

# 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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### Advent Hymn.

Cease, cease a while ye winds to blow;  
Cease ye murmuring streams to flow:  
Hush'd be every selfish choice—  
I think I hear my Saviour's voice.

Chorus.—Where does he roam!  
Where can he stay!  
I hear my Saviour's on his way,

Lo, now on yon bright cloud he rides,  
And o'er the glittering host presides;  
His face, bright shining as the sun—  
The battle's fought, the victory won.  
Where does &c.

Now cease ye pilgrims, cease your fears,  
He comes to wipe away all tears:  
He comes—he's on his glorious way—  
Arise ye saints and hail the day.  
Where does &c.

My children, I have heard your groans;  
I've heard your sighs, I've heard your moans;  
My ransom'd Church, I come for thee—  
Soon thou shalt all my glory see,  
Where does &c.

Cease from that world and all its charms:  
I come to clasp thee in my arms:  
Lift up your heads and cry for me—  
Redemption's nigh, soon you'll be free.  
He can not roam,  
He's on his way,  
O haste, my Saviour, come away.

My bride, prepare, without delay:  
Lift up your hearts, weep, watch and pray:  
Gird well your loins, take staff in hand—  
All that are mine with me shall stand.  
He can not &c.

The Seventh Trumpet soon will sound,  
And sleeping millions leave the ground;  
Then tyrant death no more shall reign—  
And earth no more shall hide the slain.  
He can not &c.

I come, my Kingdom to restore;  
My saints shall reign for evermore:  
The poor, the halt, the maimed, the blind—  
Will all in me a Saviour find.  
He can not roam,  
He's on his way,  
Come, King of Israel, come away.  
CLEVELAND, O., 1845. H. R.

From the Voice of Truth.

Extract of a Letter from Bro. Miller.

Low Houghton, Feb. 6, 1845.

"I presume, Bro. Marsh, you have seen Bro. Hale and Turner's 'Advent Mirror,' printed in Boston, Jan. 1845, concerning the marriage, in the parable of the virgins. I do believe in the main they are right—that cannot be the personal coming of Christ. Why? say you. Read Luke 12: 36; 'And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.' You see his coming, for which we look, is after the wedding. Very well; then you will inquire, When is the wedding? I will answer, When the contract is made and finished; or in other words, when the Church,

which I believe is the bride, 2 Cor. 11: 2, 'For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.' Eph. 1: 22, 23, 'And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all,' also 5: 22-32, is complete in a marriageable condition, the contract made on both sides, the pledges passed, the espousals witnessed: See Cruden on the word *espouse*.

The young people were not permitted to see each other until after their espousals. Neither shall we see Christ until after the wedding. At this wedding each gives a pledge; thus the marriage is in this world. But the supper is made at the Bridegroom's Father's house. Matt. 26: 29, 'But I say unto, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's Kingdom,' in the new earth. What is done at the wedding? The gospel contract is finished, the door is shut, the bride forsakes her father's house, gives up the world, is now looking to see her husband personally; before she only knew him by report, her love was by faith, and now after she has done his will by her pledge, she needs a great deal of patience to wait for him. Be ye patient therefore, brethren, unto the coming of the Lord: for the coming of the Lord draweth nigh. The husband sends his pledge by his Spirit which is the friend of the Bridegroom and bride, the bride receives it with joy, lifts up her head and rejoices at the approach of the day when the Bridegroom will return after the wedding. The following texts prove the foregoing statements. Matt. 25: 10; Luke 13: 25; Rev. 19: 7; Mal. 3: 17, 18; Rev. 22: 11; Luke 6: 23; 10: 20; 1 Pet. 1: 6, 8; 4: 13; Rev. 18: 20; Heb. 10: 25; 1 Thess. 2: 10; Heb. 10: 29, 37; James 1: 4; 5: 7-11.

