

THE DAY-STAR.

H. 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.

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THE DAY-STAR

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THE DAY-STAR.

CINCINNATI, TUESDAY, MAY 6, 1845.

THE PASSOVER.

Upon a further examination of the subject relative to our recent disappointment, I can find no scripture ground, for giving up our faith relative to the Midnight Cry in the seventh month—the end of the Morning Watch and introduction of the year of Jubilee this present spring; or for abandoning in any way whatever the "original ground of the Advent faith."—That the time of the Lord's coming is taught in the scriptures, and that "the wise shall understand;" Although we were not assured that they should not be disappointed. Let the reader now take his Bible and carefully examine the remarks on this subject in our last number.

The Passover (what had not been fulfilled) was to be fulfilled in the Kingdom of God, Luke 22: 15, 16. Christ was not to eat THEREOF UNTIL it was thus fulfilled. It must then be fulfilled before the eating "thereof." The eating after the Kingdom has come, and after the remaining part of the Passover is fulfilled, is a feast of triumph over our enemies after we are separated from them. That Christ will eat and drink with his disciples in his Kingdom, examine the following texts in their connexion.

Gen. 2: 16; 19: 1-3; Psa. 78: 25; Cant. 4: 16; 5: 1; Isa. 55: 1, 2; 65: 13, 17, 21, 22; Luke 24: 40-43; 22: 29, 30; Isa. 1: 18, 19; Joel 2: 23-27; Rev. 2: 7, 17; Rev. 22: 2; Luke 14: 15; Isa. 40: 11; Ezek. 34: 23.

In order that we may understand this fulfillment "in the Kingdom of God," we must understand at what point in the fulfillment the Kingdom of God commences; for there can be no fulfillment of any thing prefigured in this mortal state after that Kingdom is fully established in the New Earth. See Isa. 65: 17; Nothing, in either the type or shadow, is to come into mind after the substance is fully obtained.

To Christ is promised "the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," and that upon the condition of his asking for it, Psa. 2: 8, 9. This dominion of his in the earth is future, and is to be universal, Num. 14: 21; Zech. 14: 9; &c.

In the establishing of this Kingdom there is a succession of events, making it progressive. As we have seen from Psa. 2: the heathen must first be "given," before they can be ruled or broken. It is "IN, (not after) the days of these Kings" that the God of heaven sets up a Kingdom. If it were not till God's enemies were destroyed, that the Kingdom is set up; then "the days of these

kings" would be numbered and finished; whereas it is the Kingdom that is to "break them," Dan. 2: 44; Again, from Dan. 7: 13, we learn that the Kingdom is first given to Christ, before the nations submit to Him, or are overthrown by him. From Luke 17: 20; the fact is also gathered that this Kingdom comes "not with observation," or as the margin reads, "with outward show."

This proves that the Kingdom is given to Christ before he appears in his glory to the inhabitants of the earth, for then would be "outward show."

Some claim that this Kingdom has always been his: But this is not true. Christ himself acknowledged the Devil as the "prince of this world," and the claims of the Gentiles, until the "times of the Gentiles are fulfilled." There is a point of time where the Kingdoms of this world become our Lords; and upon that time we need not be in darkness. Rev. 11: 15;—So these kingdoms were not his before "the seventh angel sounded," and yet they are his before the wicked are destroyed and rewards given to his servants, &c.,—the nations being angry, and God's people praising him that he has taken to himself his great power and reigned, The Nobleman, while in "a far country," receives his Kingdom before he returns. See Luke 19: 12, 15; There can be no reckoning, after his people are changed to immortality in a moment, for there can be no changing them back again. Neither is such reckoning after his return, brought to view in the above texts as has been claimed.

From Matt. 25: 34, we also have the fact that the Kingdom is given to Christ before the inheritance is given to the saints.

Why are we told in the prophecy of Daniel, of this Kingdom subduing the other kingdoms, if reference is not made to its establishment "in the days of these kings"? In the parable of the wheat and tares, Matt. 13: 40-42, the progressive work of this Kingdom is brought to view. First, the messengers are sent forth—the tares gathered—bound in bundles—then burned, after which the righteous shine forth as the sun in the Kingdom of their Father.

The Kingdom is to be sought for, as well as a preparation for it, (ver. 44). If it were not set up before Christ appears to all, it could not be said to come as a "snare," "thief" &c. The progress of its establishment after it is set up, is also referred to in Heb. 12: 28; 2 Pet. 1: 11.

