

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.

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THE DAY-STAR

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TERMS OF THE PAPER.

Fifty cents per vol. of 13 numbers in advance, to those that are able to pay; and gratis to those that are really unable to pay.

From the *Advent Herald*.

Letter from Bro. Miller.

DEAR BRO. BLISS,—I have received a number of letters from almost every part of the country, almost all of them propounding the same questions, viz., What I thought of the experience we had in what was denominated the seventh month? And also, What was my opinion concerning the closing of the door of mercy, or probation for sinners? To save a multiplicity of letters, I thought best to answer these letters through the "Herald," if you should think proper.

1st. The experience of the seventh month. The sympathetic and simultaneous movement on the minds of almost all the Second Advent brethren, and on many others preceding the tenth, the rapidity with which that sentiment was received, the general credence that was given to it, by nearly all of those who were looking for immediate redemption, the humbling effect it produced on the hearts and conduct of those who believed,—in the abandonment of worldly objects, the sacrifice of earthly goods, and in many cases the total dedication of soul and body to God,—the deep and anxious feeling of heart which many of us felt, all marked its character. Then we expected every moment the heavens would open and reveal to us the dear Saviour, with all his shining hosts, and we should see the graves open and the loved forms of our relations rising from their dusty beds in immortal bloom, and eternal life; and we ourselves pass the sudden change from mortality to immortality, from time to eternity. Then, as we verily thought, we had bid adieu to this world of sin, of misery and wo, and expected to be ushered into the new heavens and new earth wherein dwelleth righteousness. Oh blissful day! How solemn, yet how interesting. I hope to see another day like this, and realize what I then expected. It was a day long to be remembered, and I cannot account for it on any other principle, than to suppose God's benevolent hand and wisdom was in the movement. The fulfilment of the blowing of trumpets in the year of release, was on the first day of the seventh month, Lev. xxiii. 24; also on the tenth day of the seventh month, in the year of Jubilee they were to proclaim liberty throughout the whole land, Lev. xxv. 8-10; "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a Jubilee unto you; and ye shall return every man unto his own family." But did they go free on that day? No. It was a proclamation of freedom only. When did they go free? At the end of the year, Deut. xv. 1; "At the end of every seven years thou shalt make a release." Jer. xxxiv. 14-16.

We see by these texts that supposing this to be the year of Jubilee, according to the captivity which the Lord hath proclaimed, as Jeremiah tells us, xxxiv. 17; "Therefore thus saith the Lord: Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pesti-

lence, and to the famine; and I will make you to be removed into all the kingdoms of the earth." Then we cannot expect deliverance until the last month of the year. And if the Seventh Trumpet did begin to sound, in the seventh Jewish month, according to the Caraites' manner of reckoning, then we can account for the extraordinary movement in the last seventh month. And if every time in the history of typical Israel is to be fulfilled in the redemption of the people of God from their enemies and bondage from under the Gentiles, or Kings of the earth, then I cannot see why we have not some good reason to expect deliverance at the time when the Jews received their deliverance in the days of Esther. See the 8th and 9th chapters of that book. We here learn that the Jews were delivered from those who would have destroyed them, and this time was on the 13th and 14th of the month Adar, which is the twelfth, or end of the year, and these days were called *purim*; and we are expressly told that Daniel at the end of the days shall stand in his lot, or *purim*. To me, at least, there is much probability that we shall then, if not before, know more, where we are, than we now do. I have strong hope that this year will bring our glorious King, and that the scenes of the seventh month will be manifested to be the beginning of the sounding of the last trump. If I should prove to be correct in this calculation, then all our calculations, the 2300 days, the 7 times, the Jubilees, the 1335 days, wo trumpets, the vials, the tarrying time, the husbandman's time for patience, the signs, the trial of our faith and patience, the sanctifying influence of the seventh month, the extraordinary movements of God's providence at that time, the acts of the wicked, their scoffing, the mocking of nominal professors, all the visions failing, as the scoffers would say, would be literally accomplished, as every discerning mind will readily see. But the wicked will not see or understand, and of course it will come upon them as a thief, and so every jot and tittle of God's word will be fulfilled. I believe, Lord help mine unbelief. Hold on, brethren, I would not let go as long as we have one cord to hold on by; or one promise to support us. If we faint not, we shall reap in due time.