Has Christ come in the sense spoken of, Matt. 25: 10? I think he has. Was the contract finished, and when? My opinion is, that it was on or about the 10th of the seventh month, when the great majority of those who are looking for Christ, dedicated themselves and all they had to the Lord. There was a division line drawn then. Many who were in deep distress for a preparation to meet Christ at that time, have gone back since the time passed, and have become the most shameful scoffers, and the greatest persecutors we have among us. And I have not seen a genuine conversion since; a number who were converted at that time, and before, remain steadfast, looking and praying for Christ to come. I cannot but believe, yet I dare not say it positively is so, that, the scenes of the seventh month was the time when Christ finished making up his jewels, and the time when Dan. 12: 1, began to be fulfilled, and Luke 13: 25 was commenced. If I am correct, you will see a general and powerful struggle among our nominal sects, for revivals in a short time; but it will prove a failure, no one will be made truly pious. They will knock and say, Lord! Lord!! open unto us. They will make many pharisaical prayers, but will not be heard. And soon the Saviour will come in person. I know many of my brethren whom I highly esteem, will, and do, disagree with me on this matter. I would advise them not to have any hardness, remember what James says, 5: 9; 'Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth at the door.' It would seem that in this very time when we have need of patience, the apostle by the inspiration of the Divine Spirit foresaw, that there would be danger of grudging, or grieving one another, and warns us not to do it; lest we be condemned: for 'the Judge standeth at the door.' This is a great evidence that this view is correct, and that Christ has risen up from his mercy-seat, and now stands as a Judge at the door. If this is true, we shall soon see heavy judgments sent upon us, pestilence, famine, and the sword;

for this is Michael, standing up as a Judge, and the troubles commencing. We are only safe in being ready every moment. Let the dear brethren see to it, that we give meat in due season. Let no one say in his heart, my Lord delayeth his coming, and begin to beat and bruise, or grudge against his fellow servant. He that seeks to save his life now by conformity to the world, or worldly men, will lose it, and he that loses his life now, for the truth's sake, will find eternal life in a few days.

We are right in time, and the events we have looked for, will come upon us in regular order suddenly. Next thing is the heavy judgments of God, and foolish virgins knocking; then Jesus in all his glory. I do now think I see our whereabouts. If we get through those breakers ahead, the port is in sight. Let us hold on our way fearlessly. God will now be our pilot. Good courage, faithful to obey, and we are soon in harbor, and at home.

Yours, rejoicing in good hope that we shall be anchored in the harbor of the New Jerusalem quickly.  
WM. MILLER.

### Letter from Bro. Gordon.

New York Feb'y 24, 1845.

DEAR BRO. JACOBS:—While we are in this trying position, heeding the injunction 'Remember Lot's wife,' your paper comes 'as words fitly spoken' to many waiting pilgrims who can distinguish between meat in due season and that out of season, for dear brother, 'The morning is come—the time is COME, and the day of trouble is NEAR and not the SOUNDING again of the MOUNTAINS.'—'Because they have blown the trumpet, even to make all ready,' Ezek. 7: 7, 14. This is a day when some 'take up a parable against us with a doleful lamentation and say we be wholly spoiled, he hath changed the portion of his people instead of restoring. [Margin.]—Prophecy ye not, say they to them that prophecy, they shall not prophecy to them that they shall not take shame.' The doleful lamentation of fanaticism and delusion of the 7th month movement is used to prevent the servants from giving meat in this season for fear of consequences, viz. SHAME if peradventure the vision should not speak. They by this means, I fear, 'pull off the robe with the garment from them that pass by secretly,' or without their innocent victims perceiving it: How needful if really in this crisis to heed the encouragement and warning to Watch and KEEP our garments! this most critical moment has arrived and the awful denunciation of Micah 2: 11, is for those who are deceived to the loss of robe and garment.

I am glad dear brother, the Lord has placed you as a sentinel upon the walls, and you must not be entangled with any cord. I am pleased to see the change indicated in the margin of the 'Day Star' No. 1. \* \* \* \* \*

\* \* \* I feel in my inmost soul to sympathize with you in your labors and efforts to say to those who will hold fast to that whereunto they have attained, 'Arise ye and depart, this is not your rest, because it is polluted, it shall destroy even with a sore destruction,' if you LOOK BACK.

Yours, while I appreciate our calling—seek—expect—anxiously desire our Lord to come till we join hands, singing that song in the personal presence of my Lord, both yours and ours.

WASHINGTON GORDON.

'The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.'—Deut. 29: 29.

'Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.'—Amos 3: 7.

For the Day Star.