Upon the union of Christ to his Throne, after he has come to the Ancient of days and received his Kingdom, the multitude of saints cry "Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 21: 9, 10, 22, 23; 19: 6, 7.

In Rev. 4: we have a description of this throne, thus prepared, and of Him that "sat on it," and also the unoccupied sea of Glass before the Throne. After the sealing time is done, (Rev. 7: 9:) this Sea of Glass is occupied with the great multitude.

If "the saints of the Most High shall take the Kingdom," (Dan. 7: 18,) there must be something for them to do in its establishment. What has

been the effect of the messages by them proclaimed relative to that Kingdom? They were to cry "Behold he cometh"! And the argument that the work of binding the tares "in bundles to be burned," is human agency, is not without strong foundation. These scriptures will clearly prove to the unprejudiced mind, that the point where the giving takes place, and the "ruling with a rod of iron" becomes manifest, is the point where the Kingdom is set up, or begins. It is in this stage of the Kingdom, that it now appears to me the Passover is to be, if it has not been, "fulfilled in the Kingdom of God." It must all be fulfilled, and the eating and drinking part of it, so far as the Lamb was concerned, was then fulfilled; and from Luke 14: 14, 15, the evidence seems to be clear, that the next eating and drinking with Christ, is at "the resurrection of the just." What of the Passover remains to be fulfilled? This question was partly considered in our last number.

In the slaying of the Lamb and sprinkling its blood upon the door posts of the Israelite's dwellings, [Ex. 12: 6, 11:] as fulfilled by Christ, [Heb. 7: 27,] a wall of defence was thrown around the people of God while He accomplished for them a specified work—the overthrow of their enemies. Mark, it was not only the passing over of the destroying angel when the first born were slain; but executing Judgment against all the Princes of Egypt, that was brought to view in this ordinance. The 14th day of the first month was to be kept a "feast by an ordinance for ever," [ver. 14,] because on that day the work of preparation for the overthrow was complete, and on that night the Judgments began. As I have shown from Num. 38: 1-8, that some days were occupied before they got out of Egypt, yet the 14th day, where the work began, is spoken of as the day of deliverance. See Ex. 12: 41, 42; During the execution of vengeance they were brought out, and not on the 14th day. See verse 17.

The question now arises, Have we had any singular and unaccountable Judgments in the land since the Seventh month, when the great voices were heard, saying, the kingdoms of this world are become our Lord's!—Judgments preparing the way for the deliverance of God's people, as did the plagues of Egypt for the deliverance of Israel! In Rev. 7: 3, the four angels were commanded not to hurt the earth—sea, nor trees till the sealing time was done.

Immediately following the great voices in the 7th month, [Rev. 11: 15:] and when a "silence" ensued, our sea coast from New England on the North, to the Gulf of Mexico on the South, was smitten with an afflicting and unheard of plague—the waters upon almost the entire coast were "discolored," and unnumbered millions of fish of all kinds were thrown dead upon the shore. From an individual at that time in Massachusetts, I have learned that this destruction of fish began as early as the 23d or 24th of Oct. last, [See W. M. Cry, Vol. 4, No. 9, and the scripture predictions of that judgment, as there quoted.]

The wise men (magicians and astrologers) were called upon by the secular press, to solve this mystery; and if any class of community were more indifferent to it than another, it was the mass of professed Christians.

When this plague was stayed, then followed the universal crying of the nominal church, "Lord, Lord, open unto us."—General protracted

efforts were made, when God clearly showed to us that he would no longer use, as a means of reforming the world, those that had refused to reform themselves. They had in the face of the clearest light, rejected the great truths of the Kingdom, and He rejected them.

Now as the great year of "Jubilee," or "release" has dawned, introduced by the Passover, the third in the series of Judgments has been developed; & that by bringing into requisition the element by which the earth is to meet its final doom. The antediluvian world was destroyed by water, and by water the Egyptians met their fate in the Red Sea; "But the Heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men."

I have before me one of our City papers, (Watchman of the Valley) giving as an item of news on the Passover week only, an account of upwards of FIFTY different fires, five of them embracing the destruction of the most valuable part of three cities, and two villages. Another paper of the same week adds largely to the list of calamity by fires. In 40 or 50 different places the forests were on fire and tens of thousands of acres of wood land ("trees") have been destroyed. By these calamities, in about one week, a larger number of person have been left destitute than has ever before been known in this land at one time.