But you ask, why I do not show whether the probation of sinners is ended? I answer. It is a close point, and if handled at all, it ought to be done very wisely, and with a great deal of humility. I would not grieve, if possible to avoid it, one of Christ's little ones. There is much sensitiveness on this point among our good brethren, therefore I would much rather keep my views in my own breast, if I could, and do right, than run the risk of hurting the oil and the wine. You will, therefore, permit me to give my views by the scripture; and first, Daniel xii. 10;—"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." It will be readily seen by this text, that before the end, the people of God must be "purified, made white, and tried." Now if probation goes on until the last moment of time, how can those who are regenerated in this last moment, have their patience tried? Again, Rev. vii. 13, 14;—"And one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." How can it be said, that those made white "came out of great tribulation," if in the next moment after they experience the new birth, they are beyond all tribulation and trial? Also in the first passage, the wicked are to do wickedly; and none of the wicked shall understand. Yet if one of these wicked is converted after the time specified, then the word none could not be true in fact. This must be in time,

it cannot mean in eternity. Zech. xiii. 9;—"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, I will bear them: I will say, It is my people; and they shall say, The Lord is my God." In this verse we learn that they are tried in this state, where they will need to pray. Malachi iii. 18;—"Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." When shall the test be given, which shall make us discern between the righteous and the wicked? The answer is plain, before the day cometh that shall burn as an oven. For in that day no doubt could rest on any mind, who is who, or what is the character each individual would appear in. Rev. 22: 11;—"He that is unjust, let him be unjust still: and he which 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." This text is perfectly plain and needs no comment; the 12th verse, "And behold I come quickly, and my reward is with me, to give every man as his own work shall be," shows that a little while before Christ comes, every character will be determined. "He," that is, any one, or every one who is unjust or filthy, let him be so still, and so on the other hand, he that is righteous or holy, let them be so still. "And behold," connects the sentence before, and what follows after, and is a caution for us to take particular notice of the reason, why they are in this peculiar situation or fixed state, as though the idle servants could have no more time to mind their day's work, which God had given them in their day of probation to perform. The eleventh hour was passed, & no chance for them to enter the Master's vineyard now, in this last hour. While on the other hand, the good servant might know that the good Master was at the door, and he would quickly pay them their wages, and relieve them from their toils. See Matt. 20: 1-16.

Then this agrees with St. Paul, Heb. x. 36, 37; "For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." After we have done our work, we have need of patience to wait for the Master, "for yet a little while, and he that shall come will come and will not tarry." I did believe, and must honestly confess I do now, that I have done my work in warning sinners, and that in the seventh month. I know my feelings are no rule for others, therefore, let every one who feels he has a duty to do to sinners let him do it, I will have no hard feelings. But I must be honest; when I am enquired of, I must state my own conviction honestly. I have done it, and given my reasons from the word of God. And now let me say, brethren, we will have no contention on this point, for we are brethren. Let every man be fully persuaded in his own mind, and so let them speak or preach, as God and their own consciences may dictate.

I have a strong expectation that Christ will come before the Jewish year will expire; but let us all see to it that we are ready every day, so that when he comes we may not be ashamed before him. This letter must suffice for all those friends who have requested my views on this subject. My love to all who love our Lord Jesus Christ, and pray for his Kingdom.

WILLIAM MILLER.

Letter from Bro. J. Kimpton.

Rising Sun, Ind. Feb. 19, 1845.

DEAR BRO. JACOBS:—We are still firm in the belief that the coming of the Lord is nigh, even at the door; and we have not yet cast away our confidence or our Bibles, because we have been twice disappointed.

Or, as Isaiah says, We have not wrought any

deliverance in the earth, neither have the inhabitants of the world fallen, (chapter 26). All appears to be a perfect calm here, and the people are crying peace and safety.

We have read your paper with delight, and hope it will be sustained by the brethren—as it is a very welcome visitor to us. We have faithfully distributed what has been sent to us, and I have only received 25 cents as a donation.

Bro. David Evans, of Greensburg, has moved to Rising Sun, and preached here on Sabbath last on the coming of the Lord. He spoke from 2d Pet. 3d chapter, and showed clearly to my mind that the coming of the Lord draweth nigh. He said he did not intend to present any new thing, but stir up our minds by way of Remembrance that we might be mindful of the words spoken before by the holy Prophets and the commandments of the apostles of the Lord and Saviour.

