroy, in this number, are published without the careful perusal that they have requested for them. A press of other duties has prevented. The article of Bro. B. was published in the "Voice of Truth" last June, and is given at this time, in our paper, at his request. If it is true, it forms another link in the great chain of evidence that the Lord will come this year.

Letter from Bro. Pickands.

Marysville Sept. 20, 1845.

DEAR BRO. JACOBS—

After leaving you on Wednesday morning last, I had a pleasant ride in the Car to Xenia, where we arrived at 12 o'clock, noon, and found brethren Strong and Cherry, waiting for me. After dinner we rode to Vienna, where we spent the night, and next day reached this place by half past one o'clock. The journey was very pleasant in respect of weather, roads, scenery, and company.—We had many pleasant recollections of the Conference, and the excellent brethren and sisters we had left—to meet no more till our Lord shall come.

We were unanimously agreed that the Conference just closed in Cincinnati, was by far the most delightful and profitable meeting of the kind we had ever attended. It certainly was so to me, although I have greatly enjoyed other Advent Conferences, and all along had great privileges; but, these brethren and sisters, who are shut out from much intercourse with others of like precious faith, and surrounded continually by those who scoff at our hope,—these brethren and sisters had a perfect feast.—It is an epoch in their lives of great importance, and would be long remembered if time should continue. We hope—if earthly scenes are remembered and talked of in the New earth, this blessed meeting will be among the cherished recollections in that better land. A dash of sadness mingled in our joy when we reflected on the shameful and fatal backslidings which had occurred in the ranks of the faithful; but, with heartfelt gratitude to God, we welcomed the goodly number who shall hold fast the rejoicing of their hope. I doubt not you and the dear brethren and sisters of your city, will agree with us, and all who attended from abroad, that we never before had a meeting more profitable to ourselves, or more to the glory of God's rich grace.

There was a manifestation of strong faith and glowing hope, and perfect love, truly delightful. Notwithstanding a difference of opinion on minor points, which had free scope: there was the utmost charity and teachableness,—no appearance of the spirit of dogmatizing, no harsh censoriousness towards brethren, but in every one the utmost solicitude to procure the unity of the Spirit in the bond of perfectness. My own strong impression is, that the brethren and sisters, generally, who attended that Conference are most decidedly and rapidly growing in grace and preparation for the coming of the Lord.

The feet-washing meeting on Saturday afternoon was a most remarkable season, peculiarly rich in exhibition of all the Christian graces—and furnishing an answer of the very strongest and most satisfactory kind, to the unfair and unchristian cant's of our eastern brethren on the subject of washing the saints feet.

If I were not well convinced that those brethren are sadly backslidden and in the dark, I should wonder at their strange perversions of scripture. I can hardly refrain from the expression of surprise, when I see Bro. Marsh resorting to the same unfair and unsatisfactory quibbles and sophistry, on this subject which he used to accuse the Pedobaptists of resorting to in defence of their papistical superstitions.—He could plainly see what the scriptures teach respecting Baptism, and wondered why we could not—now he has taken the place we formerly occupied, and in all mock gravity tells us he has even tried to believe this to be a christian ordinance! If he had said he has tried hard and successfully *not* to believe it,

he would have come nearer the truth, and we could more readily have believed him. He must excuse us if we doubt him, when he says he was anxious to believe and embrace this humbling, mortifying, and trying command of our Lord.—Why, everybody knows a man *can* believe just what he wishes to have true, for if he can't find evidence he will make it, and indeed, he seems to think we do wish to believe feet-washing to be our duty, and are determined to have it so. Now, I suppose he will not allow the practical results to be any evidence of the propriety of the act, for he knows very well that the uniform and universal testimony of the brethren who have believed and obeyed the Lord in this, is decidedly of the most favorable character; but he has been accustomed to plead his own blessed experience, and that of others in favor of other truths and duties. And indeed if truth and obedience did not sanctify us, and make us happy, we should be no better off—so far as this world is concerned—than the ignorant and disobedient, and if holiness and happiness immediately and constantly result from faith and obedience, how should we prove that a future life of blessedness awaited the dutiful, affectionate and believing children of God in the world to come!