What class of community are the first to recognise the hand of God in this unparalleled state of things?

The Governor of Pennsylvania reminds the citizens of the truthfulness of the word of God, and speaks of the uncertainty of earthly things. By order, or at the request of the Council of Pittsburgh, the inhabitants "Sanctify a fast and call a solemn assembly." The editor of the paper from which I quote, says, "Let us learn the lessons thus taught, lest severer judgments fall upon us, and we be made to learn by bitter experience the wisdom of laying up treasure in heaven rather than on earth." Professed Christians however can trifle with such fulfillments.

Had all the first born in the land died on the Passover week, it would have caused a universal mourning; but we doubt whether it would have been published throughout the land, as a calamity more universally felt and deplored, than the destruction by fires that has recently occurred.

The reader can consult the following texts, and decide for himself whether this judgment has been predicted. They are not perhaps quoted in the order in which they should be arranged, but let their connexion with the scenes of the "great day" be remembered.

Ex. 9: 23; Num. 11: 2; Deut. 4: 36; 1 Kings 19: 11-13; 2 Kings 1: 12; 6: 17, 13; Psa. 46: 9; 66: 12; 74: 8-10; 83: 13-18; 97: 3; 140: 9-11, 148: 7, 8; Isa. 9: 5, 6; 10: 16-20; 31: 9; 43: 2, 3; 64: 1-4; 66: 15, 16; 21: 12-14; Joel 2: 30; 1 Cor. 3: 13; Rev. 16: 9; Deut. 32: 32; Jer. 17: 27, 50: 32; Luke 12: 49; Hosea 8: 14; Isa. 42: 24; 24: 13-15; 2 Esd. 15: 61, 62; 16: 4, 8, 15.

Nor does the Eastern world lack in the history of its judgments for the last 6 months. 500,000, have been swept away by a flood—50,000 unoffending Persians have fallen by the sword in a brief space; and the revolution now going on in the Romish Church in Europe, are all but items of fulfillment of interesting prophecies relating to the present momentous time.

The anniversary of the Jews' Passover has passed by; but the Lord's Passover has not. It is upon us. O awake ye virgins! Arouse! and trim from thy Lamp the sediment which suffers it to emit but a feeble light. There need not be—there is not—there can not be a cloud, of darkness hanging over, and obscuring the pathway of "the children of light." The Passover has begun to be "fulfilled in the Kingdom of God."

These thoughts have been thrown out as the result of hasty, though prayerful meditation, and may in some respects prove erroneous. I shall, therefore most cheerfully recall any thing of that character when the error is pointed out.

TIME AGAIN.

Our next number will contain an article on the time of deliverance.

Popularity of the Second Advent Doctrine.

The second Advent doctrine is very popular in this City at the present time—never more so.

There are probably 30 or 40,000 persons in Cincinnati that profess to be strong in the faith of the second Advent of our Lord and Savior Jesus Christ.

Possibly I have exaggerated the numbers, but at the same time it is possible they may far exceed my statement. Who ever could have been made to believe this! Forty thousand Advent believers in CINCINNATI!!!

I doubt not, this is far beyond Bro. Himes', and Bro. Storrs' most sanguine expectations, when they pitched the Great Tent up at the head of Western Row. Can any City—Town—County—or even State east of the Alleghany's, turn out Forty Thousand PROFESSED second Advent believers! They may, but I have not heard any one say so.

These statements may be questioned—and probably will be by many; and as I may be called on for the proof, I will here present the main reasons for making the statement that I have. A few days since I heard a very rigid Roman Catholic not only admitting, but stoutly contending, that he believed "without a doubt" that Christ would come. He also contended that as "of that day and hour knoweth no man," He might come any day, and that it was the duty of every body to "watch" for it—that he was watching for it every day, &c. He further stated that his faith in this matter, was the universal faith of his Church. He is a man of integrity in the place, and his word can be relied upon. So we have got all the Roman Catholics.

A Methodist class-leader told me that he as firmly believed the Lord would come, as he believed any other doctrine of the Bible. He said, "of that day and hour knoweth no man," and therefore he was watching for it every day—and that it was Methodist doctrine; and every good Methodist in the City believed it, and practiced upon it. I have talked with other Methodist people, both preachers and leaders, who in substance affirmed the same thing.

