

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Pet. 1: 19.

C. CLARK,
Printer.

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THE DAY-STAR

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TERMS OF THE PAPER.

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AN OLD HYMN, FOR THE LITTLE FLOCK.

This day my soul has caught new fire,
I feel my Lord is drawing nigh;
I long to quit this cumbersome clay,
And shout with Christ in endless day.

When christians pray the devil runs,
And leaves the field to Zion's sons;
One single saint will put to flight,
Ten thousand blustering sons of night.

Ye little Simsons up and fight!
Put the Phillistine's host to flight;
The troops of hell are marshalled round,
But Zion's sons are gaining ground.

The hottest fire is now begun,
Come stand the flame till it is won;
Some souls are strong, and others faint,
But Christ will rescue every saint.

When Israel came to Jericho,
He began to pray, to shout and blow;
The towering walls came tumbling down,
Like thunder, flat upon the ground.

See Gideon marching out to fight,
He had no weapon but his light—
He took his pitcher and his lamp,
With these he stormed the Midian camp.

The Hebrews in the dreadful flame,
Found Zion's King was still the same—
Young David's weapon was but dull,
Yet broke Goliath's brazen skull.

Saint Paul and Silas, bound in jail,
Would sing and pray in spite of hell—
They made the prison loudly ring,
Although opposed by hell's dark king.

Behold what giants, great and tall!
And Christ's poor lambs, but few and small;
Yet Jesus, Jesus is our friend,
He'll help us fight unto the end.

The devil soon will shout his last,
Our fighting then will all be past;
Then saints will rise to meet the Lord,
And Paradise will be restored.

Our God who conquers death and hell,
Will smile and say, with me you'll dwell;
You've fought through many a battle sore,
Now come and reign for ever more.

Come, wear these crowns, and let your tongues
Sing Glory's new eternal songs;
You now are free from death and pains,
Come, shout through Salem's peaceful plains.

All Glory, Glory to the Lamb!
Throughout my soul I feel the flame,
I'll here in earth no longer rove,
But shout undying, heavenly love.

The largest part of the matter in this number was put in type during my absence; and there are other articles also in type, so that a double number will be necessary next week.

The article of Bro. Osler, on the 1000 years of Rev. 20: will appear in its turn.

Letter from Bro. Clark.

Roxbury Mass. Jan. 1, 1846.

DEAR BRO. JACOBS:—

On reading your "Star" of the 20th ult., I noticed in Bro. Emmons article an allusion to my views on the 12th of Daniel relative to the resurrection. And now I think it may be correct for me to say a few words upon the same. I should like for all to keep in mind the union of the vine and the branch. Christ says, John 15: 4, "I am the vine, ye are the branches." Again, as Christ is, so are we in this world. We are co-workers together with him. The gospel dispensation, or sowing time, is over, and the time of harvest is come; and John, the Revelator, says, 10: 7; "In the days of the voice of the 7th angel when he shall begin to sound the mystery of God should be finished," as declared to his servants the mystery of God, how, and when, it is to be finished, we must go to the prophets as well as to the apostles. First, what is the mystery? Eph. 1: 9, 10. "Having made known unto us the mystery of his will, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Now what is this but a harvest of the saints, both of the 144,000 in heaven who arose with Christ, and those on, and in, the earth when the gathering time shall be! I think the Bible proves this to be the resurrection and a progressive work; and it is commenced, but not as we expected. Paul says, 1 Thes. 4: 16; "The Lord shall descend from heaven. Rev. 14: 14, tells where he descends to view on the white cloud to reap. Paul says, with a voice. Jesus tells us, who shall hear the voice—(John 5: 25-29)—the dead. Ezek. 37: 1-12, shows how the dead hear the voice of the Lord. "So I prophesied as I was commanded; and as I prophesied there was a noise, and behold a shaking, and the bones came together bone to his bone, and both sinews and flesh came upon them, and skin covered them above, and they lived and stood upon their feet an exceeding great army, &c. Rev. 10: 11; Thou must prophesy again before many peoples, nations, tongues, & kings. Now where shall we find many peoples? Is it proper to call those upon the earth at this time, many peoples, or people? and if proper, where shall we find many peoples? Question. How many times has this world been peopled since Adam? Many times, and they have died and are in the dust. If this be the case we shall find the many peoples in the graves where Ezekiel was carried in the Spirit, to prophecy, as declared, &c. Paul says, The Lord shall descend with the trump of God, (but he does not say we shall hear it,) and the dead in Christ shall rise first. Christ, (in Matt. 24: 31,) says, And he shall send his angels with a great sound of a trumpet, and they shall gather, &c. But do they say that either the Lord or the angels blow this trump? No. Rev. 11: 15; And the 7th angel sounded, (18) and the nations were angry, and the time of the dead that they should be judged, and that thou shouldst give reward to thy servants the prophets. Can they be rewarded before they are raised! (consider.) I cannot find in my Bible that Christ will come any farther than the clouds until the resurrection is consummated. He sits on the cloud until the harvest is reaped. We know that Christ is King. How do we know it? By the Bible, and Spirit of the Vine. By the same rule we know that the gospel dispensation is ended, and the gathering come. Psa. 102: 13-14; Thou (Vine) shalt arise and have mercy upon Zion; for the time to favor her, yea the set time is come. How do you know it is time? Because thy servants (branches) take pleasure in her stones, and favour the dust thereof. Do we, (the

