

# THE DAY-STAR.

E. JACOBS,  
Editor & Publisher.

"WE HAVE ALSO A MOST 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.

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## THE DAY-STAR

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From the Jubilee Standard.

### "THE WHOLE CREATION GROANETH."

A voice is heard upon the air,  
A wail upon the sea;  
The universe is bowed in prayer,  
And struggles to be free.

Creation groans, and lifts her hands,  
And earth in travail waits,  
And nature's animated bands  
Moan at their prison gates.

And burdened hearts, as in cease rise,  
From earth's afflicted ones,  
In supplication to the skies,  
To raise her sleeping sons—

For Christ to come, and bring again  
The Eden shades of love,  
And banish sin, and death and pain,  
As it is done above.

It is man's last appeal to heaven—  
Prayer's final agony.  
To which an answer soon is given  
In earth's great Jubilee.

Then "COME, LORD JESUS, QUICKLY COME,"  
Our longing spirits cry;  
We wait to shout thy welcome home,  
And meet thee in the sky.

C. S. M.

### BEHOLD HE COMETH!!

We are told by our Lord, in Luke xxi., that "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

All that he thus described as the precursors of his revelation from heaven hath been fulfilled, except the last. The sun and the moon were darkened according to Matt. xxiv. and Rev. vi. on the 19th of May, 1780. And since that time there have been many and various signs in the sun, moon, and stars, of which we speak not now particularly. One of these, however, we will mention, and that is the great meteoric shower of Nov. 13, 1833, when "the stars of heaven fell unto the earth, like as a fig tree casteth her untimely figs when she is shaken of a mighty wind." These signs having been thus fulfilled, we now, in obedience to our Saviour's words, know that he is nigh even at the doors.

But the most convincing sign of all, with the exception of the glory of God revealed, "which is 'the sign of the Son of man,'" is the fulfillment of the parable of the virgins. Every part of that parable has been fulfilled but the crying "Lord, Lord! open unto us." And already we begin to hear that cry. And we shall need the firmness of brass or adamant, that we be not moved from our steadfastness by human sympathy. May the Lord in great mercy, enable us to "REMEMBER LOT'S WIFE!"

Think you, beloved, that righteous Lot tarried in the plain to confer with flesh and blood, when the companion of his bosom turned and looked back

and became a monument of God's displeasure!—Was he moved by sympathy and compassion even to look back after his dear wife? No. Had he done so he would undoubtedly have shared her fate. "She became a pillar of salt." Why not a pillar of stone? Because salt has a preserving or saving quality. Moved by sympathy she cast a fond look backward on the luxurious & licentious city she was leaving to destruction; with her house, her possessions, and her relatives and friends, no doubt desiring to save them if possible; and the retributive justice of God was visited upon her instantly. And where a moment before she stood a breathing form, warm with the purple current of life, nothing now remained but a cold and lifeless pillar—a monument of her longing desire to save those which it was the purpose of God to destroy. Beware, beware that you do not forget Lot's wife; but like Lot, let your faces be as flint, and speed your flight to the place of refuge, that you may reach it and be safe when snares, fire and brimstone, and a terrible tempest shall be rained upon the wicked.

The analogy of God's dealings with his people, and the lessons which are taught in many of the types given to foreshadow the great day of the Lord, all conspire to show us clearly that the doom of the world must be sealed, and the sympathies of the little flock, who are to receive the kingdom, must be entirely sundered from the world, before King Jesus comes in robes of vengeance to execute judgment. Strange indeed that any intelligent child of God can believe that the Lord of Glory is to descend from heaven to destroy the ungodly, and at the same time find some of his people on their knees praying for their salvation! This would be impossible, for "as many as are led by the Spirit of God they are the sons of God." And if we are led by the Spirit, we shall not be led to pray for the salvation of those whom God has determined to destroy.