So we have all the Methodist in the City. The Presbyterians, Baptists, Lutherans, Disciples, Episcopalians, Unitarians, Universalists, and other denominations, "too numerous to mention," all, or by far the largest part of them, upon being closely questioned, tell us that they believe Christ will come, and add, "Of that day and hour knoweth no man," and consequently they do not know that it will not come this day, and this hour. They further, when closely pushed upon the subject, admit the duty of watching for it all the time.

Well, says one, suppose you have got all the churches in the City! they all will not number forty thousand. Wait awhile! There is one more church, not yet represented. The testimony of their delegate must be heard before I am accused of misrepresentation. I listened the other day to a poor child of the devil, contending with one of these so called "Millerites," that he believed the Lord would come, just as firmly as any man on earth could believe it; but, said he, "Of that day and hour knoweth no man," therefore it may come any day. He said he believed it was every body's duty to "watch" for it and be ready.

It was remarked that this was not the faith generally of those, who like himself, professed no religion; upon which he stoutly affirmed that every decent man believed it. Another astounding announcement I have to make, is, that there is not a man in Cincinnati that professes to be an indecent man—at least so far as I have been able to learn. All Cincinnati, on their own testimony, are in the second Advent ranks, yielding to a set of "universally acknowledged principles." If there are any that feel it their duty to labor for the conversion of the world, let them save themselves the trouble of coming to Cincinnati; for its inhabitants are all in the Advent church upon the profession of their faith—the way, I believe, that all church members are taken in.

True, some of these professed Advent believers, sometimes become boisterous against a little company that are so fanatical as to keep fixing on times, and belabour them severely because they

don't labor to get sinners converted, though there are none to convert, according to their own professions of faith. This thing may look a little mysterious to our friends abroad, but let them take into the account, that one item in some of our faith is, that, Great is the mystery of these professions of godliness; while a few contend that "the mystery of God is finished," and that all these things are understood. This latter class, though exceedingly unpopular with the great mass of professed second Advent believers, yet I am so far inclined to believe them right in the main, that I choose to be identified with THEM.

A prominent Mesmeriser in the place, told me the other day, that I was mistaken in stating that the Advent band were unanimous in the faith that we have come to the year of Jubilee—that there were nearly, if not quite 100 Advent believers in this City, that did not enter into such fanatical notions.

I doubt not that that individual will rejoice to learn that in the room of 100, he has 40,000 to sympathise with him,—though he once stood on the old ground, that the time of the Advent was taught in the Bible, and that "the wise shall understand."

O ye confiding ones! Open your eyes and see where you stand! And may God help you! Amen.

A HASTY CHARGE.

"I feel more inclined to write, from the fact, that the "Morning Watch" neglected, from cause unknown, to publish a communication from Bro. J. B. Cook, dated at this place (Kingsbury, Ind.), in which he gave a statement of his mission among us."

The above extract, under the above head, is copied from a communication of Bro. N. M. Catlin's, in the "Star" of April 18th, into the "Morning Watch" of April 24th, upon which the editor remarks,

"Now if the editor, or his correspondent, will look at our paper of April 3d, he will find the identical communication of Bro. J. B. Cook to which he refers, and which he charges us with neglecting to publish, from "cause unknown." There is an old proverb which says, 'The more haste, the worse speed.'"

All I have to say upon the above, is, that the communication of Bro. Catlin was published in my absence; though had I superintended its publication I should not have felt at liberty to strike out the paragraph above alluded to, but should probably remarked that Bro. C.— might have been too hasty in his conclusion, though I should not at that time have been in possession of the evidence to which the editor refers. This, I think should induce Bro. Whiting to exculpate me from blame in the matter; and as for Bro. Catlin, I am quite sure he designed no wrong.

While on this subject I will venture a word further to Bro. Whiting.

You and I are old acquaintances—always loved one another, and do yet; yet we never loved to see one another do wrong: So I used once in a while to talk plain to you, and you would talk plain back again, and we generally left off where we began, yet we would talk. The present time, however, is too important to be used up in talk to no purpose.

"The more haste, the worse speed."

Bro. Whiting, did you think of this "old proverb" when you published the "position of the Day Star," and afterward found out that it was not the "Day Star" but some body else's position—and yet you let it go to press, concluding that deserved the remarks, because I loved the conclusion to which the published article led, viz., that Christ would come this spring.