### The Seventh Month.

A pilgrim band, with unaccustomed feet  
Set out to follow TRUTH. Then wisdom smiled,  
And pointed to a path, that led far out  
Beyond the dim philosophy of time,  
And said, "If ye indeed will drink the cup  
Of which I drink, and also be baptised  
With my baptism, thus shall ye enter in,  
And tread the thorny path, that follows truth.  
They bow'd, with one consent, and onward press'd,  
And as the pathway narrowed cast aside,  
Their worldly trappings, and each hind'ring weight,  
Idols, and self, and sympathies, and fears.  
Nor looked behind, to see how strangely far,  
They had advanced, beyond each time worn chart,  
For on one side their feet, dark waters yawned,  
And on the other, still refining fire.  
At length the trial came, when Wisdom sought  
To test, and purify their faith, and zeal,  
And seal them, for the glory and the crown  
Of righteousness. The day, the test hour came,  
They stood TOGETHER, firm, united, free,  
Upon eternal rock. The waves dashed round  
And wildly threaten'd, while red lightnings blaz'd,  
And thunders roll'd, and from the gath'ring shade,  
Strange voices whispered unbelief. Yet still,  
Unbowed for a while, they braved the storms.  
At length, a murmur rose, and some looked back,  
Astonished at their distance from the shore.  
For still the land of Egypt, was in sight,  
Where stood the fanes of worldly worship proud,  
And human policy, and ancient names,  
Earth's wisdom, science, and religious form.  
Then, with a wild attempt their life to save,  
Some that had been the first among the train,  
Rushed o'er the beetling verge of that high rock,  
And loudly called upon the rest to turn,  
And with confessions deep give up at once,  
The false pursuit. And now, while yet was heard,  
The echo of that voice beyond the wave,  
Their voices change and desecrate the way,  
And plead, that Wisdom had not led them out,  
So far from EARTH, but some strange wily fiend,  
In Wisdom's garb. Ah, judge what sad dismay  
Entered the trusting hearts of that poor flock!  
Some cried, and is it all indeed a dream,  
A vision "FALSE," to which my soul has bowed?  
My sacrifice, and consecration all,  
A shadow wrong, and vain? Then unbelief  
Came in, and many sank in cold despair,  
Among the sullen waves, striving in vain.  
To reach the Kingdom in some easier way.  
But now, the third long watch is fully past,  
And the dark mist that hung upon that rock,  
Is driven before the light of coming day.  
What see we there? Bones scatter'd round its base,  
Washed from the depths beneath. But turn again,  
Upon its highest point, is seen a group,  
A remnant, that unshaken THERE REMAINS,  
Who still have kept their first sure confidence.  
Tho' waves have rent, and chilling waters drench'd,  
And Earth and Hell combined to drive them hence,  
Yet *there* they stand, held by a power unseen,  
And wait a sure salvation from on high.  
What is reproach to them? or scorn, or hate,  
Or the low ridicule of dying things?  
What the last howlings of the storm to them?  
When home is just in sight, and Jesus calls,  
And says, "Come out of tribulation, come,  
My suffering, and my ransom'd ones, come home."  
C. S. M.

Philadelphia, Feb'y 15, 1845.

### Letter from Sister Minor.

Philadelphia, Feb'y 28, 1845.

DEAR BRO. JACOBS:—There is an afflicted remnant here, whose hearts have leaped for joy, at the rise of the western "Day Star." The contents of its first number, have been indeed, meat in due season, to their fainting spirits. For a few months past, we have heard so much about "indefinite time," "delusion," &c., our Lord's coming upon his waiting people "as a thief," that our hearts have been made very sad, and the faith of many has been overthrown. But now, the dark trial is nearly over, and we again, (as in the case of the Day Star,) see the standards of truth upraised, in the early dawn. Again we have the cheerful shout of the sentinels, calling to each other, on the

misty heights, that the MORNING COMETH. Be encouraged then, dear brother, to press forward, to cry aloud and spare not. Be assured, that there are many scattered ones, who still love the ONWARD path, who have been left in "the hour of temptation," and still hold fast their first confidence and rejoicing. We are crying continually "Come Lord Jesus, and come quickly," and have set our faces, as did Daniel, to give him no rest until he make Jerusalem a praise in the Earth. We believe that the Jubilee trumpet sounded at the 7th month shout of God's people:—That the 7th trumpet then also commenced sounding, and that we have heard the midnight "cry." Having this faith we rejoice and lift up our heads, knowing that our redemption is NIGH. This spring, we expect, that JESUS WILL COME, and set the remaining captives FREE. Let us then, "not draw back" when the glory is so near, but unite with the groaning creation in crying "Thy Kingdom COME."  
C. S. M.