Let us look at the case of the antediluvians, whose destruction is given as a type. God saw that their wickedness was great, and said, "My Spirit shall not always strive with man, yet his days shall be an hundred and twenty years." So long the Spirit was to strive, and then it was to cease its strivings and their doom would soon be sealed. But Noah, finding grace or favor in the Lord's eyes, was commanded to build an ark in which he should be saved from the deluge. Peter informs us that he was "a preacher of righteousness." He also says that "Christ hath suffered for sins, being put to death in the flesh but quickened in (or by) the Spirit, by which he went and preached to the spirits in prison, who sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing." Here we are plainly taught, that while the long suffering of God waited Christ preached to the antediluvians, whose spirits were since "in prison," (see Isa. xxiv. 22,) by means of the same Spirit that quickened his body at his resurrection. We see, then, that the striving of the Spirit—the hundred and twenty years—the waiting of the long-suffering of God—and the preparing of the ark—all terminated together. This was seven days before the flood commenced. The invitation was given to Noah "Come thou and all thy house into the ark,—for yet seven days," &c. Some suppose that Noah and his family entered the ark immediately, but by reading Gen. vii. 1-13 carefully, it will be seen that this is a mistake. It was "in the self-same day" that the flood began. The 120 years of probation to those sinners closed therefore, and the Spirit ceased to strive, seven days before Noah entered the ark. And those seven days represent, in a miniature type, the "little while" that we are waiting, since our work for the world was done, and its doom was sealed.

So also, in the days of Lot. When the angels, in great mercy, pulled him out of the devoted city, there was no mercy for any that remained behind.

Yet their destruction came not till Lot and his daughters arrived in Zoar. It was during this time of their passing from one point to another, that Lot's wife cast the longing, lingering look behind, which brought upon her swift destruction. And we are now on our way from the "city of destruction," to the "city of refuge." In the mighty movement of the 7th month, with its sanctifying power, we were brought out of Sodom, and shall very soon enter the "city which hath foundations, whose builder and maker is God."

If the work of reconciling the world to God is not finished before the coming of Jesus as King, what can we make of Rev. xxii. 11, 12! Surely those words of our adored Lord cannot be unmeaning: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still." "And behold I come quickly," &c. When our Lord is revealed from heaven in flaming fire taking vengeance on the wicked, will the unjust remain unjust still, and the filthy remain filthy still! Nay, verily; "They shall suddenly be destroyed, and that without remedy." But further, this is a command or injunction: "LET him be filthy still." To whom is this addressed? Certainly to God's people.—They alone can be expected to keep and obey it. And they must do it while they are waiting for Jesus, as is evident from the fact that he immediately adds, "And behold I come quickly." The point of time arrived, on the 10th day of the 7th month, when the atonement or reconciling was completed, and of course no more were to be reconciled. Then he that was filthy must necessarily continue so. At that time we were sanctified and received glorious garments, qualifying us for an entrance to the guest-chamber; "Blessed is he that watcheth and KEEPETH HIS GARMENTS." After that tremendously important point of time, Jesus cometh "QUICKLY," or after a "little while." Glory to God in the highest that little while is almost past.

We have seen the parable of the virgins fulfilled before our eyes. In 1843 the virgins went forth to meet the Bridegroom. Then came the tarrying time, and the virgins slumbered and slept. Then followed at midnight, "Behold, the Bridegroom cometh, go ye out to meet him—on the 10th day of the 7th month." The message was accompanied by the seal of the Holy Ghost, and was therefore truth. It follows, therefore, that the Bridegroom received the Bride, i. e. New Jerusalem, the capitol of his kingdom, the atonement was finished, and the jubilee trumpet was blown, on the 10th day of the 7th month: And in the commencement of the year of Jubilee ye shall behold your Redeemer and King in all his beauty and glory.—Even so, come Lord Jesus.—Jubilee Standard.

S.

From the Jubilee Standard.

### "THE HARVEST IS PAST."

We learn from the inspired text, that in the last days a perilous time shall come—when the form of godliness shall exist without the power of life—when there shall be scoffers and mockers, who shall walk after their own ungodly lusts—when Christ will say of the professed church, "I will spue thee out of my mouth, because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable, and poor, and blind, and naked"—when the state of the world shall be as it was in the days of Noah and Lot, when God said, "my Spirit shall not always strive with man," and the earth was filled with violence, and all flesh corrupted his way upon the earth. Many profess to believe that Jesus standeth at the door, yet now when this last and most fearful sign is developing before them, they stumble and reject its confirming truth. We believe this time has

