

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.

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"Whispering Angels."

Air—*"Switzer's Song of Home."*

Weary pilgrim, why this sadness?
Why 'mid sorrow's scenes decline?
The 'trial strange' brings joy and gladness;
For all things shall yet be thine—
Oh yes, all things shall yet be thine.

Earth anew with robe of glory,
Shall rejoice in hill and vale;
And sweet harpings tell the story
Of the love that could not fail—
Oh yes, the love that could not fail.

Thou shalt range the fields of pleasure,
Where joy's gushing songs arise;
Thou shalt have thy well stored treasure
In the New Earth Paradise—
Yes, in the New Earth Paradise.

Weary Pilgrim, leave thy sadness,
To Mount Zion thou art come:
Now swell thy song of joy and gladness,
And rejoice in thy blest home—
Thine own and Jesus' heavenly home.

E. C. C.

Bush on the Resurrection.

In our last we noticed an article from Mr. Bush, proposing a discussion on certain propositions which he stated. We will not, however, trouble our readers with a long review of his strange opinions, for we think they are too manifestly unscriptural to be very dangerous with those who are settled in a belief of the Scriptures as a revelation from God. At present, we propose only a brief notice of one point which must be fundamental in his theory, and hence, the truthfulness of his argument must stand or fall with this. We refer to his proposition concerning the resurrection of Christ. His language is as follows:

"That the tenet which affirms the literal reanimation of the identical and unchanged body of our Lord, on the third day, is utterly untenable."

We understand Mr. Bush, in this, to deny the literal resurrection of the identical body of Christ on the third day. If he does not mean this, no one can know from his language what he does mean; and if this is what he means—and we are sure it is what he says—we will attempt, in a few remarks, to show its absurdity. If the language employed means any thing, it means that the same body in which Christ was crucified, and died, and was placed in the tomb, did not rise again. If the same body of Christ which was nailed to the cross, and there died, was restored to life again, then was there a literal reanimation of the identical body of Christ, which Mr. Bush denies. Let us now look after the proof.

I. We will introduce a few of those Scriptures which predicted his resurrection before the event occurred.

Psa. xvi. 9, 10; "Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thy holy one to see corruption."

For an explanation of this text we must turn to the New Testament, where we have it given by the sure word of inspiration.

Acts ii. 25, 26, 28, 29, 31, 34; "For David speaketh concerning him; I foresaw the Lord always before my face; therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope; because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption. Thou hast made known unto me the ways of life. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. He spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption. For David is not ascended into the heavens."

I. This text most clearly affirms the resurrection of Christ: it affirms the resurrection of his body in contradistinction from the soul, and as it speaks of the body, the "flesh," it must have been the same body, "the identical body," or it was not he that was raised, so far as the body is concerned, and of course not he that was seen, alive.

2. This view is further confirmed by the declaration that his flesh should rest in hope. If it was not the same body that Jesus took again, then there was no hope for the flesh.

3. Our argument is further strengthened by the assertion that his flesh did not see corruption. If it was not the same body that was raised, then the old body, his flesh, did see corruption, the very thing which the text denies.

Matt. xx. 18, 19; "The Son of man shall be betrayed unto the chief priests, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to be scourged, and to crucify him: and the third day he shall rise again." Luke ix. 31; "The Son of man is delivered into the hands of men, and they shall kill him: and after that he is killed, he shall rise the third day." See also chap. x. 34; and Luke xviii. 33; where the same thing is repeated.

This certainly is well calculated to deceive and mislead, if it does not contain the doctrine of the literal resurrection of Christ. The words themselves imply this, and would be so understood now, should any man make the same declarations concerning himself.

1. These declarations clearly oppose his resurrection to his death. "After that he is killed, he shall rise the third day." There is just as good ground to contend that there was no literal death, as there is to contend that there was no resurrection: nor can we see how any thing but a literal resurrection can be predicted of a literal death.

2. This is the sense in which Jesus Christ was understood by the Jews. They came to Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again: Command, therefore, that the sepulchre be made sure until the third day."—Matt. xxvii. 63, 64. To make the sepulchre sure, a Roman guard was placed there to prevent the disciples from stealing him away. This clearly supposes that a literal resurrection had been foretold, for the stealing of the body could not be resorted to with a view of producing a belief in any but a literal resurrection. It is clear, therefore, that the Jews understood Christ to predict a literal resurrection, for they could not have conceived that the disciples would resort to theft, committed upon the regions of the dead, in proof of any but a literal resurrection.