branches) honor the dust of Zion, and show it by praying for God to bring up the dead! If so, then the same gathering Spirit must be in the Vine, and the time must have come. Agala, the children are compared to, and commanded to be like a woman in travail, or with child. Now we know that the child does travel as well as the mother; but does it begin before its mother? No. Well, Zion is our mother, (Gal. 4: 26). Now then, (Isa. 66: 8;) As soon as Zion travailed she brought forth her children. But when did she begin? I will ask another question. When did the children begin to travel? (Micah 4: 6-10;) Be in pain and labor to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go out of the city, (Babylon,) and thou shalt dwell in the fields, and thou shalt go even to Babylon, and there the Lord shall redeem thee from the hand of thine enemies. So we see she begins to travail when she goes out of the city, 1844, 7th month. But who is this daughter of Zion! Why, she is the power that is to thresh the nations, (see ver. 13.) Isa. 41: 14; God says, that he will make Jacob a sharp threshing instrument &c. Again, (Jer. 51: 33.) She is to thresh the daughter of Babylon. (Jer. 30: 1-7.) The day or time of Jacob's trouble is compared to a woman in travail, every man with his hand upon his loins, &c. So the daughter of Zion is the little flock waiting for Christ. Now then, how does she bring forth her children! (Isa. 27: 11;) And it shall come to pass in that day, the Lord shall beat off from the channel of the river into the stream of Egypt, & ye shall be gathered one by one, O ye children of Israel. And in that day the great trumpet shall be blown. (Mat. 24: 31; 1 Thes. 4: 16; Rev. 11: 15.) And they shall come which are ready to perish, of the land of Assyria, and the outcasts of Egypt, and shall worship the Lord in the holy mountain at Jerusalem. The reader will please examine all the scriptures on this subject, and pray over them. (Eph. 1: 9-10; Rev. 14: 14; 1 Thes. 4: 16; 17; Rev. 10: 7; 11: 14; 18; Mat. 24: 31; Job 5: 25-29; Rev. 10: 11; Ezek. 36: 33-38; 37: 1-12; Isa. 25: 26; 27; Micah 4: 6-10; Jer. 30: 1-7; Isa. 60: 1-12; 52: 1; Ps. 102: 13, 14; Isa. 66: 7-9.)

I do not wish to say much at this time on Daniel 12: 1, 2; but let it suffice to say, that God was in the preaching of Daniel's vision and the time; and we can not find in the whole book that the Lord will appear at the end of the days, but at that time Michael the Great Prince (Son of the King.) And many that sleep in the dust of the earth shall awake, &c. Paul tells us when Christ will stand up, Heb. 10: 12, 13. He stands up to be crowned King. And here the resurrection without doubt did commence. Daniel was to stand in his lot at the end of the days. We cannot consistently commence the 1260 days this side of 509—then they would end 1791—when the A-theistical power of France came to its end and none to help him. This is the power that struck against Catholicism in 1795, and in 1799 it came to its end, and none to help him. So the 1335 days would end in 1844, Nov. 12th, or 13th, as we find in Lockhart's history of the French Revolution. So '44, 7th mo., the 7th trumpet sounded, and the time came that the prophets should be rewarded, and the daughter of Zion begin to travail, and Zion began to bring forth her children in Nov. '44; and soon, very soon, the work will be finished.

My salutation to all the saints in the Vine.
SAMUEL G. CLARK,—waiting for the King of glory. Amen.

THE TABERNACLE:—The brethren are about making arrangements to dispose of the Tabernacle—not on account of any necessity in the case, only to be consistent with our belief of the naked truth of God's word. A place will be provided for Lord's days, and the rest of the meetings will be in private houses as heretofore.

Letter From Bro. Walker.

Portsmouth, N. H., Dec. 18, 1845.

DEAR BRO. JACOBS:—

I sit down to address you, requesting you to send us six more Nos. of the "Day Star," (for which you will find the money herein enclosed,) as its light shines in accordance with God's word and our experience, and although we have heretofore expected, from the signs of the times, and the thorough scattering of the power of the Holy people, that it was the economy of God, to cut off from his people every paper that contained light and truth; in order to shake them from every dependence, but their own naked faith in God's word. Yet we praise Him, that he permits the light of this "lone star" yet to shine on us, through the hands of Bro. Jacobs, by which we can learn that there are other brethren and sisters, in different parts of the world that are looking, for this same Jesus—the Lord himself to descend from heaven with a shout, and not only looking, but having the knowledge that it is nigh, even at the door,—that the seventh angel has sounded,—that they have heard the voices proclaiming, the Kingdoms of this world are become the Kingdoms of our Lord and of His Christ; and he shall reign forever and ever. Rev. 11: 15. And they are now mingling their voices with the four and twenty Elders, saying we give thee thanks O Lord God Almighty, which art, and wast, and art to come; (not that has come) because thou hast taken to thee thy great power and hast reigned, &c.