come, and appeal to the law and the testimony. We find in the sure prophetic chart, that there is a time when Ephraim is joined to his idols and it becomes the duty of those who obey God, to let him alone. This text is found in Hosea, in connection with the time when "The Lord hath a controversy with the inhabitants of the land, (or earth) because there is no truth, nor mercy, nor knowledge of God in the land," "for Israel slideth back." Is not this a true picture? Have we not seen the sliding back of many of whom we supposed to be the true Israel? In the next verse the Lord says, "Ephraim is joined to his idols, let him alone." In the 8th ch. of Jer. this is called a "perpetual backsliding," when "no man repented him of his wickedness." The Lord adds, concerning the blindness of his people, "Yea, the stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow, observe the time of their coming, but my people know not the judgment of the Lord." "The wise men are ashamed, they are dismayed and taken," "they have rejected the word of the Lord." "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace."—Jeremiah then, with prophetic authority declares, "The harvest is past, the summer is ended, and we are not saved." The scriptures cannot be broken—we hear the cry of peace, peace, and perceive that the harvest is past, and this prediction is accomplished. Zechariah speaks of the day of the Lord and the events immediately preceding, when he "will no more pity the inhabitants of the land." In Heb. we understand, that there is a time, when we see the day approaching, after which, if we sin wilfully, "there remaineth no more sacrifice for sins."

This is surely after the atonement is completed, and the mystery of God finished. We perceive then that the probation of the wicked must cease before Christ appears. Are our sympathies with him, or are they looking back after the world? After all our professions, are we at last unwilling to have the door shut between us and his enemies? Jesus says that, "many will seek to enter in and shall not be able, when once the Master of the house is risen up and hath shut to the door." This proves that the door will be shut before professors are aware of it, when they will begin to stand without in unbelief, and knock against it. It is evident that this must be prior to his coming, as the lightning, when those who remain shall be changed in the twinkling of an eye.

It will be well for those who wish to side with Jesus to remember and obey the directions which he hath given us for this hour. He that is unjust let him be unjust still, and he that is filthy let him be filthy still, and he that is holy let him be holy still, and behold I come quickly.

Philadelphia, April 2, 1845. C. S. M.

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."—Zech. 14: 12.

From the Cincinnati Enquirer.  
STRANGE DISEASE.

A very singular contagion has broken out in Valatie, a small village in Columbia county, N. York. It discolors the face to a greenish cast, the eyes lose their usual expression, and have a vacant stare, the voice becomes husky, the memory vanishes, and the conversation becomes confused and a set of incoherent sentences jumbled together, without order and without meaning. The strength leaves and the form dwindles away to a skeleton. The person attacked raves like a maniac, & the doctors have been unable to do any thing for them. The informant states that "every person wears an affrighted countenance, and if it does not soon atone its ravages, the whole town will be inhabited by lunatics!" None have died from it as yet, but numbers are afflicted with it.

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11.

#### RAY'S FROM THE LAMP.

"The Lord preserveth all them that love him." "He that loveth not, knoweth not God: for God is love." In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.

And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love. We love Him because he first loved us. If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from him, that he who loveth God, love his brother also. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments, and his commandments are not grievous."—1 John 4: 19.

#### THE DAY-STAR.

CINCINNATI, TUESDAY, APRIL 22, 1845.

In consequence of absence I have had but little to do in the arrangement of the last (double) number of the paper, and also of the present one. The selections are however, well made and will no doubt interest our readers.

If our readers in the country should receive this paper the *Passover day* will have passed. Then indeed, will the faith of God's waiting people be again tried to the utmost. O my soul, Hope thou in God—trust also in him and he will bring it to pass. It seems to me our work is done, but if God has any thing more for us to perform, He will open the way.

#### BRO. S. S. SNOW.

This Bro. says, in the last Jubilee Standard, that the statement of Bro. Himes in the Morning Watch, relative to his (Bro. Snow's) application of Zech. 11: 8, "is not true,"—he called no names, that application being made by those that heard him. This is the other side of the story.

#### VISIT TO CLEVELAND AND AKRON.

I left here on Tuesday morning the 5th inst., for the purpose of visiting the brethren at Akron, as the most distant point I had designed to embrace in my journey; but calling at the Post office before the stage started, I rec'd a copy of the "Voice of Truth" containing a notice of the Conference at Cleveland, upon which I immediately determined that it was the will of the Lord to direct my course thither. After a tedious ride of 54 hours, including stops, I reached C.—in time to attend meeting at the Tabernacle on Thursday evening, and heard a discourse from Bro. Pickands, on Rev. 14: 1-6.