II. We will introduce a few passages in which the fact of the resurrection was affirmed after it took place.

Matt. xxviii. 5-7; "And the angel answered and said unto the women, he is not here; for he is risen, as he said. Come see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead." Mark xvi.

6. "He is risen, he is not here, behold the place where they laid him." 1 Cor. xv. 3, 4. "Christ died for our sins according to the Scriptures, and was buried, and rose again the third day according to the Scriptures." Ver. 20, "But now is Christ risen from the dead, and become the first fruits of them that slept."

These texts are very plain and simple in their declarations, and cannot be true if there was not a literal resurrection of the identical body of Christ. It is asserted over and over again that he was killed, that he was dead, and that he was raised from the dead. What was raised from the dead? Just what was killed; what was dead; nothing else could be raised from the dead. What, then, was dead? The body of Christ; it must therefore have been the same body that was raised, or that body is dead yet, and there was no resurrection. Nothing can be said to be raised from the dead which is not dead, and nothing can be said to be dead which was not once alive, hence, when it is said that Christ was raised from the dead, the meaning must be, that "the same body was reanimated." The same body that was raised from the dead must have been dead, and the same body that was dead, must have been alive before it was dead; there must, therefore, have been a resurrection or "reanimation of the identical body of Christ," or the Scriptures which so often affirm the resurrection of Christ cannot be true.

III. It is upon no other principle than "the reanimation of the identical body of Christ," that we can account for the disappearance of his body on the morning of the third day. What became of the body of Christ, if it was not reanimated? The disciples did not take it away, as the whole story goes to prove. Moreover, it is obvious from their proneness to unbelief, that could they have found the body of Christ, they would not have believed the story of his resurrection. The Roman soldiers nor the Jews removed the body of Christ, for had they possessed it, they would have produced it to save themselves the necessity of telling a lie, by saying his disciples stole him away. No one else could have stolen the body of Christ, for the guard was obviously there until the angel descended at the time of the resurrection, which appears to have been but a few moments before Mary was at the sepulchre. If then the body of Christ was not removed, and did not rise, what became of it? This is a question which cannot be answered. The very fact that the body of Christ disappeared from the sepulchre at the time of the resurrection, proves beyond a doubt that the resurrection was a reanimation of the same body that was crucified, and died, and was buried. No doubt had mortal eye watched the tomb as the fires of immortality rekindled there, the same body that had been nailed to the cross and from thence was borne lifeless and bloody to the rock-bound deposit, would have been seen to stir, to open its death sealed eyes, and lay aside the habiliments of the grave, and move off with the power of endless life. That there was a change, we do not deny. We believe there was, but whatever change passed upon the body it was still the same body, the resurrection and glorious body was raised from, and swallowed up the mortal body, in a manner to preserve its identity, or else the old body would have been left behind and could have been found.

IV. The marks which the body of Christ exhibited after the resurrection, proves it to be identical with his former body. There were the prints of the nails in his hands, and the mark of the spear was yet in his side. These marks prove that it must have been the same body. If it be said that this was not a reality, but a miracle by which a body with those marks was made to appear where there was none in fact, the reply is, that such an exhibition must have deceived the apostles, or it could have furnished no proof of his resurrection in any sense. As they could not

have doubted the power of God to make such a miraculous exhibition without there being a literal body, the exhibition could have furnished no proof of the fact of any resurrection of any sort, if it were understood that it were a mere miraculous show of a body with prints of nails where no such thing existed; and if it was not understood that it was a mere show of such a body, when it was not in reality, they were deceived. The conclusion is that if the identical body of Christ was not reanimated, the apostles were deceived, for they obviously so understood it. What a pity that Mr. Bush had not been present at that interesting meeting, when doubting Thomas thrust his hand into the Saviour's side; how he might have undeceived him by just whispering in his ear, "Thomas, that is not the identical body that was wounded upon the cross, that body and those wounds are mere miraculous representations." What a blessing he would have conferred upon the apostle, and upon the world. We have said enough and will stop, for the view we oppose is too manifestly anti-scriptural, to be believed by any who have the least confidence in the statements of the New Testament.—*True Wesleyan.*

Book of Esdras.