They see that the nations are getting angry, preparing for war,—and that God's wrath is speedily coming upon them to the utmost, and that the time of the dead, that they should be judged, and God's servants the prophets rewarded, together with all that fear the Lord small and great, is near at hand. O we are glad to be informed through the columns of your paper, that there are so many others that know that Michael the great Prince stands up, even from the 10th of the 7th month, 1844, and that the time of trouble has commenced that will bring the deliverance of God's people, every one of them that is found written in the book. Yes, we rejoice for this, and the prayer of the little flock here is, that the Lord may sustain our dear Bro. Jacobs in the work of publishing the "Star," and in the same truth he now advocates, and still make him an instrument of feeding the scattered flock with wholesome food, and especially that he may be saved from falling by the flattering temptations of those that have fallen into the delusive error; that Christ has come, and that all we are to see of the revelation of the Lord Jesus, from heaven with his mighty angles, is such a revelation as has been made in a few poor, mortal body's,—denying the promises of God, and his oath, to David; that of the fruit of his loins, according to the flesh he would raise up Christ to sit on his (David's) throne. O if this paper is to fall, may it be from some other cause than that of becoming the organ of that God dishonoring doctrine.

We love and pity our dear brethren that have fallen into it; we have the charity to believe that many have been honest while they have fallen into different errors under the scattering process, and that they will eventually meet with salvation; but we consider this the most dangerous that any honest brethren have fallen into. May the Lord deliver all such from the meshes of anti-christ.

I would inform you that the little flock here have been visited by some of the most sanguine leaders of the foresaid delusion, they have been admitted to our tables, our beds, and our conference meetings; we have weighed the subject well, and in the spirit of love: with the Bible, we were enabled to silence all their sophistry, and although they were constrained to say, that we then enjoyed the Holy Spirit, they left the place declaring there were no Lots in it. We had a full chance of hearing them describe the fulness of glory their faith inspired, we witnessed it also, and know it to be the glory of fanaticism fanned by a heated imagination. The Shakers have enjoyed it long from the fact that their second coming of Christ took place in the person of Ann Lee, and I will be bound that their evidence will vie with the evidence of this last class. O, but let me have

the glory, and heart rejoicing, consequent on the knowledge mentioned in the fore part of this letter, and a knowledge that my faith and ways please God, and that we shall soon see the king in his beauty, and that is glory enough for me at present. Then I shall be made like him, for I shall see him as he is: it is the happy lot of many of the brethren here, to enjoy this faith and glory. The Lord has blessed them remarkably in the rejection of this delusion; the cause is rising, and the flow of the Holy Spirit increasing in our midst, we have not fallen as these persons threatened we should if we rejected their messages. Glory to God in the highest, for preserving us from denying our Lord in this, or any form.

I know one prominent and sanctimonious leader, in the aforesaid delusion, that never professed to believe in the preaching of '43, nor took any interest in that of the 10th of the 7th month, (his name is Shepherd,) and yet he is in all the glory that any of them are, thus if their doctrine, and our faith will mesh together, he has entered the Kingdom of God, and the New Jerusalem, after the 12th hour of the day, and after the door was shut, (consequently he came over the wall.) This is not strange; but that brethren who shared in the burden and heat of the day, should fall into such delusive vagaries, is astonishing in the extreme. What, is all the promises of God to his ancient people to fail, and is David to want a man to sit on his throne before the Lord forever? What, is Abraham, Isaac, and Jacob, the heirs of the promise, of whom it is declared; that they looked for a city that had foundations, (whose builder and maker is God,) to be informed that, that city is the church,—and are all the ancient worthies that once formed the true church, and looked for such things, and all died in the faith, not having received the promises, but having seen them afar off, and whose faith God commended so much, that it is declared he is not ashamed to be called their God: for he hath prepared for them a city. Heb. 11: 16. Are they to be informed that the church, or God's people constitute the city that they looked for, even the city of the New Jerusalem, whose gates shall never be shut? And then who are to enter into the gates? Shall God's people enter into God's people? Suppose we read so. They sojourned in the land of promise, as in a strange country, dwelling in tabernacles. For they looked for a church that had foundations, whose builder and maker is God.—Wherefore God is not ashamed to be called their God, for he hath prepared for them a church. Is this common sense, and a fair representation of the inheritance of the saints? O tell it not in Gath, nor publish it in the streets of Askelon, that the promised seed whom Paul the apostle, tells us is Christ, to whom all the promises pertain, is not to have the promise fulfilled to him,—that the Lord God will not give him the throne of his father David to reign over the house of Jacob forever, as in Luke 1: 32. Tell it not; that the beloved and glorious head of the Church, has lost the body prepared of the Father for him, even after it was raised from the dead in such power, God having given assurance of this to all men in that he was seen alive by so many infallible witnesses. Tell it not, that that body has yet seen corruption, and that his followers will share a better fate, by having their vile body's changed and fashioned like Christ's glorious body. If in the least degree, this trash was true, I should feel as Mary did, weeping at the sepulchre:—They have taken away my Lord, and I know not where they have laid him. It seems strange that these people do not see where their system of spiritualizing leads them: it is but the old system of the Millenialists, spiritualizing away all the promises of God, and being content with an imaginary heaven, and the glorious hope is given up; for what a man hath why doth he yet hope for. May all such, before they would take away the glorious hope, of the glorious appearing of the great God and our Saviour Jesus Christ, from others, by the propagating of such sophistry, promptly answer the questions you have put to Bro. Pickands. I apprehend that they can answer none of them any better, than one of them answered me in regard to what had become of that raised and glorified body of Christ,