He said the Lord had certainly given us evidence that we might know near the time of the Advent if we could not tell the day or hour; and as proof, he gave us Mat. 24th ch. 33d ver. "So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Dan. 12: 10; "But the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." Again, he pointed us to the 24th chap. of Matt. 37th ver. "But as the days of Noe were so shall also the coming of the Son of man be." He also cited us to 1 Thess. 5: 5; "Ye are all children of the light, and children of the day; we are not of the night, nor of darkness;" and a number of other passages. I quote from memory.

Yours, as ever,

JOS. KIMPTON.

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CINCINNATI, TUESDAY, FEBRUARY, 25, 1845.

I design, the Lord willing, to visit several of the Second Advent bands in the surrounding country as soon as I can. It is proper for me to say, however, that I have no longer the means of paying my own travelling expenses, as I have hitherto done, except to two or three places.

The friends in Madison, Ind., can announce an appointment for me on Wednesday and Thursday evenings of this week.

I expect to spend the second Sabbath in March, at Dayton, O.

Will the "Hope of Israel," published at Portland, Maine, send us 10 copies weekly? Direct to "The Day Star," Cincinnati, Ohio.

Say whether you will have 10 copies of the "Star" in exchange or whether the money shall be sent.

"The Western Midnight Cry will send two copies only, in future in exchange. Say how many of the Voice of Truth is wanted."

Voice of Truth.

You can send ONE if you please.

Bro. J. H. Hardy, will excuse us for failing to give his letter an earlier notice.

The substance of his article goes to show that Christ was crucified, or "cut off" in the "midst" or middle of the seventieth week; and taking it for granted that the crucifixion was in the year A. D. 33, he proceeds to make out the termination of the 2300 days in A. D. 1847.

Had not this matter taken so much time already, Bro. H.'s article would be published in full. He seems to have overlooked the mass of evidence which goes to prove that the 69 weeks, Dan. 9: 25, terminated A. D. 27; see Mark 1: 14, 15, and the date in the margin.

Christ was no doubt crucified exactly in the middle of the 70th week as Bro. H. supposes;

not however in the year 33, but in the year 30 or 31. This is proved by applying Ferguson's Astronomical calculation to the Passover as observed by the Caraites Jews, in the room of the one observed by the Rabins.

I think we have at present no evidence that can carry the end of the 2300 days beyond the month of April next.

LETTERS.

A number of encouraging letters have been received of late, from which the following are selected.

PARKERSBURG, VA. FEB. 4, 1845.

Dear Brother,

Enclosed I send you fifty cents for the W. M. Cry. * * * * I also take the "Morning Watch." They are both welcome visitors to me. I should be sorry if either of them should be stopped for the want of means. May the Lord bless you and all the brethren with more light on the great subject of the Advent.

Yours, sincerely,

JOHN GLIME.

MIDDLETOWN, CT. FEB. 10, 1845.

Dear Bro. Jacobs,

I am so well pleased with your "hum-ble" sheet, and the meat in due season it affords me and others, that I send you one dollar and hope to send you more soon. I do hope you will be able to sustain it, and continue the copies you send to this place. We love the TRUTH.

Yours, as Ever Looking,

E. L. H. CHAMBERLAIN.

LOWELL, TRUMBULL CO., O., FEB. 12, 1845.

Dear Sir,

Enclosed I send you one dollar for your excellent paper, the "Western Midnight Cry." I feel much encouraged to believe that the Lord is near at hand, to destroy sin and its consequences, and establish his own everlasting Kingdom. Go on, you have my good wishes and my prayers.

JOHN BISSELL.

LOWER SANDUSKY, O., FEB. 14, 1845.

Dear Bro. Jacobs,

I herein enclose one dollar to apply on my subscription. I am glad that you are still trying to sustain the "Western Midnight Cry." We hail its return with joy as well as the Eastern papers. There is still a little band here that are waiting the return of Him who is to "restore again the Kingdom to Israel."

Yours, in the blessed hope of soon seeing the King in his beauty.

ISRAEL SHARP.

MARYSVILLE, UNION CO. O., FEB. 15, 1845.

Dear Bro. Jacobs,

Enclosed is one dollar and fifty cents which you will place to the account of ——. I have only time to say a word this morning. We expect Bro. Cook here in a few days. We learn by letter from him a few days since that he is near Fort Wayne, Ind. We had a letter from his wife by the last mail, which cheered us very much: She is at Akron.