The views were somewhat new to me—but interesting, and instructive.

I continued during the Conference, which broke

up on Sunday evening. Among the lecturers present were brethren Pickands, J. B. Cook, Robinson, Baker, and Boggs. There were also present a goodly number of brethren from various towns in that vicinity, some of them having traveled 50 or 60 miles.

The morning exercises were devoted to prayer and conference, and the afternoons and evenings to lectures. There was a variety of conflicting opinions advanced in the meetings of conference, but the brethren seemed to have come together with the determination to love one another, though they might not all think or speak alike. It is however, worthy of remark, that among all the various views advanced, there was but one opinion upon the *time of the Advent*: all agreeing that the *present Jewish year is the Jubilee*, and that in it God's people will be *delivered*; furthermore there was a perfect unanimity of expression upon the evidences that cluster around the *present month*, and give a glow of lustre to our glorious Hope. The administration of the Lord's Supper on Sabbath, P. M., was refreshing, and the brethren parted with joyful greetings, and expressions of high expectation of very soon partaking of "the fruit of the vine" with Christ in his Kingdom. During my stay in Cleveland, I had the pleasure of sharing the hospitalities of Bro. Newel Bond and family, old acquaintances on Long Island. They are also happy in the enjoyment of the Blessed Hope.

I left on Monday, in company with Bro. Pickands, and another Bro. for Akron, a distance of about 38 miles—arrived in time to talk to a large congregation that had assembled at their Tabernacle, according to previous notice. They seem to be agreed in looking for the Lord this spring. I spent the night with the family of Bro. Powers, formerly from Louisville, Ky.—the brother who first opened his doors and welcomed the pilgrim band that accompanied the Great Tent when at the latter place. He is full of the glorious Hope. On Tuesday, the friends brought me on my journey about eight miles, to a tavern kept by a brother of our Bro. H. H. Gross, where I took the stage for Beaver, Pa., about 70 miles, and from thence by the steamboat "Shall," 450 miles to Cincinnati, where I arrived Friday P. M. O how cheering to my soul has been the interviews with brethren in this journey; but I have neither time nor room to say more.

For the Day Star.  
Cincinnati, April, 11th 1845.

DEAR BRO. JACOBS:—

As you have invited the Sisters to contribute their mite, in trying to assist in strengthening the heart and encouraging the hopes of those that are desiring to gain that better inheritance, I have thought I would bring my offering, and present it before them, hoping that in some small degree it might aid some to hold fast the beginning of their confidence steadfast unto the end; as we have nothing to hope for, from any other source than God's blessed word and our experience, therefore, we take it as a great favor to peruse the pious effusions of that heart that is looking and almost impatiently waiting for deliverance, and if we can assist in bearing up the feeble mind of any one to wait "yet a little while" our great object is accomplished.

The experience of the pious and devoted heart, have always been a great source of comfort to me, and surely within the last few months, our poor souls has been very much strengthened in our social meetings, where we have told our adorned and unaffected views and feelings (as we received them from God's blessed word) of the speedy deliverance that awaited all God's faithful

children. How our souls have run together in harmonious sentiment, while we contemplated that Jesus was so near—even at the door,—a few days, or a few short hours, when our great High Priest who has passed into the heavens, shall return and gather his WEARY, *tried*, and *scattered* people, to give them that inheritance that he has in reservation for all them that wait for and love his glorious Coming and Kingdom.