viz: that the church had eaten it up in the sacrament. Why it does seem to me if they had reason seated on its throne, I could take any one of them, through the town of P. and convince them that they are not in the New Jerusalem that the scriptures describe, or through the streets of Boston, and convince them they are not yet in Paradise; and although I am averse to witnessing physical suffering and pain, yet if I were requested and found it necessary, it seems to me, I could in a few minutes prove to them that they are not yet immortal, and have not entered that state where there is no more sorrow nor pain. Nevertheless, I believe it is the privilege of God's people now to be preserved blameless—soul, body and spirit, unto the coming of the Lord, and I sincerely hope that we shall never again until that time, be visited by any of that class, unless they first leave their errors behind them.

I now come to the consideration of the procuring cause of the different distracting views that have separated the Advent Brethren so far apart since the 10th of the 7th month last year, for there is no effect without a cause.

1st. The cause of there being any discrepancy in their views at all.

2d. The cause of the two extremes among all that now profess to belong to the Advent ranks, viz: the one extreme embracing the ground that there has been a total failure in the government of God among his people on earth—that the late interest and excitement was premature, consequently, the vision made plain on tables was false,—the midnight cry, a false alarm, and no definiteness to the prophetic periods. Therefore the prophetic day, or hour, of the fulfillment of the event prophesied of, can not be known, although the time is given.

The other extreme embraces the ground that is exactly the reverse of all the former, also, that there has been no misapprehension of the events prophesied of, consequently, as we supposed the prophetic periods gave the day and hour, of the revelation of the Son of man, from heaven, and they being run out, therefore Christ has come, &c.

That these are now the two extremes of the professedly Advent ranks, no man can dispute, and it is a universal law that the truth always lays somewhere between the two extremes.

1st. What was the cause of there being any discrepancy in their views at all they were of one faith,—one heart, and one desire, on the 10th of the 7th month, '44.

Answer.—A total failure of the event taking place that they were looking for:—They were looking for the Lord himself to descend from heaven, with a shout to raise the dead, and change the living saints at that appointed time, and it did not take place. This confounded them so that they knew not where they were, or what was the cause of their anticipations failing, and being confused, the most restless of them began to seek some way to clear themselves from the dilemma, and each took his own course; thus the scattering of their power and union began, and the procuring cause of all this was, barely one mistake.

Question.—What was the mistake, and where did it lay—at whose door—has it been confessed?

Ans.—It was not in our believing that the prophetic numbers, and periods, were given of God, for us to understand,—nor that there was a definiteness to them,—nor that God had placed landmarks all along the length of them, so that there was no mistaking them and their termination:—It was not in our believing that God had a peculiar care in the direction of his people,—and the Holy Spirit had been given according to the Saviour's promise,—it was not in our believing we had sought, and found, and then enjoyed that spirit, whose office, is, to lead into all truth,—it was not in our believing, that the last of the prophetic periods, to wit, the 1335 days would run out on the 10th day of the 7th month, Jewish time, 1844. What then?

Why, in our eagerness to see the Saviour, and be made like him, which is the only hope of the Christian, we took it for granted that two of the last prophetic periods, gave the day, (prophetic) and in connection with the type that gives the time of the year the atonement must be finished, gave the hour of the revelation of the Son of man,

from heaven. This was the mistake, and even this was designed for our good, and would eventually have worked for all our good, if we had had a little less pride, and self will, and a little more of Abraham's faith, and patience, if we had not cared for what the world would think and say of our disappointment, and had implicitly confided in the God that ruleth in the heavens, we should have lain still in his hands, until he had given us more light, and solved the mystery, then indeed our peace would have been like a river, Zion would have known her warfare was accomplished, her work with the world done; nevertheless, these things are hid from the wise and prudent. Even so Father.

But! says the objector. Do you pretend to say that the prophetic periods do not give the day, when Christ is to be revealed from heaven to raise the dead and change the living Saints, if we could know when they terminate?

Ans.—Yes I do, and there is not a man on earth that can show me to the contrary. We have never claimed it, I believe, but of two of them, and I am sure they say nothing about it, if rightly understood, neither can I find that day and hour, any where revealed in the Bible, and Jesus often told us that we knew not, but for our comfort and safety, he has told us, that when ye shall see all these things, (speaking in allusion to the prophecy's of Daniel,) know it is nigh, even at the door, and left us to watch for the day and hour, and this is as nigh as any man has ever yet gotten.