We gave in some former numbers of our paper, the views of brethren Pinney and Fassett, on the 2d book of Esdras, the Vision of the Eagle, &c.; not because we endorsed their sentiments, but because they and others thought them true, and important to be published. We find that quite a number of our brethren are inclined to adopt the views presented in these articles, while others believe the book inspired, but cannot receive in full brethren Pinney and Fassett's exposition; and others think the book altogether spurious. Now all must see that it will not do to have a *tri-fold* controversy in our small sheet, on this nor any other question. Yet, if we let one good brother speak, it is just that another equally good, should have the same privilege. We have therefore concluded to give an article from the pen of brother Gibbs, who admits the inspiration of the book, but gives a different exposition, and some evidences presented by Bro. Weston, who thinks the book a fabrication. Bro. Weston says:

"I have searched thoroughly, (and I believe I had ample means,) and I can find no evidence that the first and second books of Esdras (as we term them,) were ever received by the Jewish or Christian Church; but on the contrary, I find most satisfactory evidence that Esdras was not known to exist until many centuries after it purports to have been written, and when known it was rejected as spurious. And I do not find that at any time it has been received with any confidence, but by the Mother of Harlots. I might refer to abundance of authority, but I will only refer to one that is easy of access to all. In Calmet's Dict., Art. Ezra, we read, "There are four books in the Vulgate, bearing the name of Ezra or Esdras, but the first only is acknowledged to be his. This is certainly the work of Ezra; and in it he relates events of which he was witness; speaking often in the first person. The second book is attributed to Nehemiah and is called after him in the English translation. The third book is the same in substance as the first, but interpolated. The fourth book is written with art enough, as if Esdras himself had composed it; but the marks of falsehood are discernable throughout. It is not extant in Greek and never was in Hebrew."

All will see that Calmet calls the third and fourth what we call first and second."

Now what is best to do in future, on this case? We give it as our opinion, that we had better have no controversy on it. Time will soon decide whether the *exposition* given by brethren Pinney and Fassett is correct or not; and to prove the book untrue by quoting the opinions of ancient and modern authors, will be labor lost; for those who believe the book inspired will meet all such evidences with this provision, found in the book itself; viz. that it was to be *hid* until the last days. They think these opposing opinions have been the very means used to *hide* the book, or keep it from the church until the time arrived when God designed it should be received, understood, and believed. To prove the book *not* inspired, those

who believe it is, must be convinced that its *prophetic* declarations have failed; this cannot now be done. Or it must be shown that the *doctrine* of the book contradicts the plain word of the Lord; this would be difficult. Or it must be shown that it was written *since* the writing of the New Testament: This cannot be done; for the evidence, if it can be called evidence, to settle this point, must be drawn from the conflicting *opinions* of patriarchs, monks, archiepiscopal, and such like writers, who wrote in the days of the church's apostasy, in the fourth century, or under the full reign of the Man of Sin. And what are such opinions worth? Just nothing; for they neutralize each other, and prove nothing.

The only way to prove the truth or falsity of the book, is, to go back to the book itself—compare it with the Bible and the events which it foretells; and if you find it to correspond with the undisputed word of God, and to utter true predictions, then by all means receive it: it is the word of the Lord. But if it fails in either of these points, reject it: it is a fabrication. Every one must decide for himself. But let there be no strife; the Lord is at hand. May he give us wisdom, that we may know his voice when he speaks, patience to follow him wherever he shall call us to go, and every necessary qualification to glorify him here, and to enjoy his Kingdom hereafter.

Voice of Truth.

From the Voice of Truth.

Book of Esdras.

Dear Bro. Marsh:—I believe the time has come for God's waiting people to investigate the book of Esdras. You have presented in your truly valuable paper the views of two brethren, of the Vision of the Eagle; which vision alone, is, I believe, sufficiently important and conclusive to vindicate the divine authenticity of the book. My views materially differ from those you have published.