Never (dear brethren and sisters) was there a time that we needed greater watchfulness, with strong faith in prayer, than the present moment, for our grand enemy, the devil, has come down with great wrath, knowing that his *time is short*, seeking whom he may devour. His last work is to sow discord and confusion among God's people, and by this means, if possible, to deceive the very elect. Has he succeeded? I would fain hope he had not, but alas, alas! God forbid, that I should sit in judgment on the case of any brother or sister: But how can we help thinking, when we remember by-gone days, and bring to mind the times and days of other years? Where are many of our dear brethren and sisters with whom we walked to the house of God, and with whom we used to sit together in heavenly places in Christ Jesus, while we enjoyed such refreshing seasons from the presence of the Lord? did we not lay aside all our worldly considerations and sectarian differences, and like a mighty phalanx join heart and hand to the help of the Lord, to the help of the Lord against the mighty? Where are some of those under whose warning voices we have sat, while we have witnessed the tear stealing down their cheeks, while their souls was exulting in the prospect of soon seeing the blessed King in his beauty, the holy Spirit of God witnessing with their spirits that they were the children of the blessed Jesus,—when we were all united, with full and glowing souls, waiting the return of the heavenly Bridegroom? *Where are they?—O where?* Are they less interested in this blessed subject? Has their faith failed them? or, do they say, My Lord delayeth his coming? Jesus says, He that endureth (not once had a hope) to the end the same shall be saved. Unto you therefore which believe, he is precious;—but unto them which be disobedient, a stone of stumbling and rock of offence.

Do we feel that tenderness and sympathy of soul for our erring brothers and sisters that we should? does our bowels of mercy yearn over them, and our prayers ascend to God in mighty faith that they may be brought to see their state and condition before they shall cry, Lord, Lord open unto us! O may the word of God sink down into our hearts. 2 Pet. 3: 17, Ye therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

Grudge not one against another, brethren, lest ye be condemned: Behold the Judge standeth before the door. If any of us do err from the truth, let us do all in our power to restore such a brother or sister, remembering that he that converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins.

My mind has also in affliction adverted to some of God's ministers at the East, who left all and sacrificed every thing held dear to fleshly nature, to publish that glorious truth—who labored night and day, for the good of our perishing souls—all in view of the speedy coming of Christ—the redemption of God's dear people, and the destruction of them that destroy the earth. Who after preaching those great truths with so much success in the rescue of many, who at this time rejoice in the salvation of God, brought us to the 10th day of the 7th month, when so much of the Spirit and presence of God was manifested among his dear children, (who now say, *Don't talk about definite time*,) when God has said, He has appointed a day in which he will judge the world.

Have these dear brethren lost their confidence in God's word? The blessed Jesus said, If any man will do my will, he shall know of the doctrine whether it be of God. Have they been examining this truth, and did they cleave to Christ with their whole heart? Did they rest their unwavering faith on that More sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth, more and more unto the perfect day?

Although the mightiest mind and the greatest array of talent may make shipwreck of faith and a good conscience, God will save and deliver his humble people.

To whom sware he that they should not enter into his rest, but to them that believed not? Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. God will have a tried people. The Prophet says, Many shall be purified and made white, and *tried*. Is not this a great trial of our faith, to see those who were foremost in our ranks, now *desert* us! but we feel that Israel's God is on our side, and what have we to fear, if we can say with the Psalmist, "Thy word, O Lord, is a Lamp to my feet and a Light to my path," we shall have *light*, and *time*. Count it all joy, when ye fall into divers temptations; knowing this, that the trial of our faith, worketh patience, it being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

My beloved friends, let us be strong in the Lord and in the power of his might,—putting on the whole armor of God, that we may be able to stand against the wiles of the devil. Let us stand, therefore, having our loins girt about with truth, having on the breast-plate of righteousness, and our feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God: that we shall not be found wanting, in the day of trial.

Can we look around us without observing the great indifference on the part of professing Christians, for the salvation of sinners, without fearing the Spirit of the Lord has departed from them? Do we not feel the force of the word of the Lord, "My Spirit shall not always strive with man"? Here and there, we find one faithful soul deploring the state of the church, and praying fervently for the return of the Holy Spirit which has been grieved away. How can we behold these things without feeling that we are in that "little while" where every "jot and tittle" of the word of God is being fulfilled. O how it ought to stimulate us who are looking for the consummation of our hope, to great watchfulness, that we keep our robes unspotted from the world. Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with us. Amen.

M. M. F.

#### Letter from Bro. Bartholomew.

DEAR BRO. JACOBS:—

You will please excuse me, for again intruding upon your time and patience, and that of your numerous readers, when perhaps, it might be more profitably employed. But while reading the communications in the Advent papers, emanating from minds of different gifts, from all parts of the land, I have been deeply affected with sensations of both pleasure and pain.—I have been pleased to discover, that the great body of Advent believers, are still strong in the faith of the speedy Advent of our blessed Saviour, and in agreement, in reference to fundamental principles.—I have been much pained, to discover a disposition in some, to oppose, with perhaps too much zeal, such views, as was not in accordance with their own.

