

# THE DAY-STAR.

E. JACOBS,  
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH  
IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. i. 19.

C. CLARK  
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## THE DAY-STAR

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### TERMS OF THE PAPER.

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## Letter from Bro. Bartholomew.

### THE DOOR.

DEAR BRO. JACOBS:—

When I sent my last communication for your paper, I had concluded not to occupy any more space in your glittering Day Star at present, where emanations, from more intellectual minds, send forth a radiant glow of light, life, and love; and doubtless, would be supplied with more important and interesting matter, than the weak effusions of my mind and pen.

But since writing last, I have received No. 21, of the "Watch," containing a communication from me, of the 10th of April last, in which, I took the position, that there would be a period, indefinite in duration, to our present light, prior to the personal Advent, in which the door of Matt. 25: 10, 11, would be closed; and gospel privileges for the sinner end, or in other words, that the mystery of God would be finished, and that such a period is truly presented to the eye of faith: This I thought would be admitted by all Bible students. This, at that time, was my firm conviction, and as time is making her mighty rapid developments, I am becoming still more confirmed in this position. My beloved Brother Whiting, in reference to this paragraph, inserted a note as follows: "We really doubt this, and believe, that there is nothing in the Bible, which proves that probation will end until the world ends."

Now I have no doubt of the honesty and sincerity of my Bro., whose intellect and light on the living oracles, may be in the general, as far superior to mine in comparison, as the sun in his meridian splendor, to the most obscure planet in the starry heavens. Yet, it is not impossible, but there may be something to obstruct a ray, that might otherwise shed a brilliant light on this important point. Now if our Bro. who is set as a watchman, to give the trumpet the certain sound, to whom we look for light and instruction, had given us for his faith, a thus saith the Lord, we should have been pleased to have received that light, if by comparison with other scriptures, they should be found to be true light: this and no other is what we seek, and most sincerely desire. Now, as no reference was given to this light, as a foundation for our faith, I feel disposed to hold up my flickering light, and if by one faint ray, candid investigation shall be produced, and thereby light imparted on this important subject, my anxious desire will be realized.

We know that it is written, that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. We enquire then, What is the word of God? It is that which was in the beginning, which was made flesh, and dwelt among us, it is Spirit, and it is life—it is that we have looked upon, and our hands have handled. It is the plain, unadulterated truth, contained in the blessed Bible, which if a man eat thereof, he shall live forever. This is living bread. I do not wonder that the disciples of our Lord, while feasting upon this bread, as it flowed in gentle lucid strains of heavenly eloquence, from the lips of their Divine Master, prayed earnestly, Lord, evermore give us this bread!

Here then we come for light, truth, and life. What saith it on this subject? 1st. We look to the parable of the wheat, and tares. (The proofs I shall bring are all from the mouth of the Lord, &

are so familiar to all Bible students, that it is unnecessary to take room to give chapter and verse.) The harvest field is the world, the reapers are the angels, or messengers of the gospel of the Kingdom. The harvest then truly is great, including both the wheat and tares, but for this great work, the laborers, or messengers, are few: pray ye therefore, the Lord of the harvest, that he send forth more laborers into the harvest. This prayer has been ascending from many warm hearts, especially for the last three years, from the closet, the family altar, and the congregated assembly through the length and breadth of the field. The prayer has been answered—the laborers have appeared on the walls of Zion, deep clad with holy zeal, and have given the gospel trumpet the certain sound, and have by the solemn Midnight Cry, Behold he cometh! commenced their labor. And what is first in order! In the time of the harvest I will say to the reapers, (messengers,) gather first together the tares, and bind them in bundles to burn. I would not even venture an assertion, that this work is not already accomplished, we have for this faith, a regular train of very strong circumstantial evidence. If so, the bundles of tares will we think, remain bound, not one band will be loosed; whatsoever thou shalt bind on earth, shall be bound in heaven; not one single tare will be extracted from one of the bundles; he that is filthy, let him be filthy still, until, by the fire of God's avenging wrath, the brightness of his coming, they shall be totally destroyed. The next step in order is, gather the wheat into my barn. The wheat has been, if gathered, from the different churches, classes, societies, and conditions of men, from the cities, villages, streets, lanes, highways & hedges through the wide harvest field, the instrumentality, the faithful proclamation of the gospel of the new and everlasting Kingdom at hand, by the laborers, or reapers. This is a means, far above the ken of all human wisdom, and which alone, could have been devised, in the counsels of divine knowledge. The effects produced, simultaneous with the faithful declaration by the reapers, of the word of God, the Midnight Cry, Behold he cometh, the Lord of the harvest is near, commenced a separation, a gathering of tares, in which the nominal churches took the lead, and in their train follows the Infidel, the Atheist, scoffer, profane swearer, drunkard, and all the most profligate and abandoned, that are permitted to exist in the field. These all have been, and still are, as if by common consent, by some mysterious power, been bound together, with one heart, voice, and sentiment, to oppose the doctrine of the near approach of the Lord of the harvest, on which (the coming of the Lord) alone depends, the blessed hope of the crown of life. But so did the Jews, and mighty men, at the first Advent, they not only cast him out of the vineyard, but slew him.