Yes, my brother, we found in our delightful experience, that "if ye know these things, happy are ye if ye do them." I have read many accounts of meetings among the eastern brethren, who refuse to obey our Lord in this command, and notwithstanding all the glowing colors with which they paint their successes and delights,—I hesitate not to say they all fall far short of that tender, tearful, loving, happy season, so reviving of all hope, so subduing, so chastening, so inexpressibly and indescribably sweet and precious. They are welcome to their lofty scorn and contemptuous pity—their pious phariseeism and boasted propriety of behaviour, which so far atones in the eyes of the world for their past fanaticism; but give me the simple hearted, childlike loving spirit of prompt obedience to our dear Redeemer—Christ is the best judge of what we need—we all admit, he enjoined upon the disciples to wash each others feet to teach them humility, brotherly love and submission one to another, in imitation of his example. We admit—Nay, Bro. Marsh stoutly maintains that this same humility, brotherly love and submission are just what we all need to learn and practise,—and yet he will not allow that Christ's plan is the best for bringing about such a state of feeling and conduct.

What better substitute has been proposed?—Bro. Marsh, in common with the eastern brethren preach humility, love, and submission; but will not practise what they preach. Nay, this is not saying too much, unless they will come out and say that our Lord's way of practising is not the right way. They surely do not practise as he directed his disciples to practise.—Besides how strange it is that men who made a great outcry against *spiritualizing*, should so boldly and obstinately spiritualize away one of Christ's own commands, and severely blame us for literally understanding and obeying that command. Alas, for poor human nature. Well, we can pray for them and not give up all hope, that they may yet yield their own wills to the will of our blessed Master.

I find the brethren and sisters here decided, teachable and happy. Last evening I lectured to a good number—others are coming in from abroad and we anticipate a good time to-morrow. I will add some account of the Lord's blessing upon our services before I close.

LORDS-DAY EVENING, Sept. 21.

This has been a blessed day to us. Last evening I lectured on Faith, and this morning on Obedience to Christ's Commands, and particularly in explanation of the long neglected duty of washing the saints feet. This afternoon more than twenty brethren and sisters met at Bro. Strong's house, and remembered our Lord's death in the supper—after which we followed the Lord's example in washing each others feet. It was a very precious melting time—most of these brethren had never seen that act of obedience, and were astonished and delighted with the

blessed experience; "happy are ye if ye do them." It was a rich treat to me to see these scattered sheep collected and feasting on the good word of God, and sitting together in heavenly places in Christ Jesus—many tears were shed and many hearts were glad. At noon, I baptised a Brother who had not had an opportunity for a long time to obey that command.

This evening I addressed the brethren, and a considerable audience on the History of the Seven Churches, and showed our present condition and duties. I took occasion, of course, to expose the dreadful condition of the nominal churches and world. I told them plainly we had no message of mercy for them—our work is now among the household of faith.—We had at our feet-washing meeting some who do not agree with us in all our views, but who were willing with great apparent sincerity and tenderness, to obey the Lord. We did not reject them.

To-morrow morning I expect to start for home. I will write again from Akron, the Lord willing. Farewell—the Lord be with you—

J. D. PICKANDS.

CONFLAGRATION IN CANTON.

From the Friend of China, May 31st.

On Sunday afternoon a fire broke out in a theatre within the walls of the city; it has been the cause of a melancholy loss of life, as well as the destruction of much property.

The theatre formed the centre of a square to which there was only access by one narrow lane. After the fire was observed, the audience endeavored to escape by the lane, but unfortunately the crowd from without were trying to force their way into the square, and prevented a large number of those who were within from obtaining egress.

It is supposed that upwards of eight hundred lives were lost by the fire, the fallen timber, or borne down by the crowd and suffocation.

By the Mandarins' books, the total number of killed is 1,257, including 52 male and female actors; the wounded are estimated at 2,100.

On Monday, the day after the fire, part of the ruined wall fell and killed 30 more, wounding several tens.

The authorities have purchased 400 coffins for the bodies that have not been claimed, and they will be interred immediately. A large number of the dead are females; and it is feared that not a few were murdered by the robbers that infest the city, on purpose to obtain their bracelets and other ornaments.—N. Y. Sun.—Extra.

"From Honan provinces, there are accounts of an earthquake, which demolished about 10,000 houses—killing upwards of 4000 people. Circulars, with the particulars, were selling in the streets of Canton."

The letter of Bro. Hardy, manifests an excellent spirit, but its doctrines appear to be rather behind the times; which is not to be wondered at, seeing he is almost entirely shut out from the society of those of like precious faith.

☞ The letter of sister Cook in this number will be read with interest by all—and especially by her numerous acquaintances.

The spirit breathed in her article, is what is denounced by a class of professed *Second Advent* believers in these days, as delusion. Think of that!

☞ The bundle of papers formerly sent to the "Jubilee Standard" being refused by Bro. Snow, are now sent in two bundles—one directed to Dr. A. Doolittle 245½ Centre street, N. Y., and the other to Bro. Eli Curtis N. Y.