### Letter from Bro. Clapp.

Hartford Conn. Feb'y 25, 1845.

DEAR BRO. JACOBS:—I have now a few leisure moments, and thought I would spend them in writing a few lines to you; although I am not personally acquainted with you, and have never heard you preach but once or twice. But for three years past I have been very much interested in reading your publications and letters, and have rejoiced to witness your untiring and unceasing labors, in the cause, which I believe to be of God. I believe you are doing God's work, and can most heartily bid you God speed. You know the Adventists do not all see alike on every point of doctrine, & I cannot see some things just as you have written: But in the great question of the *speedy personal coming of Christ*, without sin unto salvation, we do agree; and it appears to me that you are looking for him about the same time that I am. I did rejoice very much while reading your letter to our good Brother Storrs. I am sorry he has taken just such ground as he has. It seems to me he has a little backslid, and lost some of the glory which I have seen him have. I pray God to preserve him blameless unto the coming of the Lord. I could not help notice the flood of light you gave on the blowing of the Jubilee Trumpet. If it did actually take place on the 10th of the 7th month, the Lord must certainly come in the first month of next Jewish year,—that month will be next April.

I believe without a doubt, we have seen the angel spoken of in Rev. 14th, having the everlasting gospel, flying through the midst of heaven, saying, "Fear God, and give glory to him, for the hour, [or time] of his judgment is come." It has gone over the land and world like a mighty river with great glory—it has shook the moral heavens, and the people of the land exceedingly feared and trembled: A great many souls flew for refuge to the cross of Jesus Christ and found mercy and great peace in believing: Joy and glory broke in upon their souls. But as for those that rejected the cry, gross darkness has covered them.

I have seen the evil servants, spoken of by our Saviour in Matt. 24: saying, "My Lord delayeth his coming," and smiting the faithful servants that were giving meat in due season. You have been smitten—I have been smitten,—sacrificed by the church and cast out into the world, but the Gospel took me up and placed me upon the Rock, Christ Jesus. Glory to God!

When the evil servants were thus doing, I have seen, blessed be God, the Kingdom of heaven likened to ten virgins, go out to meet the Bridegroom. I think we have seen Daniel's vision, and the Bridegroom tarry, and all those virgins slumber and sleep, and at this time, I believe we saw another angel, saying, "Babylon is fallen," and another, saying, "Come out of her my people," be not partakers of her sins nor of her plagues. We saw the people of God take heed to the voice and "come out."

While the Bridegroom tarried until midnight, we heard a voice loud and long go through the land, "Behold the Bridegroom cometh, go ye out to meet him!" on the 10th day of the 7th month: And the virgins arose and trimmed their lamps;

But he did not come—the oil in the lamps of the foolish did not last them any longer—their lamps are "going out!" They can see no more definite time, and find fault and blame the wise that do see light ahead. Now the parable looks to me just so; and there is a little—a very short tarrying time, in this very point. If am correct the Lord of lords and King of kings will soon come.

The parable of the ten virgins can never be literally fulfilled again in our generation, never! never!! And the Lord Jesus Christ says "This generation" [that see the signs] "shall not pass away till all these things be fulfilled." My mind is solemn while I thus write. Oh, where are we? Upon the last inch of time!! This world will soon be on fire.—The plagues of God's wrath will soon be poured out.—The Son of God will soon descend himself, with the voice of the archangel and the trump of God, to raise the righteous dead, and change the righteous that remain, in a moment, in the twinkling of an eye. Clothes with immortality, they will be caught up in the clouds to meet the Lord in the air, and be for ever with the Lord. And in flaming fire will be the vengeance on all those that know not God and obey not the Gospel of our Lord and Saviour Jesus Christ, and dash the kingdoms of this world to pieces like a potter's vessel, and blow them away like chaff, and there shall be no place found for them.

It looks to me as if some of the saints are earnestly praying that this might soon be done—the angel would thrust in the sickle and reap, for the harvest of the earth is ripe. They are holding up the world as a mirror and showing the moral condition of it, and they see that the wickedness of man is great in the earth, and he cannot look upon it but a little while longer & suffer it. O that all the true Israel of God may be waiting with their lamps brightly burning, so that we may escape those awful judgments that are so soon coming upon this ungodly world, and that we may enter into that bright world of glory in the new earth, and receive the promised inheritance—crown of glory—have eternal life, and be forever at rest, "And not a wave of trouble roll across our peaceful breasts."