I regret to see the spirit manifested in that article in the "Watch" written against the 2d book of Esdras. His position may be true, yet I think it is written in a bad spirit, and I think his arguments weak.*

The brethren here begin to lift up their heads as spring approaches.

Yours, in the hope of the Gospel.

G. W. CHERRY.

* It would not be surprising if the writer of the article referred to, should receive many similar rebukes. Who would review his argument? for he has not said one word against the Divine authenticity of the 2d book of Esdras, that the infidel cannot say, with equal good ground, against some one of the canonical books.

Let that writer reconcile Matt. 1: 16; and Luke

3: 23; and then tell us, upon one of his principles of reasoning, which is the "Pseudo," Matthew or Luke. He proves, what all admit, that there is darkness around its origin, but does not, nor can not prove that it has not existed for more than 1400 years, and that the "Vision of the Eagle" has had a fair fulfillment, so far, since that time.

Letter from Sister Bishop.

Madison, Ind. Feb. 18, 1845.

DEAR BRO. JACOBS:—By the request of Mr. Bishop I send you a few lines by Bro. Evans, enclosing one dollar more to help keep up the paper, for you may rest assured that our hearts are gladdened to hear through this medium, that the cause is still progressing.

As to the little number of Advent believers in this place, our faith grows stronger as we see the day approaching.

As long as we are blessed with means, it is our intention to aid all we can in keeping up the paper. * * * We have had no second Advent preaching since Bro. Maull was here; and I suppose we must give up ever hearing much more, though it seems hard. When I think what a poor little despised few we are, it makes me sigh and long for home. There is nothing here but confusion and disorganization.

Mr. Bishop has handed in the resignation of his membership in the church; my name still remains, but I feel as though I have no abiding place here, but am seeking a City and a Kingdom which is to come, and which, I believe will shortly be set up. May the Lord hasten the day!

There has been a report circulated here of late respecting yourself and Bro. Himes, stating that you have fell out, and are carrying on very bad respecting money matters. Such reports are calculated to injure your standing in this place, and it may be possible you have not heard any thing about it. Please inform us.*

Yours with respect, and in the bonds of Christian union. — SARAH BISHOP.

* This is the first that I have heard upon the subject here alluded to. It is utterly false, the whole of it. There has never passed an unkind word between myself and Bro. Himes, either verbally or by writing. I regard him as a Christian brother if I have one on earth; and such, I have full reason to believe, I am regarded by him. A recent letter from him assured me of his continued esteem.

As to money matters, I have kept, I believe, a faithful account of all monies received and paid out since I have been on this side of the Alleghany mountains, which is one year last December. Consequently I am ready to answer any questions relative to particulars. Suffice it to say, that my entire receipts during this period, have been less than one year's salary that some Methodist preachers are receiving, and with this I have maintained a family of seven in number—paid my rent—published a paper a part of the time, and paid my traveling expenses a distance of not much if any less than 12,000 miles: Also paid out of the same the expenses of "The Great Tent" and its company during four campaigns last season.

The story above alluded to was probably born in Madison and it will die there; for it has been started by some cowardly child of the devil, who I never shall get a chance to see in the face. The contemptible meanness of the devil may be seen in his always setting such reports afloat behind a man's back. I expect to be at Madison in a few days, and let me assure you of one thing:—The origin of that report will not then be found, but it will be traced, by those that feel more interested in it than I do, into some by-corner where Mr. "Nobody" will prove to be its author.

What has caused the above report is very obvious and need not be alluded to: Let a few more of the Second Advent believers in Madison abandon the churches with which they have been connected, and the next report will probably be, that I have run away to Texas with pockets full of money.

LETTER FROM ENGLAND.

Among all the efforts put forth to turn us aside from the "hope of the Gospel," there comes an occasional voice from the shores of Old England, where we ought to expect more Logical and Scriptural arguments than any that have been presented on this side the ocean, why we should cease to hope for the speedy coming, and peaceful reign, on earth, of our Lord and Saviour Jesus Christ.

The following extracts are from a communication directed to a friend in this City, by a student of an English Theological institution, and prove to us our mistake in expecting any thing from this quarter to shake the foundation of our glorious hope.