The friends in New York and Brooklyn can procure them as above, and if any thing is left of the avails after paying postage &c., it can be forwarded.

Letter from B. Bussier.

Camp of Israel, Mt. Zion, Year }
of Jubilee, 6th Moon, 12th day. }

DEAR BRO. JACOBS:—

I have been reading your remarks on the "Two Covenants," and am much pleased with the result, (as far as you have gone); but the Holy Spirit had been here before your paper had arrived, and had given us a most glorious light on the subject of a man's marriage with a *new wife*. Deut. 24: 5. Blessed be the Father of our Lord Jesus Christ: We do know that the marriage of the Lamb took place on the 10th day of the 7th month, 1844. Every jot and tittle of the Law, Bro., must be fulfilled. The covenant with Levi cannot be corrupted: No, no; the year will soon be up—then the war will commence. See Rev. 19: 11. First, he doth judge; 2dly, make war.

Bro. Paul says, by the Holy Spirit, Acts 17: 31; "God has appointed A DAY IN THE WHICH he will judge the world in righteousness by that man whom he hath ordained." Here we see clearly that a day has been appointed in the which he will judge man.

First, When is that day! Our Saviour says, in John, it is the *last day*. If it is the *last day*, I am sure there can be no more days after the last day. John 12: 48. He that rejecteth me and receiveth not my words hath one that judgeth him, the words that I have spoken the same shall judge him IN THE LAST DAY.

Now Bro., here is something tangible. Yea, a Rock that cannot be moved. We are *in that day*; blessed be God for it. Oh glory! glory!! glory!!! How my soul leaps for joy. Yes, Bro., we shall soon see our Jesus, and this mortal shall put on immortality. We do say, this is the day of judgment: Not only our Bible, but our whole experience says it is so. Well, if this is the day of judgment, it follows of necessity it must be the *last day*, (or year). Some may say, does not the day of judgment last a 1000 years? and is not that day spoken of here! I answer, no; for the judgment must precede the execution (or making war) of the judgment—for when he comes, brother Jude tells us, He comes to execute judgment, so, consequently, the trial must be over.

When will the resurrection take place? My King says in John 6: 39, 40, 44, 54; AT the last day, not in the last day, but AT the last day, or near, or along side of it,—so I understand it,—the day of trial ends on the 9th day of the 7th month. When the 10th day begins, in the evening, between this time and the 15th day, is the Feast of Tabernacles. The resurrection must shortly take place, for we are told in Rev. 7: 9, of that great multitude, that they had palms in their hands. There is only one time in the whole year, when, according to Law, they could gather them, and that was on the 15th day of the 7th month. Lev. 23: 39, 40; This is the point when the resurrection will certainly take place. The beloved John saw them in the immortal state with the palms of victory.

Well then we see clearly, that—

1st. God hath appointed a day in the which he will judge man.

2d. That day is the last day.

3d. We are in that day and almost to the end of it.

4th. When the resurrection will take place.

Glory be to God in the highest. A few days more and our Jesus will come.

Yours, waiting,

B. BUSSIER.

Letter from Bro. Nichols.

Dorchester Mass. Sept. 10, 1845.

DEAR BRO. JACOBS:—

The scattered remnant of the little flock here, have been instructed and comforted from the light that beams from the little "star." We hope it will be enlarged and continue to shine with the light of present truth, which to the household is meat in due season. We believe that we are in the morning watch, and that it will end before or on the 10th of the 7th month, when

we hope to see the King of Glory. We are now in a time more perilous to the souls of the little remnant, than any time we have passed through. We not only have the powers of this world to resist, but "wicked spirits in heavenly places," to contend against—which seem to be a perfect counterfeit of the Spirit of God, whereby many are deceived, and they will if possible deceive the very elect, and I feel to cry, "who shall stand when He appeareth!"

I thank God the Bible is our guide, Isa. 8: 19, 20, John 4: 1—3. I do love the whole truth, and especially at this time, present Bible truth, for through that, with obedience, we are sanctified. Our work is done for the world; and it is only the household that will now be benefited by any truth pertaining to the kingdom of God. The 10th of the 7th month is a landmark and a glorious light for us now to look back upon, for then we believe the bridegroom, the messenger of the (new) covenant suddenly came to his temple, Mal. 3: 1, which "was opened in heaven," after the 7th angel began to sound, Lev. 16: 33, Heb. 9: 3—4 to finish the atonement for the people, and cleansing of the Sanctuary, Heb. 9: 23, and if we cast not away our confidence in that light we have passed, and continue to look upward, and walk forward on the present truth, we shall soon see, I believe in a few days, a light far more glorious, and which will be truly manifest to all who are the true Israel of God.