I have been led to take a retrospect of the past, my mind rested on the supposed '43, two short years since, and we saw a few little flocks of scattered believers in the speedy Advent, (denominated Millerites). They were then, as were the disciples or believers in the days of the apostles, of one heart, mind and soul, neither did any of them say, that aught of the things which he possessed was his own, but that all belonged to the Lord, and was common stock. But how soon was a different disposition manifested: Look at the case of Ananias and Sapphira—they only kept back part of the price, but sad indeed was the consequence. Our minds, as I have said, have been afflicted, which has proved a source of trial,

to see in so short a time, so wide a difference of opinion, and I charitably trust honestly received, in reference to certain texts and portions of scripture, which then appeared so plain and incontrovertible, to the great body of Advent believers—I refer in part, to definite time, and the 10th day of the 7th month. We have thought it strange indeed, that such a state of things should so soon exist. I have thought that under existing circumstances, that the admonition of the apostle Peter, [1 Pet. 4: 12, 13,] might be applicable, and perhaps profitable to us all.—"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy."

Now if among all Advent believers, having been brought together as they were, from different sects and classes in society, there should be a diversity of gifts, and somewhat conflicting theories, would neither be strange or new; but if they were all of one mind and faith, in reference to all points in theory, and continue so, this would be new and strange indeed. It appears, at an early period, even at the commencement of the gospel dispensation, there was a diversity of gifts, called into exercise, in proclaiming the glad tidings of man's redemption;—from these arose diverse views, but doubtless in fundamental principles, there was harmony and union: Hence, Paul, in his first letter to the Corinthians, [1 Cor. 1: 10,] gives a most salutary and timely admonition, which perhaps we would do well to apply to ourselves.—"Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment." He seems now by his most friendly salutation, and timely admonition, to have prepared the way for a gentle reproof, and ending in a most severe rebuke. He tells them, that he had been informed that there was contentions among them, that all of them said, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ: Then follows three important questions.—Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? And passing on with expressions of kindness and encouragement, he again refers to their contentions, and applies a severe reproof, (and if any of my dear brethren, who may read this feeble effort, should think themselves reprov'd by the apostle's language, and should be benefitted thereby, my desire will be realized). He commences by saying, [3d chap.] "And I brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able. (Wherefore,) For ye are yet carnal, for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men; for while one saith, I am of Paul, and I of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man. I have planted, Apollos watered, but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase. Now he that planteth, and he that watereth, are one: and every man shall receive his own reward according to his own labor." Now I think it requires but a small degree of spiritual wisdom, to comprehend the origin of the contention among the Corinthian brethren, as also among all professing Christians at the present important period in the world's history. But being an apostle of the Gentiles, having been brought up at the feet of Gamaliel, a doctor of the law, (now presumptuously termed D. D.) had no doubt acquired a superior education, and was favored with special and peculiar gifts and graces, to enable him to fulfil his office and ministry, and being zealous in all things in which he engaged, his mind was inspired with lively imagery. Hence he employed the most beautiful figures, & emphatic language, to convey his sentiments and ideas, to the minds and hearts of his hearers. These being of different minds and temperaments, put

their own construction upon what they had heard, to harmonize, as far as possible with their own peculiar views and sentiments. Hence, some would agree with Paul, while others would dissent, so doubtless in reference to Apollos and Cephas, they having gifts and graces, as ministers of the Gospel, differing from Paul, would doubtless employ different figures and language to express, perhaps, the same sentiment. But the figures and language of these, might have been more familiar, and better suited to their views, than those presented by Paul: Hence, originated their dissensions, one was for Paul, one for Apollos, one for Cephas.

Now all these differences might have existed, solely in reference to outward observances and ceremonies, as in the case of circumcision, when at the same time, there might have been, and doubtless was, a perfect agreement in fundamental principles. Thus it may be with too many of our dear Advent friends, they may feel disposed to criticise on words, which may be unfriendly spoken, and even denounce those who may differ from them, or advance views, with which they have no sympathy of feeling, although such views may originate from an honest heart, in the fear of God, and in full faith of their impression in the light of the Spirit.—Among these may be, definite time, the movement of the 10th day of the 7th month, the coming of the Bridegroom on that day, the completion of the atonement, and closing of the door of mercy, or rising of the Master of the house, &c., all of which events, I think we are warranted from the living oracles to expect, at some period, prior to the visible appearing of the King in his everlasting Kingdom.