Did the "old proverb" lay in sight of the prod

sheet of Bro. Storrs' "letter to Bro. Jacobs" at the time of its insertion in the "Watch"; and did you not find out the true value of the "old proverb" till after you concluded it would not answer to permit Bro. J.— to "speak for himself" through that medium to Bro. Storrs?

I think Bro. Storrs' letter contained a "hasty charge." I do not however, any longer claim to be heard in reply to that "charge" through the "Watch;" But as I supposed Bro. CATLIN's "charge" might be some what "hasty," and having given publicity to it, I have corrected it, so far as was in my power, from a sense of fairness, and duty.

THIS VOLUME.

This number completes this volume. The receipts from all sources, for the volume, amount to \$169.96, including several small sums from abroad, not named by the donors, to be applied to the paper particularly, but to aid in my labors in the Advent cause.

The expenses for the volume have been \$151.12. This includes expenses to and from the Conference at Cleveland after deducting what was received from the friends at Akron.

The balance in my favor is \$18.78. The expenses of the last two numbers has overbalanced the receipts nearly \$10. I am not surprised at this, as it helps to prove that our correspondents firmly believed what they professed—viz. that the paper would not be needed after the Passover day. It is now left for the friends to say whether the "Star" shall be regularly published till the Lord comes, or discontinued. If the one half of what is due, was sent in, it would be sufficient to continue it. I feel exceedingly anxious that the scattered flock in this western section, should have a medium of free and friendly interchange of views upon all parts of the sacred writings, without any one to exercise the prerogative of a *velo*. Such a medium the "Star" has been, and still professes to be. If you wish its continuance, please make your remittances immediately.

COMMUNICATIONS.

Another week is passed and only two letters have been received—one from abroad, and one from the City, both of which are published in this number.

If we have a few days more to wait for our Lord, while his judgments are being poured out upon the angry nations, let our friends use their pen as well as their tongues, to comfort the "little flock."

While we sincerely desire that nothing of a controversial character should enter our columns, we wish brethren to feel themselves perfectly free to examine in the light of God's word, any of the doctrines advanced in this sheet: As it never ought to be considered too late to root out error, and in its place, propogate the truth.

DUES.

I find upon a hasty estimate, that there is due from Subscribers that have ordered the paper, and have never signified that they were *unable to pay* for it, the sum of \$329.50. Upon these individuals seems to rest the responsibility of withholding, or giving "meat in due season" to the household through this medium. I shall feel it a duty to continue to publish the paper as long as I receive means from any quarter; though my family are in need of the means I have used, above what has been received for the last three numbers. I feel no disposition to drive forward what the Lord does not lead, but shall endeavor cheerfully to await His will.

Remember Lot's wife!!

THE MEETINGS.

Our meetings are well attended, and the brethren are full of hope. I have seen no disposition manifested to go back, since the passing of the 14th, though certain who have heretofore spoken "evil of this way," have come in occasionally, seeming to expect that we should all give up. Though we have not yet found another *definite day*, on which we can fix our faith "without a doubt" that the Lord will come on that day, yet there are some few that appear exceeding restless for fear we shall find another time. We are "watching," depending upon the promise, "I will keep thee in the hour of temptation." &c.

Letter from Dr. Field.

Jeffersonville, Ind., April, 24, 1845.

BRO. JACOBS:—

Let me give you what I conceive to be the true exposition of the parable of the ten virgins, as I presume you will now have to abandon your position in relation to it. Time, my dear brother, is a great reformer. To its stern and indisputable arguments we must yield. All our fond hopes and joyful anticipations must wait on its slow but certain developments. Our interpretations of scripture on the momentous subject of the second Advent and the world's destiny, if incorrect, will be rectified by the silent revolutions of its wheels. Let us, then, in obedience to the apostolic injunction, be patient and establish our hearts, knowing that the coming of the Lord draweth nigh. I do believe that he is nigh—very nigh. In that faith I expect to abide, watching and praying daily and hourly for his approach. But to the parable.