"Behold I come quickly; hold that fast which thou hast, that no man take thy crown.

Yours,

OTIS NICHOLS.

Letter from Bro. Briggs.

Troy N. Y. Sept. 2, 1845.

DEAR BRO. JACOBS:—

I have had the opportunity of perusing a copy of your valuable paper—the "Day Star" and I feel to praise God that there are some pilgrims on the earth who are not ashamed to stand in the council of God, in the midst of the darkness that covers the earth, and gross darkness the people. Yes, praise God! there is light ahead. The Lord has never left his people to grope in darkness; but to the contrary. The path of the just has been "as a shining light, that shines more and more unto the perfect day." In looking forward, I rejoice in the sweet anticipation of soon seeing my Lord in his beauty.

It is like water to the parched ground, to hear of the firm unwavering faith of brethren and sisters who hold on to God, and march up the hill of Zion—rejoicing as they go—holding fast the profession of their faith without wavering, because he is faithful who has promised and will perform it. Yes, we can lift up our heads and rejoice with joy unspeakable and full of glory.

Paul says, (Heb. 3: 14,) "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end," and I believe it. I praise God that he has led me in a way that I knew not; although it has been in the way the world calls "millerism." I rejoice that the blessed sound ever reached my ears, that Jesus was soon coming to take possession of his own, and reign King upon the earth. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip." "Watch thou in all things—endure affliction, do the work of an evangelist, make full proof of thy ministry." 1 Tim. 4: 5.

In the wisdom of God, all things are ordered right. If God has called his people out to proclaim his truth, he will never leave them without light to guide them through this dark world. I praise God that our warfare is accomplished as far as proclaiming to the world is concerned. I believe we have had the "cry" answering to Matt. 25: 6, and it appears clear to my mind, that this wicked world will never be aroused again by a proclamation of the coming King. I believe that the alarm in '43, and in the 7th month, was of God, and is never to be taken back. John said in Rev. 2: 25, "But that which ye have already, hold fast till I come; and he that overcometh and keepeth my words unto the end, to him will I give power over the nations." &c. Glory to God

for such a promise! We have no time to stand still—let us be up and doing, having our lamps girt about with truth, and our lamps burning, and we like unto servants that wait for their Lord, when he cometh and knocketh, that we may open unto him immediately. It is purity of heart that will claim a part in the first resurrection, and will have a right to the tree of life, and enter in through the gates into the city. God has called us to be a peculiar people zealous of good works. James says, "By faith is works made perfect," and we may know that we are the children of God if we love him and keep his commandments. Faith, reduced to practice makes children that will have boldness in the day of trial.

I am a stranger and a pilgrim here in this accursed earth, but I know that my Father is able to keep all that put their trust in Him. Therefore, in the Lord I am strong, and will not fear. We have a few in this place that love and fear the Lord—and who are looking for the visible appearance of our blessed Jesus, *this fall*; but our once happy band has been tried, and every thing that could be shaken has been: But, God be praised, He has some children in Troy—they have taken their lives in their hands, and I trust they will shout Glory to God in the Highest! when we see the blessed King in his beauty.

I will only add, that every thing that is good, says "go on," and my soul says, Amen, and Amen.

Yours, waiting for the crown, at the end of the race.

WM. BRIGGS.

THE DAY-STAR.

CINCINNATI, SEPTEMBER 27, 1845.

RESPONSIBILITY.

A brother—writes that he is sorry to see that I have endorsed the views of Bro. Cook, relative to the "destruction of infants." Where has this, or any other brother seen such endorsement? It is true that I have not opposed Bro. Cook's views on that subject, for the very good reason, that I could not do it with a "thus saith the Lord," and just so far as he comes with such authority, why should I dissent? If I were to publish nothing but what I heartily embraced as truth, it would in most instances, be a long time before our readers could be benefited by the rapidly unfolding truths of revelation in these last days. None will claim that they have arrived at a perfect understanding of all that is in the Bible: Neither will any devoted child of God, receive, without prayerful investigation, what, at the first sight, looks like truth. If the seventh angel has begun to sound, the mystery of God is finished, "as he hath declared to his servants the Prophets." The whole truth can now be found among Gods Children—but it would be assuming too much, to say that one of them has it all.

While one is prayerfully searching one subject, another may be engaged with equal devotion in studying another: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, Prophecy; to another, discerning of Spirits; to another, divers kinds of tongues: But ALL THESE worketh that one and the self-same Spirit, dividing to every man severally as he will," 1 Cor. 12: 8—11.