If I am in an error, I am looking for light, and would thank any dear brother, who as an instrument in the hand of God, would just give it me in the spirit of meekness.

Permit me now dear brethren, in the fear of our heavenly Father, to propound three questions, to all who honestly oppose these views, and who admit that the Saviour may come at any moment, and then the wicked will all be destroyed, and the righteous receive the crown of life and immortality.

1st. Do you oppose these views, because you are envious at the ungodly, that you could wish them all destroyed the moment that the atonement is finished, and probation ends?

2d. Have you more sympathy of feeling for the wicked, who have been fully warned of the coming storm of vengeance and fiery indignation, than you have for the honor of the blessed Jesus, and his Kingdom?

3d. Do you feel so impatient to see and be with Jesus, that you cannot wait for the latter rain, for the Bridegroom, when he shall return from the wedding?

I think these are somewhat important enquiries, and may God help us to make the application. Should all who are disposed to dissent from the views, honestly advanced by their brethren, go to Jesus, with the same confidence, as did some of the disciples of old, and say, Master, we saw one casting out devils in thy name, and we forbade him, because he followed not with us.—Or his views did not altogether harmonize with ours, such might meet a similar reproach.

I would again unite with the apostle, and conclude with his exhortation.—“Now I beseech you brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment.” For be ye assured the Lord is at hand.

Yours, in hope, and patient waiting for Christ.  
D. BARTHOLOMEW.

A strange infection has broken out in Valatie, a small village up the North River. It does not only affect man, but even the air and water, the brooks and streams, are affected.—*N. Y. Sun.*

“The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?”—Jer. vii. 9.

### Letter from Bro. Smith.

Auburn, N. Y., April 5, 1845.

DEAR BRO. JACOBS:—

The “spirits” are now manifesting themselves, for there are “voices, and thunderings and lightnings.” I feel indeed blessed in trying to keep the words of the prophesy of the the “Revelation of Jesus Christ,” it enables me to “discern this time”—the “last time,” because there are many anti-christs, hereby I know it is “the last time;” 1 John 4: 3-8.—And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is the spirit of anti-christ whereof ye have heard that it should come, and even now already is in the world; ye are of God, little children, and have overcome them; because greater is he that is in you than he that is in the world. I have no hope that I shall “overcome” only as I have the evidence that Christ is in me, the hope of glory. Know you not, says our Bro. Paul, that Christ is in you, except ye be reprobates. And I am to know that he is in me by his Spirit witnessing with my spirit, and this is my only evidence that when he who is my life shall appear, I shall appear in glory with him.—Rom. 8: 11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal body by his Spirit that dwelleth in you. “Now if any man have not the spirit of Christ he is none of his.” Now if we have his Spirit we shall be led by it to follow the Lamb whithersoever he leadeth us. If we are among that number we are among those that are redeemed from among men—the first fruits unto God and the Lamb. In our mouth there is to be no guile; for “Jesus Christ who is the faithful witness, and the first begotten from the dead, him that loved us, and washed us in his own blood, and made us kings and priests unto God and his Father, (and our Father,) hath showed his servants things which must shortly “come to pass”; and by his Spirit that dwelleth in us, we may know the things which have “come to pass” in this “last time.” To be brief we turn to the 10th chapter of Rev. Here we find symbolized the preaching of time, 1848, and the 10th day of the 7th month—the 7 thunders utter their voices, (7 last plagues,) and are sealed up till the 7th angel begins to sound—it is now sounding; for there are great voices in heaven, saying, “The kingdoms of this world are become the Kingdom of our Lord and his Christ”—saying, that the mystery of God should be finished, as he hath declared to his servants the prophets, which is simply this: (let one of the four and twenty elders testify) Eph. 1: 9, 10, “that in the dispensation of the fullness of times he might gather together in One all things in Christ,” &c. Now turn to Rev. 14: there we have our history, which is fulfilled down to the treading of the wine-press, which work will soon be done. Also in the 15th & 16th ch. we find the 7 last plagues, since the commencement of the sounding of the 7th angel, viz., the 10th day of the 7th month, they have been unsealed, for the last one was poured out at that time, and there has been one continual voice “out of the temple of heaven from the throne, saying, it is done.” And who does not hear the voices, and thunderings, and lightnings? and has there not been a great moral earthquake in the Advent ranks? (which brings us to the 19th ch.) And is not the great city which is divided into three parts (Catholic, Greek, and Protestant,) fallen, and come in remembrance before God? &c. Now see 19th ch.—Here we find the rejoicing of the Bride after she learns that the marriage has come, &c., and then comes the last battle in the Advent army, during which time the Bride is shown us by the angel which had the 7 vials full of the 7 last plagues.—(See “Voice of Truth.”)—21st ch. v. 9. The same angel or messenger measures the city, &c., and about the same time the cries in 21 ch. v. 3 is heard, (yes, glory to him that reigneth, let us give all honor to Him, for it is the Lord God Omnipotent!) saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. This voice, God has given me a spirit to receive, it speaks to the inward man, and makes manifest the counsels