How applicable here the words of the poet:

"God moves in a mysterious way,  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm."

But to return. The marriage supper.—And ye yourselves like men, waiting for your Lord, when he shall return from (not to) the wedding.

Then the wedding will have been consummated, the ceremony performed, the supper prepared, the bride or guests ready, in the guest chamber, and think you that this ceremony will be repeated; I trow not.

Again, The Nobleman went into a far country to receive a kingdom, and to return, but not until after receiving the kingdom. The kingdom includes all the subjects of the kingdom received, and that prior to possession, or the return of the King. After the reception of the kingdom, with all its subjects, think you there will be any additions? Many will seek to enter in and shall not be able, I tell you none of those that were bidden shall taste of my supper.

When once the Master of the house has arisen (from what I ask, if not from the office of Mediator to that of King?) and shut to the door, (of what?) and ye begin to stand without, (where, I pray, do they stand? some say they are yet standing within,) and to knock, saying, Lord, Lord, open unto us, &c. No time for all this knocking, and praying, after the Lord comes. The wicked are to be destroyed by the brightness of his coming, which conveys the idea of their destruction prior to his visible appearing: no man (in his corruptible organization) can see God and live.

But to be brief, we pass over many other proofs, Rev. 10: 7; But in the days of the 7th angel when he shall begin to sound, the mystery of God shall be finished. Here the question arises, What is the mystery of God, that is to be finished at the commencement of the sounding of the 7th trumpet, which we think, may have commenced some where about the 10th day of the 7th month '44?

Great is the mystery of godliness, or the Gospel. The mystery of God I believe, is generally admitted to be the gospel dispensation, or glad tidings of great joy: This is susceptible of abundant proof, that God was in (or by) Christ, reconciling the world to himself, that by his most precious blood, he purchased the means of salvation. This is indeed a great mystery, and glad tidings of great joy. But is this to cease, this blessed gospel dispensation, this declaration of glad tidings of great joy, and that at the commencement of the sounding of the 7th trumpet? so says the angel, which is no other than the Son of God.

Now this, and the foregoing proof, are words spoken by the mouth of the Lord, by which we are to live. Shall we live by them, or shall we reject them? I feel that we are here treading on holy ground, and that we had better, not only put off our shoes, but every thing near and dear in this time of trial, than pollute it, by rejecting a jot or tittle of his word. Now if it be true, that the 7th trumpet has commenced its solemn sound, what! O what, are many of the reapers now doing? those who have been made the instruments in the hand and counsels of Divine wisdom, in gathering and binding the tares in bundles, are they not striving to unbind, what is already bound in heaven? Like the sectarians of the present day, laboring in vain to build up the walls of Judaism, and erect a free bridge across the impassable gulph, that God himself has placed between the carnal Jew & the promise made to Abraham. Are these living upon the words that proceedeth out of the mouth of God, or are they rejecting the counsel of God against themselves. These things, I think worthy of deep and serious consideration.

I know it has been thought, to be an incontestible proof, that the tares are not bound, that there is yet mercy offered to those who have long rebelled against the government of God, from the fact, that sinners have been, and still are being convicted and converted, since the 10th day of the 7th month;—this was my view, when I wrote to the "Watch" in April last.