"When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing thy praise,  
Than when we first began."

We have a very good congregation of Advent believers here, and some very good meetings. We have our trials as in other places.

Yours, in the blessed hope,  
AARON CLAPP

### Letter from Dr. M. Helm.

Springfield, Ill. Feb'y 27, 1845.

DEAR BRO. JACOBS:—The band of Second Advent believers in this place, lately had occasion to raise a pecuniary collection to defray the expense of an Advent minister, who had visited us by request. He refused to receive the whole amount raised, taking only sufficient to cover his actual expenses; in consequence of which, there was left of the collection after supplying him, five dollars. A question arose how this should be appropriated: a brother proposed that it be sent to Bro. Jacobs, as a donation in aid of the Western Midnight Cry (Day Star).—Being put to the test, the proposition was sustained; and I accordingly enclose in this and forward you that amount, trusting, that though a trifle, it may not be unacceptable at this time, when the paper seems to be struggling for existence, that it will serve to show the interest we still feel in the second Advent cause. That cause can never die till the Lord comes. "Heaven and earth shall pass away, but my words shall not pass away." What are those words? "I go away and come again unto you."—"If I go and prepare a place for you, I will come again and receive you unto myself." But when? Jesus, Daniel, Paul, Peter, James and John, all unite in replying, about this time: O! how much to be pitied are they who will understand the prophetic history of the world, and given us in the sure word of God, nor heed it.

signs of the times, which so clearly indicate that the glorious event, for which the whole creation has been groaning for six thousand years is now momentarily to be expected. Well, whose fault is it? Their own. Faithfully have they been warned—well have many of the watchmen done their work. Have they not sounded an alarm in God's Holy mountain!—Yet how few comparatively have given heed thereto! Alas, "they are not all Israel, that are of Israel."—"My sheep hear my voice."

Like us it was in the days of the prophets, many have "refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear; yea, they have made their hearts as an adamant stone." What now should Advent believers do! Continue to repeat the message of the coming Kingdom and the coming King to all who will listen, look well to themselves, see that their own loins are girt and lamps burning, watch and pray always, press forward towards the goal (now in full view) for the prize, be tempted in all things, as those who wrestle for the mastery, and have nothing to do with the beastly governments of this world, except to suffer their exactions, living as pilgrims and strangers, looking for the better country, even a heavenly, and the best of rulers, the Lord from heaven. You being a preacher, Bro. Jacobs, I would ask you, if you think it would do us Advent believers, or any body else any harm, to commit to memory the 15th Psalm, the sermon on the mount, and the 13th chapter 1st Corinthians, especially if we also impress them upon our lives and conversation?

Yours, in the Gospel Hope,

M. HELM.

## THE DAY-STAR.

CINCINNATI, TUESDAY, MARCH 11, 1845.

### DEFINITE TIME. \*

From editorial and other remarks in the "Advent Herald," and "Morning Watch," I should think there must be a misapprehension of the views of those brethren that still hold to "definite time"—or else there is something in the character and conduct, of those brethren *at the east*, that is kept behind the curtain.

Not one of the papers above alluded to has come to us for many weeks, without bearing upon its face some thrust against believers in *definite time*; while they have contained some mild, and argumentative remarks favorable to that side of the question.

Judging from all the writings I have seen in favor of definite time, since the *seventh month*, there has been a willingness to confess that there has been much error in the preaching of definite time in the past; and the passing by of those times has tended, at least in a majority of instances, deeply to humble the believers before God. Facts also prove that the passing by of those times has led to a more faithful searching of God's word. In this prayerful searching, two positions become established in our minds.

1st. That to have every jot and tittle of the Scripture fulfilled, the *definite time* of the Saviour's Advent must be known before it takes place, though we may have been mistaken "seven times," or "seventy times seven" relative to it.

"Because he hath appointed a day, [not longer than a prophetic one,] in which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance [OFFERED FAITH: Margin.] unto all men, in that he hath raised him from the dead."