Ques.—If those two prophetic periods, viz: the 2300 days, and the 1335 days, did not bring to view and teach the time of the second coming of Christ and the resurrection, what did they bring to view!

Ans.—As to the 2300 days, all that is said, is, then shall the sanctuary be cleansed. Bro. Miller, says in his lectures, page 41, then shall the sanctuary be cleansed, or justified; means the true sanctuary which God has built of lively stones to his own acceptance through Christ, of which the temple at Jerusalem was but a type, and that the third temple is the one that cometh down from heaven, which is a spiritual one, and which is the mother of us all, (Jew and Gentile,) and which is free, and when that New Jerusalem is perfected, then shall we be cleansed or justified. Well, that is good, and will not that New Jerusalem be perfected before it descends from God out of heaven, prepared as a bride, adorned for her husband? Paul tells us in the 8th and 9th chapters of Hebrews all about it. The 1st and 2d verses of chapters 8: informs us who the high priest of the true sanctuary, is, what the true sanctuary, is,—and where they are, viz: at the right hand of the throne of the Majesty in the heavens. The 5th verse informs us where the pattern was obtained to build the worldly sanctuary by; the 1st and 2d verses of Chap. 9, informs us what the worldly sanctuary was; ver. 10-22, inclusive, informs us how it was cleansed; and ver. 23 informs how the true sanctuary shall be cleansed; and the 2300 days, gives us the time, not the time when the Lord shall descend, or the dead be raised.

As to the 1335 days, without doubt they give the precise time that the first verse of the chapter alludes to, Dan. 12: at that time, shall Michael stand up, the great prince, &c. Now let any one examine the book of Daniel, and carefully note every place where the words, stand up, are used, and then examine history where the prophecy is fulfilled, and they will find that in every other place, it means to be crowned king,—receive the Kingdom,—to reign: So it does in this place, and is the event mentioned in Dan. 7: 13-14, where the same character is brought near before the Ancient of days, (not to the earth) and there was given him dominion, and glory, and a kingdom, &c. And does not every Advent believer know that the Lord Jesus represents his return, as after having received the kingdom.

Ques.—But does not this time bring the resurrection as it is said, at that time thy people shall be delivered every one of them that shall be found written in the Book, and they that sleep in the dust of the earth, shall awake! &c.

Ans.—That is at the time of trouble, after the

standing up of Michael. It is the standing up of Michael that is to bring about the time of trouble, such as never was, as other scriptures abundantly show.

Ques.—But is it not said blessed is he that waiteth and cometh to the 1335 days!

Ans.—Yes; and who of the Advent brethren that was truly waiting at the 10th day of the 7th month, '44, was not blessed, as they never were before; and if they have waited till now, and will wait a little longer, they will be forever blessed in consequence of what was then done: There can be a time of blessing without a resurrection.

But, says the objector, I have got you now; the last verse settles the question. But go thou thy way till the end, for thou shalt rest, and stand in thy lot at the end of the days; and pray where is Daniel's lot, but in the resurrection, and fifth and everlasting kingdom.

Ans.—Granted; but who will undertake to prove that Daniel was not raised long ago! I think there is strong evidence that he was. One evidence is in the book of Revelation; it is conceded that that book is in exact harmony with Daniel's visions, and you will find that the Revelator, had much of his instructions, from one of the 7 angels that had the 7 vials, and John fell at his feet to worship him. See Rev. 19: 10; 22: 9. Then saith he unto me, see thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the sayings of this book, worship God. Now I ask, if this was one of the prophets, who is so likely to be the one as Daniel, that had been instructed in all these things before? Again, I ask, if there were saints raised at the resurrection of our Lord, as we are informed, and if indeed at his ascension, he led a multitude of captives, who more likely to share in that victory, than the godly Daniel,—and if Daniel is with that multitude, and with those that have been translated,—where should his lot be at the end of those days; but at the coronation of his King!

Well, then if these two prophetic periods do not give the day of the Lord's appearing, but refer to some event prior to that, (and of this there is much the greatest evidence,) then none of them do, for these were our main pillars; and all the others we brought to bear, on the same point, and at the same time, and consequently refer to the same event. What then? Shall our dear Bro. Miller, and others, that traveled and labored night and day, in the cause, bearing the abuse, and buffetings of our ungodly world; have at last the mortification to know that they raised a false alarm, and that their pleasing message, to God's people, in heralding the approach of the everlasting Kingdom, and the King in his glory, was not true! No, dear brother, that was the cause of God, they were engaged in,—God was in it,—and out of it came the true midnight cry, and the world will have no other. And although they did not give the day, and hour, of the descent of the Lord from heaven, to gather his elect to himself, as they hoped to in their message, yet they did give the day, and hour, (prophetic) of an event, as important and solemn, to the world, in its nature, as the coming of Christ, and so nearly connected with it, and so near to it, as not to be worth disputing about. Do you still ask what event so solemn! I reply in short, the end, Dan. 12: 13, the end of the *aeon*, age, or gospel dispensation, that the disciples, enquired about Mat. 24: 3. The finishing of the Atonement, when there shall be no more sacrifice for sins, the end of the 6,000 years, and the opening a new dispensation or age—the cleansing of the sanctuary of the heavenly Jerusalem—the standing up of Michael, that is Christ crowned King, which embraces, the giving him dominion, power, and glory, and a Kingdom,—the giving him the heathen to rule and dash to shivers: His standing up is the same, as Jesus expressed by the rising up of the master and the shutting of the door. It is the sounding of the seventh angel, when the kingdoms of this world are to become the kingdoms of our Lord and his Christ &c., and ushers in the time of trouble, in which God's people will be delivered, and all Israel be saved, and those destroyed, that destroy the earth.