But the evidence developed by time, has wrought somewhat of a change of views on this subject. One great means of this, has been an article in the "Watch" of May 1st, and continued in the No. of May 22d and 28th, this is headed, "Reproach brought on the Advent cause—or also miracles, gifts of tongues, &c.;" purporting to be from Edward Irving, in reference to himself and Mr. Baxter, who were both characters noted for piety and zeal. We give an extract from Mr. Baxter, that those who do not receive the "Watch" may read. "On the last Sunday in Nov. last, I received the Spirit; since which time, he has entered into, or exercised powerful influence, upon as many as between 50 or 60 of my flock, as I should suppose; the power under the word preached, having been so great, that I had on two occasions, nearly 20 persons carried out of church, completely overthrown by it. Some under (seem-



ingly) the most wonderful convictions for sin, the tears streaming in perfect torrents from their eyes, others apparently so full of joy as to be completely like drunken men, so as to seem to open to me the words in Acts 2: these men are full of new wine. Others clapping their hands together, and crying out, glory, glory! Four children between the age of 8 and 12, were brought to such a state, as would melt the heart of any beholder,—their arms stretched out, their eyes overflowing, a supernatural cry for sin and for mercy, and such wonderful liberty of prayer as is surprising."

He adds as the sequel, The whole work is, indeed the most complete master-piece of deceit, that was ever got up to entrap the unwary.

Now if any wish to learn to what extent Satan can influence and exercise his subtle power on and over such minds as Irving, Baxter, and others, they will look into the "Watch" of the 1st, 22d, and 29th of May last, to be continued, they will there find a most useful and instructive lesson. My reflections have been something like the following.

If Satan 12 or 14 years since, had power so to transform himself into an angel of light, as to impart not only the most pungent sorrow for sin, and turn that sorrow into almost frantic joy, but to impart great joy to saints, together with the power of the Spirit in utterance, the gifts of tongues, of healing, of prophecy, and performing miracles, inasmuch that Irving and Baxter was constrained to testify that it was truly of the Spirit of God, yet afterwards pronounced, and discovered by them to be all a delusion, by the devices and wiles of the Devil.—Is Satan yet bound? does he not yet exercise all the powers that he ever possessed? has he not, and will he not always while he has power, deceive all his subjects? yes, verily, and if it were possible, he would deceive the very elect, (the Son of God.) And can he not by the exercise of a small part of that power, impart to the professed gospel ministers, a seeming glow of heavenly eloquence, that shall fall in thunder tones upon the sinner's ear, and cause tears of deep contrition to flow from a seeming penitential heart, and then for tears of sorrow, give joys as false as hell? And thus cause many to cry out, as did some of old, this is the great power of God, this is the true Spirit, and so they may publish to the world as true conversions. Such has been so common during the gospel dispensation, that this stratagem of Satan to deceive the unwary, might prove more effectual than most of his devices, at a time when he is fully aware that his time is short.

We believe he is now about making the last mighty effort, and laying his dark deep laid scheme to deceive the hearts of the simple, and I doubt not, he will prove too successful in causing multitudes to lose the crown of life.

Now I ask how much less power would it require, for Satan to impart a seeming repentance, and pungent sorrow to the sinner, and a false joy for an imaginary deliverance, and a delusive joy to the nominal professor in the belief of error, than to impart such power as was experienced by Irving, Baxter, and others.

They were doubtless sincere, and at the time firmly believed the power to be from God, as testified by others, and for this faith it seems they were ready to go to prison, and to death. And was all this indeed the work of the Devil? So it seems they afterwards believed, and so the "Watch" publishes to the world. Now admitting this to be the fact, I ask those dear brethren who have (and I doubt not honestly believe) witnessed convictions and conversions of late. Think you not that this may be all a delusion, a cunning device of the Devil, by which you and all the subjects of (as you suppose) converting grace, have been and may still be completely deceived. I think it not impossible: Should it so prove, you might perhaps, try to excuse yourselves by calling it a mesmeric influence, but it would still remain one of the wiles of the Devil.

My brethren, we have indeed fallen upon strange times, a time in which we should be no longer children, but men. Men in understanding, men in wisdom, men of true faith and piety, men in the understanding of the devices of Satan, that we may escape his wiles, and after having done all to stand.

It is indeed a time of trial, and I believe the time spoken of that shall, or has come on all the world to try them, and we should now take Bro. Peter's admonition, and think it not strange concerning the fiery trial that is to try us, as though some strange thing had happened unto us, and with the poet sing,

"Long as our fiery trials last,  
Long as the cross we bear;  
O let our souls on thee be cast,  
In never ceasing prayer.

Thus may we all be found,  
Obedient to thy word;  
Attentive to the trumpet's sound,  
And waiting for our Lord."

That this may be our position, and we all speedily realize the full fruition of our blessed hope of immortality and eternal life, is the prayer of yours, looking with confident expectation that he who is our life will soon appear.