The "Day Star" is not kept in being as an arbiter of the faith of God's people, but as a medium of communicating with one another, in the Spirit of meekness; and as such a medium, God

has wonderfully sustained it. My own views will always be found in the place assigned for them, under the editorial head, and the views of my brethren, over their own signatures. When views are advanced in the humble, childlike, and teachable Spirit of the disciples of Jesus—having a show of truth, I have never felt at liberty to reject such articles, though they might be calculated to prostrate all my favorite theories. Remarks have sometimes been appended, and sometimes not, in proportion as I have conceived the views erroneous.

The responsibility of conducting such a paper in this in these "perilous times," small as it is, is a work over which poor human nature may well tremble:—a work, compared with which, the management of an earthly kingdom is a bubble—mere phantom. How plainly it has been proved to us, within the past few years, that when an editor begins to dictate, proscribe, and Lord it over the faith of his brethren—that moment *he falls*. God's all sustaining hand that has borne him up, is taken away; and he is left to mourn over the folly of trusting to his own resources.

I have hitherto felt, and desire ever to feel, that a brother may be right in his views, (when they are put forth in the Spirit of Christ) though opposed to mine. Therefore it is his privilege to spread his views before the brethren, and my duty to aid him that his message may be faithfully weighed in the balance of the Sanctuary, that none of the pure gold be lost. The truth is what we seek. O why should we seek for any thing else! God has fully laid open his mind to his children, in the Bible, and when we publish any thing not fully justified by that word, return the error, with the words of the great God proving it such, and away with your human dogmatism.—Do it speedily, or on your head will rest the consequences. O, stop your noise, you proud Pharisee, and let Jesus speak a peaceful calm to the foaming billows of contention and discord. Let your clamors for rotten creeds, and putrid confessions of faith, sink into eternal silence at the sound of Jehovah's voice. Exchange the sympathies that scatter thorns in your path, and pierce the soul with many sorrows, for the holy sympathies, and heavenly joys, such as angels feel.

Remember that there can be no real correct views of God's truth, where there is a wrong state of heart.

As far as Bro. Cook's discourse on the "dispensation of the fulness of times" is concerned, I have examined it with the Bible open before me—as I suppose every honest man has done; and I find that it is put forth in the meek Spirit of Jesus—and in the main, justified by the word of God.—There is however, this one query remaining in my mind relative to it. If the Bible teaches a salvation that is not by faith, he asks us to show it to him. Such a salvation, it appears to me, is taught for the brute creation, which may be seen by comparing Psa. 8: with Heb. 2: 5—8. In this case, salvation is at least extended to one portion of the animate creation, that are incapable of transgression: Again, the children that were slain by Herod, for the purpose of securing the death of Jesus, must come again "from the land of the enemy"—to secure a literal fulfillment of the promise.

When you read any thing in the "Star" that is new to you,—just turn to the Bible and see wheth-

er it be true; and think not of me, or any one else, till that matter is settled.

Is Bro. Kimpton perfectly satisfied with his own argument that he has sent us, against the practice of the saints' washing "one another's feet," at their social meetings? If he is, my argument against it, is wrote out in full, in John 13: 2-17, and Matt. 28: 20.

The article is not published, because it contains nothing new—nothing that proves Jesus did not mean just what he said. And the reply is not published, because you can refer to it as above, and read it for yourselves.

Letter from Bro. Thomas.

Jacksonburg, Sept. 13, 1845.

BRO. JACOBS:—

This will inform you—(with all due respect to your person and services as an editor)—that you are requested to discontinue my paper, for the present, also you will discontinue Sister M. F.—'s, by her request—also I think it would be well to stop J. K.—'s paper, from West Elkton, Preble county O.; and if you have not received the information, old Bro. C. F.— directed his paper stopped from coming to him at Gratis. You may think something strange has come over us. I would just say, not any thing strange. We are all of the same opinion, as to 2d Adventism; but we can't well stand particulars, &c.

Yours, respectfully,

JOHN H. THOMAS.

No, Bro. Thomas; I do not think any thing strange has come over you and your associates. You have followed the second Advent truths, even further than could have been expected. Just so far as those views could be made to subserve the interests of the Methodist Protestant Church, you have been prompt in co-operating with them. When people will not let God and his truth, be "all in all" they must of necessity stop somewhere. If you and your people had done as Jesus did, and as he told his disciples to do and teach, your course would not have been recognized in your book of discipline. But is it not dangerous to be in a state of mind that "can't well stand particulars" as they are laid down in God's Great Book of discipline!