Now let us hear the conclusion of the whole

matter. Fifteen months past, when that cry was sounded, that we were all pleased to call the true midnight cry, there was evidence enough to satisfy every one of us, that all the prophetic periods ended in that year, and tenfold the evidence that can ever be brought to bear on any other year. We also had it proved to us beyond dispute, that whenever the atonement was completed, it must be on the 10th day of the 7th month, (Jewish time,) and every full hearted Advent believer had at that time such implicit confidence in the correctness of the prophetic periods and the government of God in guarding them with landmarks to be understood, that they would have risked, soul and body, life and property, on their fulfillment at that time.

Where is your faith now! Come, say! Did God make the mistake, or you! And if you made any mistake, is it not as likely that you made the one named as any other! Or have you found any other! If not, confess and give God the glory; and be sure you never will find any other.

Then if I am right in what I have written and no man knows I am not, what are we about, as Advent people! Has our restless spirits set us to work, to sound again the midnight cry after it was once finished—or to preach free salvation to sinners after the atonement is completed and the gospel age ended! Wo be to that man that sets himself to work in this now, if God be not with him. Or on the other hand, have we as much confidence in our own infallibility as we have in God, declaring that we have not made even this mistake, therefore Christ has come!—Wo be to that man if he persists in that course, he will be ashamed when the master appears.

I now hasten to close my communication on account of its length, without finishing my subject, or doing it the justice I intended. Should it gain an insertion in the "Star," I wish for none to be responsible, for any wrong views that I may have advanced. What I have written, I believe to be true, and I desire the brethren scattered abroad to read and examine, and see if it may not be possible that the mistake I have named, lays at the foundation of all our difficulty, and if so, have we not been unfortunate, in fixing upon so many particular times for the appearing of the Lord! And has not this, by the failure of every time, one after the other, till we have run out of stock—been the cause of driving some of our dear brethren to desperation, and the desperate point of saying the Lord has come! May the Lord help all such to come back, if it be possible—and help us all to patiently wait, now, and watch for that event, knowing it is near even at the doors.

Yours in thus doing,

R. WALKER.

THE DAY-STAR.

LET US GO UP AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—NUM. 12: 30.

CINCINNATI, JANUARY 17, 1846.

THE CLEVELAND CONFERENCE.

I started for the Conference at Cleveland on the last day of 1845, and arrived on the 2d day of 1846. From reading the review of Bro. Pickands' letter, our readers can form some judgment of the feelings with which I attended that meeting. I went with the kindest feelings toward my erring brethren, but with a full determination, in the strength of God, to put down this anti-scriptural system of Spiritu-*alizing*. Well, in the strength of God I have done it. I found however, that I had entirely misapprehended the views of Bro. Eickands, relative to the personality of Christ in his second Advent. He does believe that our Lord will again be seen, as he was seen in the mount of transfiguration, and by Stephen, Paul, and John. And I heard but one brother, during the Conference, express a different view. Bro. Pickands told us that he had received additional light upon this subject since the publication of his letters:—He will probably soon lay his views before you. Notwithstanding this principal barrier was removed out of my way, I watched their whole proceedings with a suspicious eye. They would, almost unanimously, use the expression, "Christ has come." At this I stumbled, not

being prepared to admit it in any sense, however qualified. I occupied a large portion of their time to show them the right way—making it, as I firmly believed, as clear as a sun beam, that if they continued to grasp these views, they would eventually prove themselves the anti-Christ of the last days—land themselves in darkness, and be ashamed before Christ at his coming. The patience, the mild and heavenly spirit with which they met all these things, did not move me, and I slept soundly while a number of them continued all night in prayer on my account. On Monday afternoon, the last day of the Conference, they ceased all their efforts to convince me of the blessedness there was for me, beyond what I had experienced. I made, as I supposed, my last speech to them, and by striking figures, illustrated the dignity, and superiority of my situation—Standing as I did, upon the naked unchanging truths of God's word. I ought here to say, that besides claiming that Christ has come in a scriptural sense, to his saints, they also claimed that they were born into the Kingdom, and that the solemn scenes of the judgment were now passing before us.