D. BARTHOLOMEW.

Aurora, Ind., June 10, 1845.

Letter from Bro. Cook.

Cincinnati, June 20, 1845.

DEAR BRO. JACOBS:—

On my route to this place, I passed through Akron, Cleveland, Oberlin, Norwalk, L. Sandusky, and Marysville; other intermediate points were also visited with both pleasure and profit to souls.

The brethren in Akron, are holding on by faith to what they have. Most of them are I think, up with you. These seem to be growing in grace as well as knowledge—"They abound in joy through the power of the Holy Ghost."—They seem to receive the Spirit, as in the days of the apostles, "by the hearing of faith." What they hear from "The Good Shepherd" they believe, and what they believe they practice, Amen. In them is fulfilled the words of Jesus, "If ye know these things happy are ye if ye do them." Faith is evinced by works.

Let no one think it "strange as though some strange thing" has happened. Bro. Pickands and myself both believed that our Lord meant what he said, John 13: 13-17; We therefore, joined in doing it: We also were happy. Those who take more pains to get round the doing of God's word, than is required in doing it, should know that the blessedness depends on unquestioning submission. "The doer of the work" is alone "blessed in his deed"; but this subject may come up another time.

We had a very pleasant interview with the brethren in Cleveland. They are much as when you were there. In Oberlin they were dwelling together in the love of Jesus. Also in Norwalk and vicinity. My limits will not allow me to notice even the meetings, much less the interesting incidents which occurred. In both Fairfield and L. Sandusky several believers were baptised,—some of them greatly blessed. John 14: 13, 15.

The meetings in Marysville were characterised with considerable interest. A monthly meeting was held on Bogue's Creek, at the house of our esteemed Bro. Scheil's, 10 miles from M.

The prevailing, nay almost universal conviction of the brethren is that the Lord has been leading us. Though he has led us by a way we knew not, yet it has been "the right way," Amen. Different individuals express themselves differently relative to the Midnight Cry,—the shutting of the door, and the sounding of the 7th trumpet, yet the prevailing sentiment seems to have come from the same source,—our experience as moulded by God's word. Some have applied the remarks made relative to the door, as if it were the door of Divine mercy. This, like all Jehovah's attributes, will be ever open. Through that door a flood of favors will flow forever to bathe and bless a renovated world. As truly as I live, saith the Lord, "All the earth shall be filled with the glory of the Lord." Amen!

My mind is deeply impressed with the conviction that the opening scenes of "The Day of God"—the incipient events of the 3d woe, are passing before us. "Let God arise, let his enemies be scattered,—Let the wicked perish at the presence of God." Psa. 68: 1-5.

Yours, in the blessed hope. J. B. COOK.

## THE DAY-STAR.

CINCINNATI, TUESDAY, JUNE 24, 1845.

### THE DAY-STAR.

Since this paper has assumed its present name a larger number of new subscribers has been received, than during the whole of the time it was published under the name of "Western Midnight Cry." Though a considerable number of the old subscribers have ordered their papers discontinued, yet, the present list is larger, by about one hundred names, than before its name was changed. Notwithstanding this, the weekly receipts are insufficient to pay its actual expenses, as every one must see.

Since I have had the management of its finances, a second number has not been issued, until the previous one has been paid for; nor do I intend it shall ever be otherwise.

I have most solemnly and conscientiously believed its publication to be subserving the cause of God; and have seen an especial providence in its support until the present time, and that without any labored efforts on my part. I desire its continuance, only for the glory of God—as I believe the day is past for any other motive to have, for one moment, a place in my heart. I have no idea that the paper will be discontinued till the Lord comes; though I had never expected in carrying it forward, to be reduced to the situation in which I am now placed—with no means paying for the present number, nor but a very faint prospect of any.

Feeling assured that the *Day Star* will shine till eclipsed by the glory of the Sun of Righteousness, and desirous of turning every circumstance to the best account, I shall consider the present want of means as further evidence that the glorious Sun is about to rise.

All receipts for the volume, will be regularly acknowledged in the paper each week. All persons living within 30 miles of this city, will remember that by virtue of the new Post-office arrangement, they will hereafter receive their papers free of postage.

### THE DOOR OF MERCY. 25: 10;

IS SHUT.

It has been supposed by some that this paper advocates the doctrine of the "door of mercy" being "shut." If any occasion had been given in our columns for such belief, an apology would be due; but I have no recollection of ever having advocated such view.