Letter from Bro. Burgess.

Ashburnham, Mass. Aug. 29, 1845.

DEAR BRO. JACOBS:—

As I have the privilege of reading your little paper, I send you \$2.00; fifty-cents to be credited to Sister Bancroft, and the rest of it to me. As long as your paper comes to me with such blessed food as it has, and still does, I shall try to help support it. It is a heart cheering messenger to me: But I must say, that among the many blessed good views, I think there has been some that are not correct. It may be that the fault is in me. In regard to infant salvation, I think Bro. Cook is not correct. I read his article on that subject with great care, and compared it with the Word of God. It does not seem to me that our Saviour would take a little child and set him in the midst of his disciples & tell them that except they become as that little child, they could not enter the Kingdom of heaven, if that little child was not *fit* for the Kingdom. Bro. Cook takes the ground that nothing can have immortality only those that believe: But I believe there will be beasts and creeping things in the new earth: And I do not believe that the beast is any better than the infant which is the image of God. But besides all that, we have the plain word, that infants will come again from the land of the enemy. I do not like the plan of explaining away the passage in Jeremiah 31: 16; I think it needs no explanation. Those

children that were to come again from the land of the enemy, were under two years old, as you will see by reading Matt. 2: 16-18.

I was in hopes that I should have seen some more of those letters on those views. Let us have both sides of the subject.

Yours in hope,

JOSHUA BURGESS.

One reason why the letters referred to by Bro. Burgess, were not published, is, that they all contained the same identical objections, of those that were published. Ed.

"WE MUST HAVE A REVIVAL."

So says the New York "Observer," at the commencement of a long article, in which it mourns that "the Lord has departed from us," that "the heavens are shut up," &c. But while mourning over the barrenness of the churches, and supplicating the genial influences of the Holy Spirit, its editor has to go out of his way to say, that Millerites, Mormonites, and other fanatics equally wild, "can get up an excitement."

Now, Mr. "Observer," we wish to whisper in your ear, that so long as you blaspheme God by connecting a belief of Christ's soon appearing—a belief that rests alone on the scripture, and for which we are taught in the scriptures to pray—with Mormonism—a phantasy that professes to be by other revelations than those in the Bible,—so long will God send barrenness and leanness to your own soul. Point us to the church which the Holy Spirit has deigned to bless, while opposing the doctrine of Christ's coming! Point us to the sermon, or editorial, against that doctrine, that has been instrumental in the awakening of a single soul! The instance cannot be found. God has marked all opposition to this doctrine with a curse. And he will only bless those who cease to oppose. If, then, you in sincerity feel the need of a revival, lay aside your opposition to those who are looking for that "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

[Advent Herald and Morning Watch.

Our brethren of the "Advent Herald" too, want a revival. They are bending all their energies to convert sinners.

"Now" Bro. "Herald" "we wish just to whisper in your ear," that so long as you oppose the truth, that the "Midnight Cry" has been made (finished)—The seventh angel begun to sound—The third woe commenced—The door shut,—a belief of which "rests alone on the scriptures"—and to denounce as "awfully deluded" those that have followed the Lamb hitherto—even, as he did, humbling themselves to "wash one another's feet," so long, (as experience teaches,) "barrenness and leanness" covers your sheet, if it is not sent "into your soul." Point us to the sermon, or editorial against these doctrines, that has been instrumental in the awakening" or conversing of a "single soul."

THE JUBILEE STANDARD.

We are Sorry to learn from various correspondents at the east, that the "Standard" has stopped.

The "Standard bearer" has fainted, and where now is the man to "lift up a standard for the people! The amount of good accomplished by that paper, will be told only in the immortal state. It might still have lived to carry the message of comfort to God's waiting people, had not Bro. Snow stumbled over one of our Lord's "least commandments." A very dear brother has written a history of the state of things in Bro. Snow's congregation, over which he mourns with unaffected grief. The expression of sorrow in this

section, at the downfall of the "Standard" is unanimous.

I will here give a brief extract of a letter from Bro. Eli Curtis, which will show something of the present state of things in N. Y., and also the cause.

"I see in your last No. a remark that the Standard had not been received for two weeks. From this, I supposed that you were not aware that the Standard had stopped. The last number of the Standard is 21, August 7th, and it was understood by me before that number went to press, that, probably it would be the last that would be published.