1. There is to be a *going forth* of the virgins to meet the Bridegroom before the Midnight Cry is given.
2. This going forth is to take place at the time the evil servant is denying the Lord's coming and is eating and drinking with the drunken.
3. From all the circumstances, it appears to me that this going forth is to be at a time when the subject is being discussed between the faithful and evil servants. Some are preaching that the Lord is coming, others denying it.
4. When the virgins go forth they do not meet the Bridegroom at the time they expected. They are premature in their calculations of time.
5. Being disappointed in not meeting him at the time they expected, and not knowing precisely at what hour he will come they all (without exception) slumber and sleep.
6. The tarrying time is between this *going forth* and the giving of the Midnight Cry, and during this tarrying time all sleep on the time.
7. At midnight, while these virgins are all asleep the cry is made, Behold the Bridegroom cometh, *go ye out* to meet him.
8. The Cry is not given by one of the virgins, for they are all asleep and are all aroused by it and commence trimming their lamps.
9. After this Cry is made there is no time for preparation. Those who are ready before, go in with the Bridegroom to the marriage and the door is shut.

Now how far has this parable been fulfilled? It seems to me that the tarrying time is the part now in the course of fulfillment. The proclamation of the great truth of the age, the return of the Nobleman about this time, commenced several years ago at a time when all Christendom was dreaming of the moral and political regeneration of the world by human agency. The announcement of this unwelcome truth created violent and unexpected opposition from the world and the church. The evil servants taught the people that the Lord would not come at least in the life-time of this generation, and they cruelly smote those who were teaching the people that he was about to make his second Advent. In the midst of this discussion, opposition and smiting, there was an actual *going forth*, a giving up of the world in view of his coming at a definite point of time. This going forth reached its ultimatum the 22d of last October. There the disappointment occurred. Since that time the Bridegroom has tarried, and will tarry until the Midnight Cry is given. This

Cry, it strikes me, will be given simultaneously with the appearing of the Sign of the Son of Man in heaven, and will be made by the angels sent out to gather together his elect. See Matt. 24: 31. From the time the Sign appears the time of trouble begins, because the door of mercy is shut. It is in this time of trouble that the Lord's people are to be delivered. They will be aroused by the angels sent to collect them to their Lord in the air. The next thing then, in the order of this parable is this last and final Cry attended with the visible sign of the Son of Man, the time of trouble and mourning, the shutting to the door of mercy, and the deliverance of the saints. The signs of his coming were to be celestial, terrestrial, political, and moral. The moral sign pertaining to the state of the church—Luke-warmness, scoffing, worldly-mindedness, infidelity, &c. It seems to me that we are now in them. They are the last in the series and if we are in them the end is unquestionably near.

Yours, patiently waiting for the Bridegroom,
N. FIELD.

REMARKS.

"Time" may be "a great reformer," and so far as the personal appearing of Christ in his glory on the earth is concerned, it will eventually reform all erroneous views relative to that point: But, there is a succession of events, to precede the Advent, some of which have transpired, as is admitted; and whether we have, or have not, a true exposition of the scriptures that predict them, can never be settled or reformed by the passing of time in its course. A faithful examination and comparison of the word of God, while we are found doing "His will" can alone settle the truthfulness of these expositions. Such, to my mind, are the events brought to view in this parable. I will endeavor, in all Christian kindness, to notice what to my mind, appears erroneous in the above view,—beginning with the propositions.

1. To this there can be no objection only to the phraseology "going forth of the virgins," which should be exchanged for "the kingdom of heaven shall be LIKENED unto" it.

2. If it is to take place at any time brought to view in ch. 24: it must be a time connected with something there named that will harmonize with this part of the parable; and the "smiting" by the "evil servant" will apply to a time *after*, as well as *before* the Cry is made.

6. That "all SLEEP on the time," is rather more than is said in the parable. Were it true, there would be no body to "slumber"; and yet some of them *slumbered*.

TO SLUMBER, "To sleep lightly or imperfectly. Figuratively, to be in a state of negligence. Actively, to lay to sleep. To stun, to stupefy."

SLEEP, "That state wherein the body seems perfectly at rest, and external objects act on the organs of sense, without producing their usual sensations." (See Barclay pp. 562, 563.)

There are two classes of characters in the parable, whose course of conduct differ, and who were separated in their final destinies. This difference is observable "while the Bridegroom tarried" (for they never are said to be alike) in the expression "they all slumbered and slept"; and as one person cannot at the same time "slumber and sleep," a part (the wise) "slumbered" and the rest (the foolish) "slept."