"Door of mercy," is an expression not found in the Bible: Neither can the expression "door" as it is figuratively used in the Scriptures be applied to the mercy of God. A "door" is an opening, or entrance to a house, and there is an appropriateness in its figurative application, as an entrance into the state, or place, spoken of in the connexion.

But God's mercy is ever the same.—It never had a beginning, and never will end.—It always was, and will forever exist. It is written Psa. 136: 8; "Thy mercy, O Lord, endureth FOREVER." So its door, if it ever had any, could never be closed. Its exercise is actually necessary in all of God's dealings with his creatures—even in cutting off his enemies from the earth. Psa. 140: 12; "Of thy MERCY cut off mine enemies, and destroy all them that afflict my soul."



If it is not the door of mercy that is shut, what door is it? I answer, The door of Matt. 25: 10, 11. What door is this? An answer to this question can be found by examining the connexion. What is the thing, or things illustrated in the parable? To this question there can be but one answer. Ver. 1, "Then shall the Kingdom of heaven be likened" &c. It is the door of the Kingdom of heaven.

This is a kingdom "set up" "in the days of these kings" (Dan. 2: 44;) which is to "break in pieces and consume all these kingdoms;"—so at the time it is "set up," other kingdoms are in existence. This kingdom is to be preceded by a gospel, heralding its establishment, (Rev. 14: 6, 7; Matt. 24: 14, &c.) That gospel is the door of the Kingdom, and the circumstances operating, when it is brought to bear in the accomplishment of the work designed to be performed by it, is the open door, as I will attempt to show. It will be necessary to do this, for unless we first understand what the open door is, we shall most assuredly mistake what is meant by its being shut.

Christ says, John 10: 9, 10; "I am the door: by me if any man enter in, he shall be saved;" "I am come that they might have life, and that they might have it more abundantly." And in ver. 16, he says, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." Then Christ is the door to the "Sheep-fold" (ver. 1,) where there is "Life" and salvation, when in "the dispensation of the fullness of times [Eph. 1: 10;] he shall gather together in one" fold, the whole flock; and his "voice" is to gather them: [ver. 4.] This harmonizes with the Gospel (not of faith and repentance, but) of the Kingdom.

In John 14: 18; he says, "I will not leave you comfortless, I will come to you, [ver. 20,] at that day ye shall know that I am in my Father, and ye in me, and I in you." Ch. 15: 7; "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." See also ch. 14: 13, and 12: 48, where the words (voice) already spoken by Christ are to judge men at the last day; and these words are to be understood and applied by the disciples, who by the "spirit of truth" are to be shown the "things to come." A faithful comparison of these texts will aid us to an understanding of the work of the angel, or messenger, in Rev. 14: 6, 7, "having the everlasting gospel to preach."—The open door, &c. The entire work of fitting a people for the Kingdom of God, so far as messages from one to another are concerned, is a work of human agency;—These missions have all been committed to mortals; and an entrance to the Kingdom having been made contingent upon faith and obedience, Christ, or his words which is shown to be the same, dwelling in his messengers, by the power of the Holy Ghost, is the door to the Kingdom.

When, and how, has this door been opened? In Matt. 28: 19, 20; may be found the instructions of Christ to his disciples—to teach and baptise, and adds a promise to be with them, "even to the termination of the dispensation." But their work was not the 'gospel of the kingdom, or that which was to usher in the Kingdom, other than it is referred to as a preparatory process for the Kingdom of God, when that Kingdom shall have become established on the earth.

The subject, of which the parable of the ten

virgins forms a part, is a reply to a question propounded by the disciples as to the time of the end of the world, which they wished to have answered in such a way that they would be able to understand it by the signs, that they very naturally supposed, would precede the event. [See Matthew 24: 3.] Christ answers the question as to the time enquired for, [ver. 15,] by pointing to the prophecy of Daniel, chap. 11: 31; 12: 11-13; where it is plainly set down; and adds a caution to those who read it to understand. He then proceeds to predict their history (not the Jews,) down through the Papal persecutions—describes the signs in the heavens towards the close of those tribulations, and also the moral condition of the earth [ver. 37-51,] at which time the Kingdom of heaven is likened in the parable in question. If these words of Christ in Matt. 24: are to constitute any part of our guide to the time of the Kingdom's establishment, then two of the important, and principal ingredients in the Gospel of the Kingdom, is THE TIME, and THE SIGNS, pictured out by Christ himself. Without a proclamation of these, we have no open door to the Kingdom.