"I had one reason certainly for delaying to write to you, in the *spring* of this year—which was, that I felt most fully persuaded of the failure of Mr. Miller's predictions [1] in regard to the month of March—and that *time* would produce on your mind a conviction, which nothing that I could write seemed likely to do. There is not a single particular in Mr. Miller's prophetic scheme (for I refer here only to the prophetic parts of it) that has the sanction of the word of God. [2] And I feel convinced that he is quite mistaken in the supposition that the final Judgment is the next event for which the Christian Church is to look. [3] There is a large mass of prophecy, which has most certainly never yet been fulfilled—and which requires long periods of time, wherein to have its providential developments. [4] If the case be so, how can the Judgment be the next event of importance in the history of the Church! [5] If any word of prophecy is to fall to the ground, by remaining unaccomplished, why may not the prophecy of Judgment itself, then do so! [6] My own conviction is—that all will in due time, receive its proper fulfillment. [7] And in order to this, there is very much to be done, before the final Judgment can ensue. The preaching of the Gospel to all nations.—[8] The revelation of Antichrist.—[9] The wearing out of the saints by persecution.—[10] The destruction of Antichrist.—[11] The conversion of the Jews.—[12] The Millennial reign of Christ.—[13] The universal prevalence of righteousness.—[14] are all to take place, prior to the final Judgment. [15] On these points, Scripture speaks plainly enough.—[16] and we should not attach mystic meanings to simple declarations—nor put fanciful interpretations on any part of the word of God. [17] The literal sense is the safe and proper one when another sense is not plainly indicated by the connexion of the subject. I am very pleased and thankful, to find that you take so deep an interest in religious subjects. And I am also glad that prophecy interests you. At the same time you must remember that it is a subject of exceeding difficulty—that to the strongest minds it has proved so—and that we should not draw conclusions from it until assured that they have a direct scripture sanction. [18] For my own part, I am delighted to observe the harmony that prevails, particularly in God's prophetic word. It more and more convinces me that it is from God. And I think if you look back upon the points I have mentioned, you will find that they all have the plain and express support of scriptural prophecies. [19]

I ground my conclusion in regard to Babylon and Antichrist, in part on Dan. 11: which makes it evident that "the north" is the sphere of Antichristian dominion—and "the north" observe, in relation to Alexander the Great. Of this—the southern portion includes in it Byzantium, Now Constantinople which is a seven hilled city—as well as Rome, and promises to be one day mistress

of the world, when it shall have passed out of the hands of the Turkish Barbarians—into the hands of those who will give its commercial and other capabilities, their full development. Dan. 11: and Rome—and the Pope, and "king of the north," cannot be made to fit one another, but by a wilful perversion of scripture.

"Read—Mark—Learn and inwardly digest"—and you will be convinced of this. [20] * * * * *
Your very affectionate Brother,
H. E.

One more extract might be made which will aid in the explanation of the above antisciptural production: It is as follows.

"I want to be No. 1, in my class of 30—but cannot at all tell how the matter is likely to terminate—there being others who want this as well as I."

I have copied this much of the letter in question, and now append to it a few remarks, that our readers may see the difference between, "Thus saith the Lord," and mere *human assertions*—avoid the danger of following the latter, and learn to love and obey the former.

[1] How much better it would have been to give the paragraph from Mr. Miller's writings that can in any way be called a prediction.

Mr. Miller has predicted nothing; and when the above writer has read his entire works he will find nothing that comes nearer a "prediction" than himself has done in saying, "I felt most fully persuaded of the failure," &c.

[2] "The chief business of second Advent believers is, "to look for the Lord"—consequently the passing by of the definite day or year can produce no "conviction" but of the necessity of "waiting patiently" for him. "Not a single particular in Mr. Miller's prophetic scheme that has the sanction of the word of God." No, not one; for there is not a "single particular" in it that is "prophetic," except "the word of God" itself, as recorded in the Bible.

[3] What criterion is this for us to go by! Simply to "feel convinced that he is quite mistaken," &c., is of no authority with the one that takes the word of God alone, for the man of his counsel. To "feel" that the Judgment is not the next event for which we are to look, can not alter the fact that we are living under the very last predicted change of the "fourth kingdom" (Dan. 2: 43, 44; 7: 7-13;) which brings us to "the Judgment."

[4] If such *assertions* can be made to pass for Orthodox in Old England, with no other proof than that they emanated from a "strong mind" in a high school of a great nation, they will not so pass here; for we test our Orthodoxy by the Bible.