7. While "they all slumbered and slept" would be nearer the true reading.

8. This proposition is the result of a departure from the plain reading of the parable, as brought to view in the 6th proposition. What was the object of the virgins, or those "likened" to them, in going out? Ans. "To meet the Bridegroom." If one or more of the Bridegroom's party made the

Cry, the parable would not be "like" itself; for it would not agree with the custom. In such case, the expression in the parable would be unnatural—and should more properly read, "Behold the Bridegroom cometh," *come ye out to meet him.* It was made their duty to "watch," (ver. 13) and the fact of their "trimming their lamps" when the evidence presented itself that the object of their watchfulness was *coming*, can form no reasonable objection to their making the Cry at the same time "Behold he cometh"; especially when we remember that half their company were sound asleep, and the rest so stupefied that the evidences of his coming affected them but slightly at first. There is work to be accomplished by such a cry,—while the company of the Bridegroom needed no such alarm. Again, it is a difficult matter to prove that God has promised to use any other than human agency in connexion with his Spirit and written word, in the work of fitting his people for the Kingdom, up to the very time when they are to be "changed."

9. Very true, but there is time to be called to the marriage supper, (Rev. 19: 9;—time to wait for the Master to return *from* the wedding, (Luke 12: 35-38;—and the supper is not before the resurrection of the just, (Luke 14: 14, 15;—and there is time too for the foolish to cry "Lord, Lord open unto us," which none of the wicked will do after they see the "face of him that sitteth upon the Throne," Rev. 6: 14-16, or after the Lord is "revealed from heaven" "in flaming fire," 2 Thess. 1: 7-10.

Whether we, at present, understand *all* that is likened to this "marriage" or not, one thing is sure, whatever is brought to view by it, it must take place *before* the "supper" where there is proof that God's people will be immortal, but none that it will be so at the marriage, further than is inferred from this parable.

True, "the proclamation of the great truth of the age, the return of the Nobleman about this time" began several years since; but if that proclamation is scripturally made, it must carry with it the evidence that he has received the Kingdom *before* his return; (see Luke 19: 12, 15). This part of the "truth of the age," has caused more smiting than the previous part of it—smiting among "fellow-servants."

There was but little comparative "giving up of the world" until the actual fulfillment of the predicted Cry, "Behold the Bridegroom cometh" in the seventh month.

I do not know that there can be any objection to the idea of the Sign of the Son of man, and the Midnight Cry being simultaneous; but inasmuch as we have had the Cry—a literal fulfillment, and are not authorized to look for a *second* fulfillment; I am also satisfied that we have had the "Sign of the Son of Man." A sign is a representation, an evidence: And this sign must be a representation of the Son of Man. We have seen the proclamation of the Lord's coming, and those engaged in it, treated nearer like Christ and his doctrines, at the time of his first Advent, than any thing that has transpired between that and the present time.

It seems to me if Bro. Field will turn this matter over again, he cannot fail to see that every thing named to precede the appearing of Christ has been strikingly fulfilled.

I cannot therefore see, that either consistency or scripture requires that I should "abandon" my former views upon this parable. What I have

embraced by the authority of a "thus saith the Lord" I can not abandon *without* authority from the same source. But if the seventh month cry was the true midnight cry, your morning should have been here; and will not that bring immortality to the saints? We had fondly hoped, and firmly believed that it would be so, but in re-examining the chart for evidence of our whereabouts, that we might "confess" and abandon whatever has been wrong in our course, we find it possible that a proclamation may be required of us in the *mortal* state, *after* the "morning watch" is ended, and the day dawned. [See Ezek. 7: and its parallels.] At any rate I dare not retract without a "thus saith the Lord," but choose rather to "stand still" till the "pillar of cloud" moves again; for God has never told me that time is the great truth teller—though men have. His word is truth; and if brought into stringents where we have nothing to answer those around us, O let us be content to wait on Him till his mighty arm shall achieve for us the victory!

The above remarks have been penned in haste, and are no doubt very imperfect. They are made in the kindest of feelings toward Bro. Field, whose article I have published that all the light might be brought forth that could be gained in this important time.

Cincinnati, April 25, 1845.