Rev. 14: 6, 7; "I saw another angel [or messenger] fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, Fear God and give glory to Him for the hour of his judgment IS COME," &c. This gospel introduces the judgment,—Proclaims Him that is to "execute judgment and justice in the earth." Jer. 23: 5. The proclamation of judgment already "come" is just as binding on this messenger, as teaching and baptising, was upon the apostles.

It will be easy to see that the message of this angel, and the one in Matt. 28: 19, 20, are entirely different: Furthermore, that the everlasting gospel here spoken of, is not the same as that given to the apostles, is proved from the fact that the things shown to John in the book of Revelation, were all in the future when he saw them, [ch. 1: 1,] which, according to the best authority, was more than 40 years after the apostles received their commission.

Proclaiming, "this gospel of the Kingdom,"—"the hour (or time) of his judgment is come"—"Behold the Bridegroom cometh," &c., is the opening the door of the Kingdom, the same as the door of the gospel of Christ in its first stages, was opened to Paul. "For" says he, "a great door and effectual is opened unto me, and there are many adversaries." 1 Cor. 16: 9. "Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, I had no rest," &c., 2 Cor. 2: 12. Again, Paul and Barnabas, while at Antioch narrated to the church how God "had opened the door of faith unto the Gentiles." Acts 14: 27. Of course, previous to that time it was shut;—So has been the door of the Kingdom of heaven, until the great truths concerning its ushering in were proclaimed. Paul exhorts his brethren to pray for him that "a door of utterance" may be opened to him to speak the mystery of Christ, [Gal. 4: 3,] not that Paul was dumb and could not speak! but that God would open a door, or way for rendering the gospel effectual. The prophet Hosea [ch. 14: 15;] says of the church, "I will bring her into the wilderness, and speak comfortably unto her; and I will give her her vineyards from thence, and the valley of Achor for a door of hope." This val-

ley was in the territory of Jericho, on the verge of the entrance to the land of Canaan.

An open door, wherever the term is used, is bringing into use or being the thing spoken of—and as my business is only with those who profess to be looking for the Lord, I ask if all such have not believed and taught that the "gospel of the Kingdom," or "everlasting gospel," spoken of in Matt. 24: 14, and Rev. 14: 6, 7, was the message that was immediately to precede the establishing of the Kingdom? This is the door of Matt. 25: 10, 11; And has there been two opinions among those looking for Christ, that He opened that door? and that the truths concerning the Kingdom are its door. Christ declared of certain hypocrites that they "shut up the Kingdom of heaven against men"—they neither went in themselves, but hindered those that would enter—not that they possessed or claimed Omnipotent power, but rejected the truths concerning the Kingdom, and strove to efface their effects from the minds of others.

THE TIME of this likening of the Kingdom of heaven to the virgins, being established on the two propositions in the question of the disciples [Matt. 24: 3,] and the answers to them, [ver. 15, 20, 30,] The time, and the signs, we will now look for its fulfillment.

Preaching the time of the second Advent in connexion with the signs has been no new thing for the last 50 years. Men of deep piety, and giant intellects, have arisen up in various parts of the world, since the days of Edward Irving, and proclaimed both the time and signs of the Lord's second coming; and as often as they have done it, the frowns of a sleeping church and wicked world, prevailed against all their efforts—God had not opened the door.

William Miller of N. Y., went forth and labored twelve years on these two strong foundations, (time & signs) laid by Christ as evidences of his coming, before a single professed minister of Christ in the land could be prevailed upon to engage in the work, or a press employed to spread this alarming truth. The "effectual door" was not open, and could not be till the Lord should do it. But in 1842 and '3, the Lord opened the door! Thousands of voices were heard in every town, city, village and hamlet throughout the land—doing what? Why, proclaiming both the time and signs of the Lord's coming. For this work there was an open door, and for no gospel opposing it. Those, that preached the coming of Christ, as evidenced by signs, without the time, gained little or no access to the people; while those that preached against both, seemed to be blasted in their own souls, and in all their labors. Such a work was never before witnessed by the inhabitants of our world in any age. In the incredible short space of 18 months, publications, all filled with evidences of the time and signs of the Lord's coming, were scattered in millions over the world. They not only reached every land and nation on the earth, but in hundreds if not thousands of instances produced their designed effect. Surely God opened this door of the Kingdom! All voices proclaimed God was in it: A disappointment came. It was anticipated in ver. 5 of the parable. Still, they that had fully determined to follow Christ, where they could not see him, continued to search the word, and found strong consolation in Hab. 2: 1-3, and Heb. 10: 35-37; and in a partially slumbering state pursued their labors, mainly upon



those evidences;—some however, discovering that prophetic time must extend to the end of 1844.