[5] If Mr. Miller had presented to the world no more proof of the soon coming of the Lord, than simply to say, there are no other prophecies to fulfill, and, "If the case be so" the Lord will come "about 1843" or '4, his works would hardly have attracted attention at this English College.

[6] If, any word of prophecy is to fall"—convenient—if! "Not one jot or tittle can fail," which is the *true* reason why we have nothing now to look for but the Judgment.

Most literally is prophecy fulfilled, to accomplish, which the above writer has added his mite; see Ezek. 12: 22, 27; 13: 10.

[7] If this "conviction" had been increased by a careful study of the "Sure word of Prophecy," to a positive knowledge, as it ought, (see Matt. 24: 33;) the writer would never have shot so wide of the mark, as to the "due time" of "its proper fulfillment."

[8] Among the many things to be done is, "The preaching of the Gospel to all nations." Is it true then, that it has been preached to *none* of the nations? Or does he only mean that it is yet to be preached to *some* nations that have never yet heard it! If so, let it be shown that there is now one nation under heaven, in which the Gospel has not been preached according to the fullest sense of the prediction in Matt. 24: 14;—"for a witness."

Like the natural sun, the Gospel arose in the East, and after having encircled the globe with its light, it is shedding its last rays in the West.

[9] What! Antichrist revealed again! In John's day there were "many Antichrists" in the world, whereby he knew it was *the last time*, (or dispensation). If the present state of things in the world does not show a revelation of Antichrist, or opposition to Christ, is it possible to show how Antichrist can be revealed!

[10] The same prophecy that tells us of the power that is to "wear out the saints," also tells us where that power originated—in the divided state of the "fourth" or Roman kingdom. (Dan. 7: 23-25;) It also tells us how long the saints are to be worn out; an exact and "literal" fulfillment of which, we have had in the history of the Papal power—a power that has slain—*worn out*, 50,000,000 of saints during its 1260 years of civil rule. If we are yet to have the saints worn out "by persecution," we are to have the history of Papacy repeated, or the prophecy twice fulfilled which we are not authorized to expect.

[11] And how is Antichrist to be destroyed! Let Paul answer, "Then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of HIS COMING!" This is the way he comes to his end, when his work is *once* done.

[12] Conversion to what? Not to Christianity, for there is no authority for this in the Bible. Although once God's peculiar people—to whom pertained "the covenants, and the giving of the law," &c. (Rom. 9: 4,) yet they were constituted what they were, only "till the seed should come to whom the promises were made," (Gal. 3: 19;) which seed was Christ; (ver. 16;) and when he came he was rejected by them, and they in turn rejected by Him; Matt. 23; 38. Their scattering and rejection is to continue till the day of Judgment. In a national capacity they are never to be gathered again, unless it be at the battle of the great day. In proof of this I present a few quotations without comment, which I agree with our writer, are "literally" to be understood. Isa. 5: 1-7; Matt. 21: 43, 45; Eph. 2: 11-13; Matt. 3: 9, 10; John 8: 39; Gal. 3: 6, 7, 26-29; John 8: 44; Rev. 2: 9; 3: 9; Rom. 2: 28, 30; Isa. 65: 11-15; Isa. 6: 9-12; Jer. 23: 39, 40; ver. 15-17; Num. 14: 34; Heb. 3: 17-19; 4: 1, 2.

The Jews themselves, ever understood that a moral qualification, resulting from their own free agency was necessary to their salvation, Eze. 18: 15-17; &c., 1 John 4: 3. What further proof do we need, to show that the spirit of Judaism is the spirit of "Antichrist"? Acts, 4: 11, 12.

The Jews having been broken off from "the good olive tree" may be grafted in again "IF they abide not still in unbelief;" Rom. 11: 20-23. When the conversion of the Jews is proved, then the conversion of the world will be proved also; for God has put "no difference between them and Gentiles."

[13] If this millennial reign of Christ is taught

any where in the Bible, it is in Rev. 20: 4-6; where we are expressly informed that the millennial or 1000 years' reign is introduced by the "first resurrection" of all the "blessed and holy," some of whom had been "beheaded;" at which time we are also told that "the rest of the dead lived not till the thousand years were finished."—These are the wicked dead; see ver. 8, 9. At any rate here is a separation, and from Matt. 13: the "Tares and the wheat" are to "grow together till the harvest" and "the harvest is the end of the world," or age. See also Dan. 7: 21, 22; Matt. 24: 37, 39; Luke 17: 27-30; 2 Tim. 3: 1-5; 2 Pet. 3: 3-7; Rev. 11: 15-18.