The faith in this appointment is "offered" to "all men," and its evidence is found in the Gospel that "hath appeared" or "shined out" "unto all

men." But on this head I must stop here, for this sheet is not sufficient to hold the evidence of this fact.

2d. In this searching of Scripture, we have found our past history faithfully delineated. If asked, how we know this? We answer, that God in his providence has so ordered, that no prophecy ever has had but *one* fulfillment—literally "so in every point. This last discovery has demonstrated, to our minds, our true position as to the *definite time* of the Advent.

The misapprehension of our brethren seems to be, that we claim infallibility in all our past positions relative to time, while we only claim that the *hand of God has been in it*; for the very purpose of eventually demonstrating our position, causing us to "cease from man"—and human chronologies. Thus we are brought to the point where we have seen "ALL these things," and consequently "KNOW" Christ is at the door; which we could not do, had we to depend upon human chronology which gives a circle of from 3 or 4, to 40 years in which we might look.

If this circle of difference between chronologies, of which we hear so much just at this time, were to have been any criterion by which we were to be governed in our last anxious moments of watching, something in Scripture would have applied to such a conditional state of expectation, which is not the case.

Oh no. It is not written, when ye cross the line of this doubtful chronology, then know yourselves within "three or four years of the end," but "When ye SEE ALL THESE THINGS, then know," &c.

Another misapprehension seems to be, that we "find fault" with those that differ from us. However true this may be at the east, I know not—it will not apply here. The mass of opposition now falls upon the believer in *definite time*, while those that have abandoned that position, are almost universally applauded by the churches and the world.

Some persons of this character, and some who never held to *time*, call regularly for *eastern papers*, to see what new argument is out against *time*, claiming these arguments to be the same they once used against us, and labor with ten fold more zeal in favor of *knowing nothing about it*, than they ever did in comforting God's people in view of their deliverance.

This language may be called "finding fault with those that differ from us in points of doctrine." If so, I do not tremble to be found among fault-finders—when I only oppose, in the fear of God, those that are strengthening the hands of the wicked.

There may be some believers in definite time, who are uncharitable toward the really pious lover of Christ's appearing—no Christian will justify such. There may also be some that speak too hastily, or perhaps, too bluntly, like myself! I will not justify myself. "Let us not strive, for we are brethren." If we are of the number whose "robes are washed"—if we are WAITING for our Lord, we shall not strive, only for the faith once delivered to the saints.

Every theory must stand or fall by the word of God; by this alone we have a right to applaud or condemn, and how fearful is the condition of that man that takes it upon himself to condemn where God approves, or like Saul, "spare the fattest of the flock" when God had commanded to "destroy them utterly."

I will here refer to only one point in the position of the present believer in definite time, viz. The antitype of the Jubilee Trumpet.

All will agree, probably, that we have not had this, unless it has been within a short period in the past. A strict literal fulfillment in every point, we claim to have had in the last *seventh month*, and that this demonstrates that *next year is the Jubilee*. If we are told that the proclamation was not extensive enough—that "it was exclusively confined to this country," we may also reply, The type "was also confined" to the eastern world. The evidences of the first advent as it approached, might have been overthrown in the same way, viz., that the proclamation of the predicted "messenger" that was to go before him, was not universal—other lands have not heard, &c.

The prophecies of Isaiah, Jeremiah, and Ezekiel prove, to my mind, that this land only, is the great theatre of this last work of the Gospel. I did not, however, design to enter into the argument, but will make a suggestion or two on the last named point.

Does the term "kingdom of heaven" in Matt. 25: 1, express any thing more than the administration of God among his people on the earth, in its present form?—The same as in Matt. 21: 43. This, then, will help to show from whence the "midnight cry" is to come; for the eastern world may be searched in vain to find God's administration—a *body of people* associated together, that confess *no king* but Jesus—no *Government* but God's, and no *Laws*, civil or ecclesiastic, but his written word.

In this land, just such a *body of people* does now exist. And it is in this land alone that such a *body* can exist at the present time, as the laws of other lands would forbid their existence. The administration of God on earth, has been removed from Judea into this wilderness, and therefore with propriety has it been likened to "ten," and not 144,000, "virgins."