DEAR BRO. JACOBS:—

I ask it as a favor that you will suppress this article if there is any thing in it that is calculated to foster error: For we want truth and *Truth only*. I throw out these hints merely to *elicit*, from clearer heads and abler pens than mine, some brighter rays from our Lamp, (the Bible) which will enable us to define what *part* of the Path we are *now* in. To me, the evidence is clear that we *must* be in the *morning watch!* Pharaoh's hosts are rallying against us, and I think we will soon see their chariot-wheels drive heavily, when the Lord shall look through the pillar of fire and cloud and trouble them!—Ex. 14: 24. Christ was slain the *first*, and rose from the *dead* in the *middle* of the Passover week! The children of Israel passed over the Red Sea in the *middle* of the Passover week. See Numbers 33: 3-8. The 70 weeks of Dan. 9th were divided into three parts, the last of which was *one week*, and that one has a close connexion with the *Passover week*: For, in it Messiah was to confirm the covenant with many, and in the *midst* of the week to be cut off—*cause the sacrifice and the oblation to cease.* Now the point I wish to know is this, Are we to look for an *antitype* to this prophecy, beyond what was fulfilled at Christ's death? If we are, may not the second Advent doctrine be that antitype—the *confirming of the covenant* for one week? And as the "one week" meant *years* at the first Advent, may it not mean years also at the second? I ask these questions for information, for it is Mary's place to sit at Jesus' feet and *learn*.

O may we all "examine ourselves and see whether we be in the faith"! And pray earnestly for *daily bread*, (present light) and seek not to lay up for the *future*. If we do it, will in all probability, be useless as was the manna in the wilderness, when they *gathered it for the morrow!* Present light is all that we can expect, for this let us search and pray and therewith be content.

Yours, in the blessed hope,

MARY.

REMARKS.

"MARY'S" letter is published, not because it is thought to be free from *error*, but for the purpose of adding a remark lest she might be led "to foster error."

The error is in looking for a two-fold fulfillment of prophecy. We have not, I think, the least authority in the Bible for this.

"One jot or tittle shall in no wise pass from the

law till all be *fulfilled*"; And what is it to *fulfill* a thing? The meaning of the term is the same as *fill full*. The predictions in scripture can find but one event in history to *fulfill* them. If two events are similar in many respects, it can be but the *one*, while the other has nothing to do with the prediction. Remember, you can not fill *full* a vessel *twice*, unless it be once emptied, which in this case is impossible. Therefore the perfect absurdity of looking for an antitype of that which was itself an antitype.

The events connected with the termination of the 70 weeks were *fulfilled* at the end of those weeks, as it was for that purpose they were "cut off," or separated from the 2300 days. When they ended, the record of their *fulfillment* was made in the New Testament, and therefore no part of their fulfillment can lie at the end of the longer period.

Mary's counsel is excellent and kindly administered, which leads me to believe she will receive counsel in the same spirit. That is, to read the Bible with a little more care and then she will discover that the proof is wanting that Messiah was "cut off" in "the midst of the week". He then "caused the sacrifice and oblation to cease" which might be done in some of the events connected with the *one week*, other than his death.

The days in Dan. were fulfilled in years; and were the principle of a two-fold fulfillment established, upon the same ground we should be compelled to look for the years to be fulfilled in prophetic time, which would stretch the one week out to 2520 years.

While on this point it may be proper to remark that some have supposed the 70 weeks terminated at the death of Christ, and setting down that event in A. D. 33 or 34, as generally acknowledged, from the evidence gathered from the expression "midst of the week" have considered themselves authorized to carry the 70 weeks $3\frac{1}{2}$ years forward from A. D. 33, in the room of carrying the crucifixion back $3\frac{1}{2}$ years from A. D. 33, or 34.

Examine closely Dan. 9: 25; Ezra 10: 17; Mark 1: 14, 15, with the dates in the margin. These dates, after volumes have been written upon the chronology of the 70 weeks, remain unalterable; and they prove the termination of the 69 weeks in A. D. 27, which would carry the 70 weeks to A. D. 34, without regard to the particular time in which Christ was crucified. This leaves us where we have been, with no evidence of this prophetic period reaching beyond the present spring.

I hope I have not been so severe upon "Mary" as to prevent a free communication of her thoughts hereafter, should time continue.

"Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed."—Isa. lxvi. 5.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

Letters and Receipts.

For the week ending, May 3d.

John Coppage, .50; Lewis Gordon, \$1.50; Enoch Noyes, .50; Samuel Parker 1.00; N. Field; "Mary."