(14) And where are we taught the "universal prevalence of righteousness" until Earthly Governments are destroyed, and the earth itself renovated by fire? See Dan. 2: 34, 35; 44; 7: 26, 27; Psa. 37: 9, 11, 18, 22, 27, 29, 34; Rom. 4: 13; Eph. 1: 13, 14; 2 Pet. 3: 6, 7, 10-13; Isa. 65: 17-19; Rev. 21: 1-4. Here we have a universal prevalence of righteousness; But until such time, the "tares and wheat" will grow together till the "harvest." See Rev. 14: 16.

(15) Where is the proof? Echo answers, where!

(16) Yes indeed, as we have already seen; for which reason the writer will of course excuse us for dissenting from his assertions. He will also suffer us to advise, that hereafter in his communications across the waters, he permits the Scripture to "speak plainly" for itself.

(17) This is a good and safe rule. By closely heeding it, all the learning of England cannot for a moment uphold the fabled theories the writer sets up for truth.

(18) The first paragraph under this number is an excellent addition to the previous rule: How is it, that the subject "of prophecy is one of exceeding difficulty" when we have just been told that upon every important theory which it involves, it "speaks plainly enough"? True, the "strongest minds" have been involved in difficulty relative to prophecy, but the reasons are obvious—they have departed from the plain rules above laid down. We see how it is in these days; the most learned get into "difficulty" about the first and second coming of Christ:—Departing from the plain literal understanding—forgetting that the second always comes next after the first, they insert a coming of Christ at death, another at Jerusalem's destruction, another at conversion, another at the destruction of the man of sin, and another at the Judgment, &c. In this way, Peter's "Sure word of prophecy" is rendered what the writer here claims for it—an obscure "word of prophecy." All the odium that has fallen upon our poor heads, has been for observing the rules laid down in the paragraph in question.

(19) There is also to our minds a glorious harmony in the word of God, when we have no theory, or sect of our own to support. When our whole concern is to know what it teaches, that we may obey it, then do we know it to be a "light to our path." The writer thinks his points established by the Scripture. We have examined the matter and know they are not, applying his own rule of a "literal" understanding. "Fanciful interpretations" not being admissible, of course, we are as capable of obtaining the true sense of the plain language of Scripture as though we had received our education at an English College.

(20) The question is not where "the sphere of Antichristian dominion" is to be, until we have

first examined whether the prophecy has been fulfilled, and where the seat of Antichristian operations has been.

Into whose hands is Constantinople more likely to pass than the English? And who then will be the "king of the North" but the ruling power of Great Britain? So if the argument proves any thing, it proves that Great Britain is to be the sphere of the future operations of Antichrist: One thing at least is favorable to this argument; that is, its schools are in a fair way to give a full-overgrown development, of the powers of the Little Horn, "having eyes, and a mouth speaking great things."

"Read—Mark—Learn and inwardly digest." This rule we are willing to apply to the Bible; and will, through grace, strive to do so; but we can not do it relative to the doctrine of this letter. Dear Sir, It will not "digest". There is nothing nourishing in it. Our digestive organs reject it, and it is thrown off whenever we attempt to administer it.

It savors too much of the "leaven" of this world; and how could it be otherwise when the writer is striving to be No. 1, in his "class of 30"! James 3: 1; Matt. 23: 8; &c. O let us be wise, and turn away from these human, deluding schemes, to the "Sure word of Prophecy" and heed it as a "light shining in a dark place until the day dawn, and the day-star arise in our hearts."

Letter from Charles Burlingham.

Boston Feb. 7, 1845.

DEAR BRO. JACOBS:—I want to speak a few comforting words to God's Israel, through your little sheet. I am glad to see the "Cry" stand for the truth, and what I mean by the truth is,—there is a present truth which will feed the pilgrims that are scattered throughout our land. Brethren and sisters, I can praise God for ever for the "midnight cry," and I do believe with all my soul, it is the work of the Lord, and by it, we have been crucified to the world. The only trouble we have now, is to keep dead in this sifting time. Our character is gone; let it go, and don't send any one after it.