All these labors were attended by listening thousands, and the powerful energies of the Holy Ghost accompanied them the same as before the passing of the time. This, it seems to me, was for the purpose of proving the falsity of the prediction, that the second Advent doctrine would die away with 1843, and also the truth of Christ's words to the Philadelphia church, "I have set before thee an open door, and no man CAN SHUT IT."

But suddenly, every soul that had been influenced by the preaching of the time and signs of the second Advent, awoke at the Cry, "Behold the Bridegroom cometh on the 10th day of the 7th month;" (1844). This cry was more startling, and the door for spreading it, was opened wider and more effectually, than in all the work that had preceded it; but the time again passed, and the cry ceased. The papers were all stopped,—all voices united in the exclamation, "It is done!" Our work with the world and the churches has come to a close. Some proclaimed this before, and some after the 10th. This being "a cry at midnight," the virgins were found trimming their Lamps, by the light of which, a part of them claimed that the "midnight" must be the middle of some kind of a night, or darkness; and the time, as well as the signs of the Advent, being a light for the spread of which God had opened such "an effectual door"—they were led to an examination of the evidences relative to the opening of "the day of the Lord" at the end of a period of equal length with that which had preceded the Midnight Cry, from that point (end of 1844) where all were left in darkness upon the time. With this view, the "Great Jubilee"—The Passover, and "the day dawn" seemed to harmonise. Evidence increasing on these points, they held fast "whereunto they had attained," and begun anew to proclaim the time and signs of the Advent; But there were none to lend a listening ear to those evidences, but those who professed to be looking for the Lord; and some of those upbraided the others with appeals to the disappointments of the past, and with cutting charges of "delusion," &c. Still laboring on—exerting honestly, scripturally, and prayerfully, all their powers in the old, and God-begun, as well as good begun work, of preaching time, as well as signs, they found there was no more access to the people—no more openings for proclaiming the "original ground of the Advent faith." "THE DOOR WAS SHUT!"

How came this? And what had been done to cause this state of things? Has God been with us? Did he open the door? These were queries faithfully examined. We dared not deny that God had been with us, and opened the door to preach the time and signs of the Advent.

This admitted, and the causes of access to the people, to preach these "original truths" being closed up, seemed clear. The Cry at midnight had been made, at which time Christ was to fulfil the character of Bridegroom, or accomplish a union with the Bride, (the New Jerusalem) when they that "were ready" went in with him to this union, or marriage; in which state it had been made their duty to wait for his return "from the wedding."

Compare Matt. 25: 10, with Luke 12: 36; and Rev. 21: 9, 10; 19: 4-7; 11: 16, 17; Here it will be seen that the proclamation of Christ having taken his power and reigning.—The marriage

of the Lamb having come.—The time of the dead that they should be judged; is all to be made before the saints are rewarded, or changed to immortality, and before the wicked are destroyed. If Christ then is to take his power and reign, and this is to be seen and acknowledged by his servants before they are "rewarded," He must then have "risen up" from a Mediator to a King; and "when once the Master of the house is risen up," he then shuts to the door. If "the Master of the house" opened the door mentioned in the parable, I dare not deny that He has shut it. All are bound to acknowledge that it is SHUT, in the light in which it is here viewed: And for the correctness or incorrectness—the honesty or dishonesty of the view, I expect very soon to answer before the great God. Some are claiming that some feet are being converted here and there, since the Midnight Cry was made,—thereby acknowledging that the door is almost closed. Others again, acknowledge that the work has ceased, but charge it to the preaching of the delusive doctrine, of the door being shut. This cannot be so, for the work had ceased before any one proclaimed it. Furthermore, this seems like attaching too much omnipotence to poor worms of earth, to say they have done what God has said no man can do. "I have set before thee an open door and no man can shut it."