On Monday evening I sat down in the Conference, (expecting to leave the next morning,) with a heavy heart at the obstinacy of my brethren. I had carefully guarded against all their sympathies, and fully overcome them, and was heartily glad that they had ceased to exercise them in my behalf, under their present views. O what a pity, thought I! that such a child-like, loving, heavenly, persecuted company, should imbibe such errors. These were some of my exercises, after they had left me to my own meditations. Well, I gave them up, and turned my thoughts to God with almost, if not quite, as much fervency as ever a martyr did, when the curling flames were weaving sportive wreaths around his firm, unshaken limbs, and licking the tears of sorrow from his unaltered face—when I began to tremble in every limb. O, if ever an Almighty arm arrested Saul on his way to Damascus, that arm arrested me. The solemn scenes of the judgment were before me. The language, "Friend, how camest thou in hither, not having on a wedding garment?" rang in my ears in awful tones all I sunk down in the dust before God. Then the language of my Lord (Luke 14: 17), "Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein," was before me. In, and prior to 1843, we had proved that Kingdom still in the future. And the parable from which these words are taken, embraced the day of God's vengeance, and the deliverance of his people at the coming of the Son of man. (See ver. 7, 8.) This Kingdom was the great theme of the Christian's prayers. (Mat. 6: 10.) It was a subject of promise, and of course, future in the apostles' days. Luke 12: 32; James 2: 5; Luke 19: 11-27. It was symbolised by a "stone," (not a rock, nor yet a mountain,) and to be set up in the days of Gentile rule. It was also symbolised, by "a grain of mustard seed," by "heaven hid in three measures of meal," by "treasure hid in a field" &c. And further, it was to be "sought and received as a little child." Mat. 6: 30-33. I might seek the Lord, and obtain his favor—indeed I had done this; and the consciousness of that fact had by no means departed from me. Yet all my efforts to seek the Kingdom, with an assurance of finding it, must prove unavailing till that Kingdom is set up in the days of these Kings. I had the evidence that it was set up, yet I had not received it "as a little child." I had only intellectually received it. Nor had I calculated to receive it "as a little child," but as a full grown man in Christ, when He should come down from heaven in flaming wrath, and every eye should see him. But who can tell how it is to be received, better than the King himself? "WHOSOEVER SHALL NOT RECEIVE THE KINGDOM OF GOD AS A LITTLE CHILD SHALL IN NO WISE ENTER THEREIN." O may God teach you this truth! I have tried for one year to receive it intellectually, and determined in that way only to receive it, till I had well nigh damned my own soul. If you do not receive it till you are made like His own most glorious body (a man of full stature) you can not receive it as a little child. Read Heb. 12: 25-28, and answer, if the Kingdom is not received before you are perfected like Christ's glorious body, what avails the grace there spoken of? O, lay hold on eternal life; and let not the devil cause you to slumber with the delusive idea that eternal life will lay hold on you. You and I have idly dreamed that God, independent of our exertions, would put on to us incorruption, and immortality, whereas we are expressly told (1 Cor. 15: 54,) that "this corruptible shall have put on incorruption, and this mortal shall have put on immortality."

We have all been compelled to admit that we were living in the Laodicean church—the last church that will ever exist. To this church the Lord says, "Behold, I stand at the door, and knock: If any man hear my voice and open the door, I will come in to him and sup with him and he with me." Consequently He does promise to "come in to" the last church, in a sense that he did not promise to any of the previous churches. So also in Luke 12: 36, we have acknowledged that we were waiting for our Lord from the wedding; "that when he cometh and knocketh we may open unto him immediately." In what sense can our Lord come and "knock" if the coming here spoken of is one that an ungodly world can not fail to see? Jesus also taught us that his second coming would be a manifestation in his saints unlike to that when "every eye shall see him." See John 14: You have all said you knew Christ was "near, even at the doors," and the only way we could scripturally know this, was first to see Christ "coming" (not here) in the clouds of heaven with power and great glory," for that is one of the "all these things" that we were to see, before we could know him near, even at the doors. See Matt. 24: 29-33. You have all acknowledged that Christ has come to the doors—O let him in! It is through this manifestation—this refreshing—this holy unction, alone, that I dare look for further and more glorious manifestations, when the wicked shall melt away before him. If I could not see Jesus now, I should not dare to look for him in his unveiled glory. Wherein do you and I differ from the world, if the coming of Christ in John 14: is one that the world can not fail to see?

O how my heart overflows with love for you all! How I long to convey to you the experience I received on the evening of Jan. 5, 1846, and which has been increasing in untold glories in my soul since that time. My whole soul is panting within me to pour out before you the joys I feel, and which I had never expected to experience till the thrones of earth were laid in ruins, and earth itself in ashes; but it is all in vain:—God will have the glory of teaching you this. "Receive the Kingdom of God as a little child." That Kingdom is here, and by digging in the field I have found it. Hallelujah!

I know the anxiety many of you have for me, and how you have trembled lest I should run into what we have reproachfully termed *Spiritualism*, but I now am satisfied that my present views and experience much better accord with the plain literal reading of the Bible than ever before. Indeed I rejoice at having escaped a very dangerous kind of Spiritualising.