From your remark under the caption "Doubtful testimony," I learn you still remain undecided in relation to the authenticity of the book—rather preponderating to its rejection. I hope Bro. Marsh will not hastily decide. I would say in relation to Bro. P. and F.'s views, the cause of difference, I conceive arises from their conflicting the exposition with the interpretation. The exposition is first given, which affords the main ground work of the whole matter. The interpretation is a confirmation, making plain, by adding, if there be any thing wanting, but with a strict conformity to the exposition. We see the first appearance of the Eagle is 12 feathered wings and 3 heads. With this we have a prophetic view reaching to the close of the 13th century. First, the kingdom of the Cæsars, the 12 and those which followed in process of time, which kingdom terminated in 483. Next, the 3 false religions that pervaded the whole earth; first Pagan, designated in 508, though co-existing with kingly power; next Papacy 588; last Mahomedan whose power became established in the 13th century. Here we see a perfect application. They were to be preserved for the last. This is also literally fulfilled. The civil power has been taken away from two of them, and that since the time of the end.

The brethren in speaking of the kingdom of the Cæsars say, "after the time of that kingdom;" they ask, "what kingdom?" And answer, "the Roman, over which the 12 wings or 12 Cæsars had ruled." I understand the 12 wings here answer to the several kingdoms made tributary to the Romans, over which each Cæsar in regular succession reigned. Again, they say, Then as in the vision (see 11: 20;) he beheld and lo in process of time, What! why, the last state of this kingdom—that which remaineth, as mentioned in v. 39. I would ask the brethren to look again at v. 39, which says, Art not thou it that remainest of the 4 beasts whom I made to reign in my world? It, that remained, the 4th beast—the last. The one remaining of the 4 succeeding the he-goat. The same, the Highest declares unto Esdras, to be the kingdom seen in the vision of his brother Daniel, not a part of the beast or kingdom, but the kingdom; the whole kingdom not being expounded unto him.

We learn the same by the interpretation which

follows, which says, The days will come, not has come, that there shall arise up a kingdom (succeeding the Grecian) which shall be feared above all the kingdoms that were before it.

We are to look for the strivings that should arise after the kingdom of the Cæsars, from 483, and preceding the time of the eight small under feathers. The term it, I understand refers to the city of Rome, the danger of its falling as Babylon and Nineveh, but it should not then fall, but be restored again to his beginning. The portions of the vision referred to by the brethren, which they apply to Harrison and Polk, I conceive is doing violence to the Divine order. The exposition has come down in the succession of events, to the time when the contrary feathers thought to set up themselves and have the rule. It says, There was one set up, but shortly it appeared no more. The second was sooner away than the first. Do not those two belong to the 8 and have they not a fulfillment in the 2 first Presidents? It says of the contrary feathers there were 8 of them. Dare we say there were 10! The idea that Polk is to pass away sooner than the lamented Harrison we distinctly see has no foundation, as none but the 8 are noticed in the exposition's interpretation. How important it is, my brethren, that we pray constantly, that we may entirely lose sight of the wisdom of man in making important decisions, and be guided alone by the wisdom that cometh from above, which we are assured will guide us into all truth. Have faith, my brethren, strong faith, this should be our constant sin remembering that unbelief is a cruel, yes, damning sin. Shall we lack, and perish from the way, from the very threshold of the port of rest? Forbid, O my heavenly Father, forbid.

I would notice that which is considered an absurdity, and an obstruction in the way of receiving this book. It says in the 14th chapter, "The world hath lost his youth and the times began wax old. For the world is divided into 12 parts and the 10 parts of it are gone already, and but of the tenth part." Paul says in Hebrews, speaking of Christ, "But now once in the end of the world hath he appeared to put away sin, by the sacrifice of himself." In the 2d chap. Esdras, says, "And therefore, O ye heathen that hear us understand. Look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand that shall come in the end of the world." To consider the end of the world here to mean the end of the Jewish age, which appears to be the most reasonable construction, we readily solve the matter and come at the date when Esdras received this prophecy.

I put down the Bible chronology to the birth of Christ, which is 4157, add to it 70, which reaches to the final dispersion of the Jews, which have 4227. This we are to divide into 12 parts. One and a half parts remained from Esdras, which amounts to 528. Take from this 70, leaves a time to the birth of Christ, which is 459, differs but 1 year from the date put down when the commandment went forth to restore and build Jerusalem. Is not here additional testimony? We differ from this, is positive, divine testimony.

Your Brother, waiting for the consummation of our hope.

D. B. GIBBS.

East Nassau, Jan. 26, 1845.

From the Voice of Truth.