There is in Boston and its vicinity, but little faith. Some are contending about chronology, but we, who believe God, have a chronology that will never fail. That is the *Midnight Cry*, which tells us where we are. Let us believe God; the cry has gone forth, and I tell you the virgins are praising the Lord for it; and here let us talk a little about our present position, and see if we cannot comfort one another.

1st. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the Bridegroom." Now I would ask this question;—Where does this parable belong? Why, to Matthew 24: 48; "But and if" &c. From the last quoted verse, there must have been a cry, and there must be time in that cry, and that time must come and pass away, and then, with propriety the evil servant or foolish virgins would say, "My Lord delayeth his coming," and shall begin to smite his fellow servant. We infer from the word, that the parable commences the tarrying time, at the close of '43:—The slumbering on the part of the wise, and sleeping on the part of the foolish. The next sound we have is—"Behold the Bridegroom cometh, go ye out to meet him."—The cry was true—we separated ourselves from the world as God intended.—The Bridegroom came to the marriage, and they that were ready went in with him, and the door was shut.* But says one, I did not see him, and the Church is the Bride. The foolish virgins will not admit the reason that John gives, because their lamps are gone out, and there is now no opportunity to get any oil—for the door is shut.

Revelation 21: 2; "And I John saw the holy city, the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her

husband." One good text, to the wise, like the one just quoted will be sufficient. Now brethren, let me refer to your own experience on the 10th of the day, 7th month,—was not the cry felt in your own souls? Glory to God! You might as well stop the tide from ebbing and flowing as to get this truth out of the souls of those who received it.

Now we are to wait like servants, looking for their Lord, when he shall return from the wedding,† that when he knocketh at the door we may open to him immediately.

Let us all stand upon this truth, until the King comes, and the gates of hell shall not prevail against you. There never was a time when God's Israel should be settled on his word, more than at the present. Now is the time that we should remember Lot's wife. Lot would have been destroyed with that wicked city, if he had gone back after any of his friends. God has called us to leave this ungodly world, with all its trash behind us remembering Esau, who for one morsel of meat sold his birthright. Let us not give away our crowns to those who cannot wear them; by giving our sympathies to those who have no confidence in the past work of the Lord. He has called us to arise and shake off the dust of this world and show our loyalty to the King of kings. Glory be to Him we have done so, and are now waiting for the Bridegroom to return † with his kingdom power.

He is right upon us; this Jewish year will be close, before we shall see Him as he is, and be made like Him. Come Lord Jesus, come quickly. Amen, and Amen!

Yours, in the glorious hope,

CHARLES BURLINGHAM.

* Our brother is, no doubt, in a gross error here.

† If the Bridegroom came on the tenth day, and they that were ready went in, in any sense agreeing with the text, (Matt. 25: 10;) they went WITH HIM TO THE MARRIAGE. Admitting this to be true we shall be under the necessity of admitting the unsound principle of "spiritual fulfillment of prophecy"—a case of which never been, and never can be proved. ✕

‡ When did these that were ready, and "went in with him to the marriage," come out to wait for his return from the wedding?

† Here again, the same contradiction is involved as before.

As to the work of the Lord in the 7th month in other respects, the remarks are good except far as they may lead to our own justification. The entire movement in regard to the 7th month there is nothing for which we can justify ourselves. Our purposes in that thing were not answered; we were mistaken in the event, should be deeply humbled before God on account of it: But God's purposes were answered in giving us the "Midnight Cry" and antitype of Jubilee trumpet; and He alone is, and "shall be exalted in that day."

FRANKLIN, WARREN CO., O., FEB. 15, 1845.

Bro. E. Jacobs,—I send you one dollar to continue your small sheet as long as it may be needed. Myself & wife, are all in our societies believe in the speedy coming of our Lord. There are some few, however, that seem to be more favorable to the Advent than formerly.

Send me your paper as long as it is published. Your brother, in the bonds of Christian love,
ANDREW RABBITT

Letters and Receipts.

For the week ending the 24th inst.

L. M. Mosby, P. M.; Isaac Sharp, \$1.00; H. Chamberlain, 1.00; J. R. Briggs, P. M., 1.00; Burdell, 1.00; John Bissell, 1.00; Thos. B., 1.00; Phitena Neall, .50; Jos. Kimpton, 1.00; Hamilton, F—, .25; N—, .25; G. E. O. Bailey, P. M., for E. Slayton, 1.00; J. A. ris, P. M., for Albert Anthony, and Philip O. drich, each, .50.