If any of you are grieved at my course, I ought to bear and forbear, as many dear brethren have borne long with me—but not so long and so much as my blessed Saviour has, whom I now honor and adore as I never before have been able to do. Speak out of your full souls, in love, and your articles shall be published while the "Day Star" lives. "Every creature shall be manifest in his sight," & God's children may be manifested through this medium while he sees fit to keep it in being.

You hardly know from this hasty article, what I believe, therefore let not the enemy do you injury by creating jealousies and suspicions till I can tell you more. Write to me, but first answer before God—unqualifiedly, whether you have experienced the truth of Rev. 3: 20. There are but two ways out of the Laodicean church—the one into outer darkness, the other into the Kingdom.

Relative to my remarks upon the letters of Bro. Pickands, in former numbers, I have not looked them over (since I received the Kingdom as a little child) to see whether there is any thing in them to be recalled. I shall be able, in the strength of Him who has vouchsafed to protect, and drive out the enemy before us, to present to our readers soon, a most glorious *Second Edition* upon the personality of my LORD, in his second coming. If you have obeyed Him (Luke 12: 36; Rev. 3: 20; Mat. 6: 33, 34) pray for me. Until then, pray for yourselves.

During my absence to the Cleveland Conference, a mistake was made in mailing the papers, by reason of which, some 40 or more of our subscribers have failed to receive their papers. The subscription list had recently been transferred to a new book, but the alphabet not being completed, the names of the new subscribers for the previous two or three weeks, were only entered upon the old book. The brethren that mailed the papers were unacquainted with the circumstance and used the new book. The papers were mailed immediately upon my return.

THE MEETINGS.

On my return from the conference on Friday evening (the 9th inst.) I called in at the Tabernacle, where the brethren were engaged in meeting, and spoke out a few of the words God had put into my heart—That I had sought and found the Kingdom of God—that I had received it as a little child, and repeated a few other texts from the plain word of God, which language alone could express my feelings.

Having been some time absent from home, I immediately left after having borne my short testimony. The next day I found that that testimony had been owned of God, as almost every one of the brethren testify that the spirit of God bore it to their hearts, and caused them to tremble in every limb. My wife and daughter received the testimony, and are rejoicing in the Kingdom. The work goes on gloriously—a score or more have received the Kingdom as a little child, and the rest of the little flock, with one or two exceptions, are struggling for liberty, and some that had left us have returned with trembling anxiety for themselves. The meetings in the private houses are crowded to overflowing, and God is in the midst of his people. Hallelujah! Meetings are also held in the day time, every day. O, praise the Lord! "The time of the singing of birds is come, and the voice of the turtle is heard in OUR LAND!"

I CAN'T SEE, is the complaint with many. What's the matter? "And Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see, might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." John 9: 39-41.

Letter from Bro. Fuller.

Athol, Dec. 15, 1845.

DEAR BRO. JACOBS:—

For truth sake I send you a few lines, that our brothers and sisters at the west may know there is a few here that the world call crazy. We feel zealous for the cause of our King—we have suffered every thing but death, and that would be sweet at times, rather than such rough treatment; but Hallelujah to our King, for the Lord God omnipotent reigneth. The Kingdom is ours. The Lord is turning ungodliness from Jacob—sifting and purifying the sons of Levi, and cleansing his sanctuary. Amen! Even so.

The views of Bro. Pickands, we call meat in due season,—it is what Bro. Paul speaks of in Col. 1 chap. 26-27 ver. The mystery of Godliness. Well what is it, Bro. Paul!—Christ in you the hope of glory. Yes, in you, not out of you. Let me tell you brother, I neither received it from man, nor was taught it by man; but in the Worcester jail cell, where there was no communications with man, for six weeks, God himself gave me this truth. Remember Moses was a type of Christ, and God took care of his body, and the Devil and Michael had a dispute about it, and so it is now about the body of Christ. The Holy Ghost first descended, (not the body,) the same ascended, that is the Holy Ghost. Eph. 4: 8-10; 1 John 4: 12. I have not time only to touch a few passages on this point, nor was it my intention at this time. May God help you to give the truth, let it come from what source it may. The "Star" is the only paper we have any truth in, and don't fear for means. God is a good pay master when truth comes. Little David, so called, says, say to Bro. J. he has got out of jail, and if you will send us the truth, he shall write to you soon.

I am patiently waiting in Christ's Kingdom.

Yours, &c.

LEONARD C. FULLER.

LETTERS AND RECEIPTS.

For the week ending Jan. 15th.

Oren Wetherbee, for Joshua Mann, & Zachary Thayer, each, \$1.00, & for James Smith, & Eli Holbrook, each, .50; J. B. Mann; H. B. Woodcock; Albert Lyford; Francis Robbins; Hamilton Ricketts; J. M. Courier, .50; G. W. Peavey, for L. Carpenter, Geo. T. Smith, J. P. M. Peck, R. C. Stores, each, .50; F. Glascock, 1.00; B. Matthias; B. Bussier; Mary J. Lewis, (letter referred to not found.) Newel Bond; Stephen Pratt, for David Twitchell, 1.00; J. B. Cook, 3.00; W. B. Elliott, 2.00; James White.