Yet a Little While.

The Bible speaks often of a distinct period under this title; and the special duty of the righteous during its continuance. See David, Ps. 37: 7-11. "Rest in the Lord, and wait patiently for him. What is the stimulus to thus wait? "For yet a little while and the wicked shall not be. But the meek shall inherit the earth."

Isa. 10: 12; "It shall come to pass when the Lord hath performed his whole work on Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria." We will his work on Jerusalem be accomplished? Dan. 8: 14; "Unto 2300 days, then shall the Sanctuary be justified."—(Margin.) Isa. 40: 1. "Speak ye comfortably to Jerusalem; cry unto her that her appointed time is accomplished, her iniquity is pardoned." Zech. 3: 9; "I will

remove the iniquity of that land in one day." As to what land, see ch. 2: 12; "And the Lord shall inherit Judah his portion in the holy land, and shall yet choose Jerusalem again." He first chose it in David's time, 2 Chron. 6: 5, 6; "It has since been condemned. I believe it is now justified, and will soon be to Jesus, our Righteousness, restored, where he will reign over the house of Jacob for ever. Luke 1: 32, 33; Jer. 3: 17.

In Isa. 10: 25; after alluding to the accomplishing of this time, he says, "For yet a very little while and the indignation shall cease, and mine anger in their destruction." This will speedily come. Isa. 40: 10; Rev. 22: 12.

Haggai 2: 6, 7; "Thus saith the Lord, Yet once it is a little while and I will shake the heavens and the earth, the sea and the dry land, and I will shake all nations," ver. 22; Isa. 34: 1-2; "and the desire of all nations shall come." What nations? Rev. 21: 24; "The nations of them which are saved shall walk in the light of it," &c. Paul in the book of Hebrews, takes this prophecy, applies it to Christ's second Advent, and tells where this short time commences, chapter 9: 25; he says, "Unto them that look for him shall he appear the second time without sin unto salvation."

In Heb. 10: 35-37; we are commanded not to cast away our confidence, evidently not in the event, but confidence in the time, saying, "ye have need of patience," not to suffer or labor, but "that ye might receive the promise," and comforts us with the pledge, "For yet a little while and he that shall come will come and will not tarry;" and adds, "now the just shall walk by faith." In Heb. 11: he refers to cases to show the power of faith—he then in chap. 12: 25-37; urges us not to refuse to hear God who speaks in these last days by his Son, and quotes in full from Hag. 2: 6, 7.

From these texts it is evident we have been in this "little while" since the temptation came to cast away all confidence in "times and seasons." The Lord open the eyes of his Israel to see that we should be patient—rest in the Lord—and not grieve one another, lest we be condemned now, and consumed when the Son of man comes to execute judgment. He stands before the door, and will soon come to release the captives.

T. F. BARRY.

Rochester Feb. 12, 1845.

✦ For the Day Star.

Gethsemane.

L. M.—TUNE.—Hebron.

- 1 'Tis midnight—and on Olive's brow
The star is dimm'd that lately shone;
'Tis midnight—in the garden now,
The suff'ring Saviour prays alone.
- 2 'Tis Midnight—and from all renew'd,
Immanuel wrestles, lone with fears;
E'en the disciple that He lov'd
Heeds not his Master's grief and tears.
- 3 'Tis midnight—and for other's guilt,
The Man of Sorrows weeps in blood;
Yet He, that hath in anguish knelt,
Is not forsaken by his God.
- 4 'Tis midnight—Hear his burden'd cry,
Directed to his Father's throne!
If possible, this cup pass by;
If not, Father, thy will be done.
- 5 'Tis midnight—see him agonize!
'Till every pore sweats drops of blood;
On the cold ground the Saviour lies,
Press'd 'neath our sin's most heavy load.
- 6 'Tis midnight—His disciples sleep,
Though thrice He calls on them to pray;
Thrice He retires alone to weep,
And bear our burdens all away.
- 7 'Tis midnight—but from heav'n appears
An angel, who does strengthen Him;
He prays more earnestly with tears,
And gains the conquest over sin.

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

No Union with the World.