But let me say to those that seem to be afflicted for fear we shall bring upon ourselves additional disgrace by having another time pass by, our afflictions and trials have been increased in adopting our present course—It has not been done hastily. We have looked for arguments against it, and have found nothing, but such as we have had to encounter for three or four years past—They all rather strengthen, than weaken our position. The last one I have seen, is in the "Watch" of February 27th, from which the following is extracted, being the strongest part of the argument.

"We beg those who insist on what they term *'definite time'* to pause and inquire if the following definite times has not been fixed on by many, who, as each period drew on, were confident they could not be mistaken; viz:—

1. The 15th day of February, 1843.
2. The supposed period of the crucifixion (say April 3,) 1843.
3. The supposed period of the Ascension, 1843.
4. The day of Pentecost, 1843.
5. The 10th day of the 7th month, 1843 (by some.)
6. A time ending in March 22d or 23d, 1843.
7. The supposed 10th day of the 7th month, (Oct. 22.) 1844.

We need not inquire, Did the event verify the correctness of either of these *seven* positions?—These things may be "read and known of all men."

And what does all this prove? Why, that some at least, who have been looking for their Lord have been disappointed seven times, and therefore God has not "offered faith to all men" relative to his appointed day in which to judge the world.—This would seem to be the conclusion. The passing of all these times might be adduced to prove the event would never take place, as well as that the definite time would not be known, or that the 7th Trumpet did not "begin to sound" in the last seventh month.

I might say the above argument was conclusive in our favor, upon the same principle that the writer urges it against a knowledge of the definite time: For instance it is written,

"A just man falleth SEVEN TIMES, and riseth up again; but the wicked shall fall into mischief," Prov. 24: 16.

This new writer (for it is not Bro. Himes) has made out the seven times which we have fallen, therefore the Resurrection must come before another fall.

While we would be bold and decided in our adherence to the truth, O let us be careful that we offend none of God's little ones. It becomes us to be very humble before God in view of our past sins and unbelief. How little fault finding, and how much "confessing" was there in the seventh month, when some were expecting "without a doubt," and others admitting it might be true that Christ would then come. Heaven and earth will much sooner pass away than we can be made to believe that the man who is solemnly assured the scenes of eternity will burst upon him within a few weeks or months, will be found indulging in hardness of feeling toward his fellow man.

Any thing having a tendency to make Christians feel that Christ will not soon come, or that our assurance of it is not as strong as it has been, seems to me to be from a wrong source to say the least. Thus, after prayerful deliberation, I have looked upon the "three or four years circle of difference between chronologers" gotten up just at the dawn of the Jubilee, as the great malestrom in which to engulf souls. O let us beware, and be found constantly upon our watch!

The last "Advent Herald" has the arguments, pro and con upon the questions, "Has the Bridegroom come?" "Is the door shut?"

Bro. A. Hale, one of the editors, has taken the affirmative, and Bro. S. Bliss, another of the editors, the negative. The arguments on both sides are conducted in a good spirit—with much ability, and show great depth of Scripture research. Who has the strength of argument, will not probably be decided till our Lord appears; and that will be as well, for if I was to decide, it would be that both have gained it, and both have lost. Bro. Bliss's argument, however, leaves us a large circle in which to grope in darkness, while Bro. Hale's introduces us to day light at once, and of course has more of the literal rendering of Scripture.

Any typographical errors in this number, may be accounted for from the editor's absence at the time of reading the proof sheet.

The Advent Band at Springfield, Ill., will please accept our hearty thanks for their very liberal, and timely donation for the "Day Star."

"The secret of the Lord is with them that fear him; and he will show them his covenant."—Ps. 25: 14.

The following note was found in our box at the P. O., one morning last week, directed

"P. M.  
Cincinnati, O.

For E. Jacobs.  
Send to J. V. Himes, "Morning Watch" office, only 3 copies of the "Day Star."

During my whole management of the "Western Midnight Cry" and "Day Star," the regular weekly list of exchanges with the "Midnight Cry" (now Morning Watch) has been 25 copies, until the last vol. which was decreased half its size, so our brethren of the "Watch" very properly sent us 12 copies of theirs for 25 of ours. This arrangement was very beneficial to us, for it enabled us to supply our friends with the "Watch," from whom also we generally received 5 or 6 cts. per copy. Supposing the "Star" was disposed of in New York, to equal advantage, I concluded it a fair and honest trade, or speculation, as some would call it. But this is all suddenly nipped in the bud—my old friends, it seems, no longer call for the "Star," except a few private subscribers, one of whom loves to read it as may be seen in another column. I have become so used to rolling my bundle of 25 copies marked "Morning Watch" and trudging one mile to the P. O. with it in my basket, with other bundles, that I shall feel lost to leave it out. Brethren, please to let a little of our western, unpolished truth into your city. Where shall the bundle be sent? You shall have it free of charge.