What follows the door being shut? "Afterward came also the other virgins, saying, Lord, Lord, open unto us." What other virgins? Not necessarily the foolish, that "went to buy," but "the other virgins," that constituted no part of "the kingdom of heaven"; The kingdom &c., was likened to the ten VIRGINS. And we ought to have much hopes of all that are thus compared, for at the time (year) of the end some "shall fall to try them" [Dan. 11: 35;] "The other virgins" may embrace, for ought we know, many of those who were prominent in advising "the foolish" to "go to them that sell." They would not go with those that "went in to the marriage"—they came "AFTERWARD," and said, "Lord, Lord, open unto us"! But before they can do this, they must be able to tell who "us" is. They must prepare a reason why they did not go with those that "went in to the marriage;" and why they came "afterwards." "We" wish to be consistent, and give the world a reason for our course. "We" are the only true Adventists—just extricated from Babylon at the very dawn of this, so called, year of Jubilee. "Lord open unto us." The door is shut by the "conflicting" and delusive opinions of others for whom "we" have no fellowship! now open unto "us"; for "we" want to bring in some trophies from the world and Babylon, into the Kingdom, that the world may understand that "we" are the same ones that used to "eat and drink in thy presence" when you "taught in our streets" before the door was shut. They no doubt really feel that it will be but a small matter for the Almighty to waive the teachings of the past, and just open again the door of access to the world, and churches, to save their otherwise tarnished honor. They have supposed themselves standing high in his favor.

And now, dear reader, these are solemn subjects. The case of "the other virgins" that went forth, not to meet the Bridegroom, but from fear, policy, or expediency, may be your case or mine. O, I beseech you search this matter well! Rest not on a false or delusive hope;—for the honor of God, do it not! To my mind, no truths in the Bible are

made more clear, than that Christ has received the Kingdom, and the door mentioned in Matt. 25: 10 is shut. How far this may affect the condition of the individual penitent, if indeed such an one can be found, is a matter that I cheerfully submit to the hands of an All-wise God.

Some of the thoughts in this article have been, owing to a press of engagements, thrown out with but brief reflection: Should a more full examination show them defective, I shall endeavor promptly to correct them. In the mean time search, and prayerfully search for yourselves, whether the last item in the parable of the ten virgins has not been fulfilled in the opening of this year of Jubilee.

#### ★ "VOICE OF TRUTH."

The following short article from the Voice of Truth, (June 11th,) shows the grounds that Bro. Marsh takes relative to the parable of the "ten virgins." It is the same as that held by the mass of the brethren at the west. We are waiting in joyful expectation that the Lord will demonstrate, by his appearing in this "day of the Lord," or "year of Jubilee," that the Midnight Cry has indeed been a "sure landmark."

#### ★ "THE MIDNIGHT CRY." ★

"If the Midnight Cry, as some suppose, is now being made, then the virgins are all asleep yet, for they did not rise from their sleep until "there was a Cry MADE."

Again, if, as some suppose, the Cry will only terminate with "Christ's appearing," then what time will the virgins have to cry for oil, receive instruction, go to buy? &c. "Does not honesty require this" should be answered in the light of truth and reason?

We believe the virgins first went forth to meet the Bridegroom; then the tarrying time commenced, IN that tarrying time the [or "a"] cry WAS MADE. AFTER this the virgins rose, &c., and the Bridegroom came: and when he comes THEN the tarrying time ends. We are either past this cry, or it is ALL yet in the future. We believe we are past it, and it is our last landmark that the coming of the Son of Man is at the door, and loudly admonishes us to wait every moment, that we may be ready for that coming. Aside from this view, and the parable teaches nothing by which we may know when the coming of Christ is near."

Bro. Cook arrived on Thursday last, strong in the faith. He will probably remain in the place some time. The paper goes to press early (Saturday) to give an account of his labors, or of the Conference, which commenced on Lord's day, the 22d.

THE CHURCH OF GOD.—These articles are deferred for the present, but will be continued at the earliest opportunity, and in which I shall endeavor to show, that the prevailing idea of the ministry of the Church being a privileged order, is of Papal origin.

50 copies of the "Jubilee Standard" is received each week, for which 50 copies of the "Star" is sent to N. Y., in exchange. Friends can receive them by calling. They are all taken, besides 6 copies of the "Voice of Truth," and 10 copies of the "Hope of Israel."

#### Letters and Receipts.

For the week ending, June 21st.

F. Sill, P. M.; B. Ferguson, .50; a Stranger (and I suppose 'a pilgrim') .50; W. A. R. Moore, 1.00; P. Ailing, 1.00;