I have attended Bro. Snow's meetings with a great deal of interest since the shut door party came out from Franklin Hall, till a few weeks past. Not that I looked upon him as infallible, nor that I considered him the "Elijah" of the last days, for I have been able, in the most of his sermons, which I have heard, to detect more or less error (as I verily believe). But I embraced similar views to Bro. S. with regard to the fulfillment of the parable of the ten virgins; for it does look to me, as if the 25th of Matthew, down to the 13th verse, had become history.

I suppose you are aware from the tone of the Standard, that the Editor has pursued rather a rigid course since that paper was established.—From the party that went out from Franklin Hall, Bro. S. has succeeded in purging out (to use Bro. S.'s favorite phrase) two sets of rebels at different times. The first were a set of Spiritualists who annoyed our meeting by their much talking and contrary views—seeming to show a desire to break up our meetings. I was not sorry when they were purged out; but I felt grieved that physical power was so readily applied to eject the rebels from the room. The second set were not spiritualists, but apparently they were about as dishonest as Bro. S. or worse of them; professing a desire to keep all the commandments of Jesus, even to washing of feet; and all of them had the capacity to differ from Bro. Snow on some point. I know not how many still hold with Bro. S. in his peculiar views. I was there last Sabbath morning, and there was about fifty in attendance, but whether they all agree with Bro. S. or not, I cannot say."

* Another correspondent says in a private letter that Bro. Snow claims to be "Elijah the Prophet" that was to come before the "Great and dreadful day of the Lord."

Letter from Bro. Hardy.

Livingston, Scott Co., Ia., Sept. 12, 1845.

DEAR BRO. JACOBS:—

I once more take my pen in hand, and wish, through the columns of the "Day Star," to speak a few words to those who are waiting, and anxiously looking for the appearance of our Lord and Saviour Jesus Christ.

When I think of the judgments which are about to overtake a guilty world, I feel alarmed that these dreadful events are to find the world un-
lly prepared for them, as it was for the flood; or as the Jewish church was for the last dreadful catastrophe which closed its political existence, as well as its existence as a church. And just as sure as there is truth in the Bible, such a day of calamity—of sore visitation, is hanging over the Gentile world. Time yet, has not fully rolled round the number of years allotted to this dispensation. The "four winds" are not yet fully let loose. The accumulating storm is held in "straitened reins" till the servants of God are sealed in their foreheads. What may we then expect? What ruin has attended the close of former dispensations, by such delusions as are now closing the eyes of the mass of mankind! The day, the very hour which will usher in the terrors of Omnipotence, will find men slumbering, dreaming, hoping these things are not to take place in their day. And what are our Watchmen doing at this important crisis! Alas! They cry peace and safety, when sudden destruction is about to overtake the world!

The "signs of the times" are ominous of an

eventful day. The harbingers appear, forerunners of the day of the Lord's vengeance, and "the year of recompenses for the controversy of Zion." What time for idle speculations, or unprofitable controversies, when the Lord's sword is shortly to be bathed in heaven! Now, reader, these things are just as sure to close the present administration, and precede the millennium, as there is truth in the Bible. And what are we doing! Are we sleeping and slumbering, when the world is on the brink of ruin! Is not the church and the world, instead of restoration—instead of being wafted by the gentle gales of prosperity into the millennium, to become the theatre of war, pestilence and fire! Reader, your personal safety demands your personal examination of these matters. If you trust to your blind guides, you are undone. The Judge of all the earth will not lie—the long suspended stroke will soon fall. Hide yourself then, from the approaching storm: "Enter into your closet and shut the door, till the fierce indignation be overpast." The things which are to take place, are foretold in strong and pointed language; the dates are revealed unto us, and if we are not wilfully blind, we can understand them. The Jewish church had its preconceived opinions so strongly fixed,—their tradition so deeply riveted, that demonstration, opposed to their prejudice, was entirely impotent: They were "too strong for Omnipotence, they plucked down rain." With Moses and the prophets in their hands,—with the dates given by the prophet Daniel—70 weeks being marked off for their nation—89 weeks to the Messiah,—and the time of the covenant given—*all, ALL*, plain as day light, or language could make it—Yet they rejected the very personage they were looking for. With Moses, the prophets, and the apostles, in our hands, Christ, in some way is to be rejected again. Alas! how weak is reason, and the Bible too, when opposed to the traditions of the day.

We look at the Jewish church with astonishment, that they could so widely mistake the meaning of their prophets. The time is not far distant when our church of the present day, will view with the same astonishment, the fatal drop into which it has fallen. Alas, what a situation the world is in! Is it to learn the meaning of the most alarming predictions of the Bible, in their dreadful accomplishment! Is it to be aroused from the most profound slumber, by the cry, "Behold he cometh!" Alas! how few, to all human appearance, will be ready to go in to the marriage supper of the Lamb.