Of course, The "Watch" will have to stop the 12 exchange copies, for surely a man that loses two cents in the publication of a vol. of a newspaper, and has neither funds of his own, nor salary, can not be expected to pay for his paper.

The following solemn, Christian-like, and scriptural warning, is from the closing words of a discourse by Bro. Storrs a year or two ago.

"Now, reader, this is perhaps the last address I shall ever give you. I feel that our Lord standeth at the door. Beyond a doubt, in my mind, the next great prophetic event is the sounding of the LAST TRUMPET, the coming of Christ to raise his sleeping saints, change his living ones, "melt the elements with fervent heat, the earth also;" BURN UP THE WORKS THEREIN. That will be "the DAY OF JUDGEMENT AND PERDITION OF UNGODLY MEN!"

What heart, not sealed for perdition, can fail to feel the force of such language as the above! And who would believe the same heart that throbbed with these—heaven's high sentiments, has given publicity to the following, clipped from the Philadelphia Sat. "Sun" of March 1st 1845.

"SECOND ADVENT—DEFINITE TIME NOT KNOWN."—This position will be taken by GEORGE STORRS, TO-MORROW (Lord's day) MORNING, at the Chapel, JULIANNA street. The Afternoon and Eve will be occupied in the consideration of the notions that Christ does not intercede for sinners—that probation is ended—that the 10th day of the 7th month movement was the true Midnight cry, and the sounding of the seventh Angel, &c., all which notions Mr. Storrs believes to be false. Services at the usual hours. Seats free.

"Poor Peter"! Sure enough. "Well, do not smite him then, for he'll soon come back with tears." No, we'll not smite him, but we'll tell the disciples that he is "in the kitchen" with Pilate's "servants," and beg him to come out as soon as possible.

"For the froward is an abomination to the Lord; but his secret is with the righteous."—Prov. 3: 32.

Philip Smith, Again.

This man has sent us another letter from West Middletown, Pa., for which I paid 18¢ cts.

It is not "speculation" but "argument" that he has illustrated in this letter. It is as follows.

"it (the W. M. C.) Contains a Small Amount of Some nonsensical trash that Came from the pen of the Edtr of the W. M. C. Cincinnati And I think the skillful treatment of A Lunatic asylum would be better adapted to his Case than the Most powerful weight of Argument that Could Be presented."

PHILIP SMITH.

He wished the whole of his letter published, but I have given the "argument" only.—In the room of sending what he owed like an honest man, he has sent a tirade of abuse, fully illustrating Jude, 10-13.

The reason of Mr. Smith abandoning the second Advent cause need not be guessed at. I hope there is not another man in West Middletown, so mean as to insult one he honestly owes, though he may differ from him in opinion. Mr. Smith's debt is freely forgiven, and may God forgive him.

#### THE SECOND PSALM.

1 Why do the heathen rage, and the people imagine a vain thing!

2 The kings of the earth set themselves, and the rulers take council together, against the Lord, and against his anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that setteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my King upon my holy hill of Zion.

7 I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the Lord with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Isa. lxi. 6, 7.

But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.—1 Thess. 4-6.

#### Letters and Receipts.

For the week ending the 10th inst.

Aaron Clapp, A. P. Prichard, P. M.; J. Hamilton, .50; C. S. Minor, \$1.00; Philip Smith, (postage 18¢ cts.); Dr. M. Helm, 5.00; M. Stark, P. M.; Thomas L. Hawkins, for James Hopkins, 1.00; Mrs. L. Griffith, .50; John Y. Butt, David Jennings, (order for \$2.00 not accepted); E. P. Chapman, P. M., for G. and F. Purdy, 1.00; John T. Tolley, P. M., for A. Morris, .50; H. H. Johnson, P. M., for Wm. Hart, .50; A. N. Hart, .50; Alfred Powers, .50; Parvin Eves, .50; E. L. H. Chamberlain, 1.00, for Wm. Mitchell, and N. S. Classon.