of the heart.—(See “Voice of the Shepherd” No. 1.) and I feel that all that “are of God” will hear it—those of whom our Saviour spoke when he said, “I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” Babes live on the sincere milk of the word. “The fearful” and “the wise and prudent” cannot receive it. Hear John: They are of the world, therefore speak they of the world, and the world heareth them. Ye are of God, little children: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the Spirit of truth and the spirit of error. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God and God in him.

Yours, in the patient waiting for the glory that shall be revealed in us at the manifestation of the sons of God.  
H. L. SMITH.

### GREAT FIRE AT PITTSBURG.

One of the most destructive conflagrations that ever afflicted our country was experienced in Pittsburg on Thursday the 10th inst. Even the ravages of the great fire in N. York, some ten or twelve years since, were less in proportion to the population of the city, than Pittsburg has suffered. Twenty whole squares, besides several parts of squares, are entirely destroyed. Twelve hundred buildings, it is estimated, including seven hundred dwelling houses, are laid in ruins. Four thousand persons are stripped of house and home. The burnt district, presenting a “forest of naked chimneys and broken walls,” is about one mile in length, and 160 yards average breadth, making an area of about 60 acres.—*Watch of the Valley.*

### WOLVES IN SHEEP'S CLOTHING.

In the fear of God, and as faithful sentinels of the post of duty, we warn the sheep of Christ's fold against the machinations and deceptions of wolves in sheep's clothing, who are prowling about from place to place, beguiling the simple and unsuspecting. Of this sort are they that creep into houses and lead captive silly women. The cause divisions and offences. They teach damnable heresies. At first they may assume an exterior deportment, calculated to mislead as to their real character and designs. They appear to be with you in sentiment, and zealous for the truth. They are also full of a spirit which they call the Holy Ghost. But it is a counterfeit.

One class of them when they have, as they suppose, gained your confidence and good will, begin to advance new truths and duties, which are to be made tests of Christian character and essential pre-requisites to inheriting the Kingdom. These test-truths are—that we have received a “new covenant” in its fulness, and hence there are to be no ministers to rule the house of God—that we must be re-baptized by washing our bodies with water—that the distinction of sex be abolished—that husbands and wives must separate—and that the brethren and sisters are to wash each other's feet in religious meetings, and wash one another's feet as a religious ordinance! From such delusions may the Lord deliver us. Beware of them. Follow the good Shepherd, and listen not to the voice of strangers.—[*Jubilee Standard.*]

“Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, [Daniel vi.] but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.”—Habakkuk ii. 2, 3.

### Letters and Receipts.

For the week ending the 19th inst.

John P. Brookins, P. M., for Alexander C. Gill, .50; a Friend, in Dayton, \$1.00; H. L. Smith; D. Bartholomew; J. Heath, P. M., 1.00; William D. Oaks, P. M.; M. M. F.; Jacob K. P. M., for Frederick Glascock, 1.00; J. A. S. gan, .50; Julia Hart, and Lydia Hart, each, .50; Neal Moore, .50; J. F. Mead, .50; G. and F. S. dy, 1.00; James Boggs, .25; R. L. Achison, 1.00; E. French, P. M., for Jacob French and John Spear, each, .50, (your order is filled per mail.)