Now reader, envision what kind of comments we have, if we are to find out the meaning in the dreadful events. God intends to be understood in the prophecies, or they never would have been given. Nor can I see any other point of safety but in knowing and doing. Can we keep a saying or prophecy without understanding? or are we to make a merit of ignorance, and learn nothing! Does heaven leave matters of much importance, much interest, much prophecy, in doubt! God has pledged himself that the heathen shall be given to his Son for an inheritance—the uttermost parts of the earth for a possession—that he shall see of the travail of his soul, and be satisfied—of his Kingdom there shall be no end—that righteousness shall cover the earth as the waters do the channel of the sea—that the sword shall be beaten into a ploughshare, and the spear into a pruning hook—that the nations shall learn war no more—that every one shall sit down under his vine and fig tree—that none shall have need to teach his neighbor, saying, Know the Lord: All shall know him, from the least to the greatest—that all people, nations, and languages should serve him, &c. What a scene rushes on my imagination! How am I wrapt, overwhelmed with anticipation! Shall I—shall these eyes "see Him for myself and not for another"? Ye who look for Him, "lift up your heads, for your redemption draweth nigh"—ere it be long, His banner will be seen displayed in the heavens—His escort a host from on high, "ten thousand times ten thousand."—"Every eye shall see Him." "Amen. Even so come Lord Jesus,"

J. H. HARDY.

Letter from Bro. S. Smith.

Cherry Valley, N. Y. Sept. 10, 1845.

DEAR BRO. JACOBS:—

I have often thought of writing you a few lines, by way of encouragement, and to let you know how matters stand with us, but have never got myself in the way until now. The papers you sent me while you were in New York were put into the hands of all that would read them, by which means we had quite a number of believers, until the 10th day of the 7th month, since which time few have walked with us, and we have a few who are waiting for Jesus, as may the Lord help us that we may not draw last unto perdition. I believe we have had the true Midnight Cry, and are therefore waiting for morning, which I think is just at hand.

My views have been similar to those advocated in the "Star," not excepting "feet washing." I am not ashamed of the commands of Jesus, but am rather ashamed of myself; you may therefore set me down as one of the "out casts," for so I am, and so I feel. I will not tell you of the trials through which I have passed, for you are a judge, being somewhat acquainted in our place. I was astonished at reading Bro. Snow's letter addressed to you, and still more so at the reason he gave, which I think is no reason at all. I have always highly esteemed Bro. Snow, and am very sorry to see him pursue the course he has, but I hope you will not be moved from your duty, as experience has taught you not to trust in man. Bless the Lord for a Saviour in such times as these.

I hope that God will give you grace and enable you to declare his whole word, without any regard to man. My prayer is that the "Day Star" may continue to shine more and more until the Lord himself shall appear, and wipe all our tears away.

Give my love to all your family, and also to the household of faith,—and may the Lord grant that we may all soon meet at his right hand, in the prayer of your unworthy brother,

STEPHEN SMITH.

P. S. Last I should be confounded with a brother of the same name "down east," who has written a letter in the "Hope," I would say that I believe all he has written, and more too.

S. S.

I labored in that village during the years 1839 and '40.

P. S.

THE MORMONS.

The St. Louis Republican of the 18th contains the following paragraph.

"The latest intelligence from the scene of disturbances in Adams and Hancock counties, Ill. represents that the anti-Mormons were following up their work of destruction and that a large settlement on Bear Creek had received notice of an intention to apply the flames to their houses. Mr. Baakenstets, the Sheriff of Hancock, is said to have started for the scene of devastation, accompanied by a solitary deputy, to call the attention of the anti-Mormons to the law. This may be so but we are inclined to doubt it. The Mormons have made no attempt at resistance, although they certainly outnumber their opponents. Mr. Babbitt, Mormon Representative from Hancock county in the last Legislature, informed the editor of the Quincy Courier, that they intended to stand by the law, until every homestead was destroyed. If they do, the tax paying portion of the State will have a heavy bill to pay for property thus destroyed."

Further accounts by the Steamer "Boreas" say that the Anti-Mormons are destroying every thing before them, belonging to the Mormons.

LETTERS AND RECEIPTS,

For the week ending Sept. 26th.

J. Wilson, \$2.50; B. Bussier, 1.00; Stephen Smith, 1.00; J. H. Hardy, 50, and 50, for R. H. Hardy; J. D. Pickands; L. F. Cook; E. French. P. M., A friend in Mass., 5.00.