No doubt every true Adventist would heartily respond to the above sentiment. Yet it is to be feared, some, in this hour of trial, have practically over-stepped this Bible boundary, and others, almost unawares perhaps, are following the dangerous example. And for the sake of such, it may be duty, to define one way, in which we think some are effecting a union with the world. That through all the history of this cause, between those who advocated it, and opposers; a broad line of separation has existed, friend and foe can but see. The Adventists, have always been a distinct people, known and hated every where. But what made them so? What made so visible a distinction between them and the world? It was not merely faith in the literal coming of Christ, for that has been the belief of thousands prior to the excitement caused by this people. Neither was it simply believing that event near. Where then began this distinction? The preaching of "DEFINITE TIME" commenced the work. The electrifying cry of the "Farmer," that the Lord of life and glory, would come "about the year '43," brought the minds of men to a point, on which they split; the lovers of Jesus' coming taking the one side—and those who loved the world better, the other. As time advanced, the line of separation widened. From every quarter, the little army of waiting ones, were assailed by the reproaches of an angry multitude. But what called forth such bitter hatred? It was "definite time." To all classes this was the odious point. From the pulpit to the dram-shop all were stirred by this preaching. Ministers prated about the iniquity of "prying into God's secrets," and cried, "No man knoweth the day and hour!" and the railing inebriate echoed the all-powerful argument.

But, connected with this subject, other things have served to push farther apart the pilgrim band, and a scoffing church and world. Every ray of light—every important movement upon this subject, has invariably tended to this result. Especially is this true of the message, "Come out of her my people,"—and the 7th month movement,—this completed the work. Since then our course has been completely hidden from the gaze of the world—past their comprehension.

Now then, the question arises, Is this God's work? Did he instigate the preaching of those truths? If not, then our enemies are right, and we have been deluded! But we know our Lord has done the work—blind unbelief can not see it, God has thus tested the world, and it is seen, who are willing to forsake all for the sake of Christ—who would heartily embrace, and confess the truth, and boldly act their faith in the same. A little flock has been thus singled out, and tried, preparatory to the reception of an everlasting Kingdom.

If then the past preaching was authorized by the Most High—if he has in his way separated the precious from the vile, the wheat from the chaff, to effect a union again, would be to surrender a portion or all of these truths. This would be demolishing the dividing wall. This is the manner in which some have crossed the line, and proffered the hand of Union to a fallen world.

And on this point Satan is very busy suggesting to the believer that he has been too strenuous, he had better soften down some things a little, the mantle of his charity is not quite broad enough, &c. Oh! may heaven save us from heeding such insinuations! May the children of God be content with the position to which they have been led by unerring wisdom, and not be suffered to relinquish the guiding hand of Him who keepeth Israel. The Lord keep his saints from extending a fraternal hand to the world, over his prostrate, bleeding truths!—*Hope of Israel.*

✦ Something Wrong.

We feel very confident that there must be something wrong in the late communications which have appeared in the "Advent Herald," and "Morning Watch," on indefinite time, from the pens of our good brethren Brown, Storrs, and others, from the consideration that they have, so far as our observation has extended, had the direct tendency to strengthen the already wavering

and doubting in their unbelief. They have eagerly seized upon these communications, in justification of their unbelief in the immediate coming of the Lord. And beside, these communications have made the hearts sad, of those who were strong in the faith of the near coming of Christ.

Our duty is to encourage the weak and tempted ones not to cast away their confidence, instead of helping them to cast it away; and to comfort instead of discouraging one another. Do, brethren, let us have confidence in God. This indefinite time theory shows a lack of that confidence. It says, we have been disappointed once, yea twice, and now we will provide for the future, so that we shall not meet with another mortifying disappointment. O, let us not lean to our own understanding, but on the arm of the Lord. He will take care of his children and his own cause. Fear not.—*Voice of Truth.*

THE DAY-STAR.

CINCINNATI, TUESDAY, MARCH 4, 1845.

MADISON, IND.

I visited the little band of Advent believers in Madison last week, and lectured according to appointment on Wednesday and Thursday evenings—in the Disciple's meeting house on Poplar street.

On Wednesday evening the congregation was small in consequence of my appointment not reaching the place until the morning of that day. On Thursday evening the congregation was larger and the attention remarkably good.

There are probably not more than twelve or fifteen decided believers in the Advent near in this place, yet they are enough to keep the whole city in commotion the most of the time. The principal charges, however, seem to be heaped upon Bro. Bishop, and amount to about the same as those brought against a good brother a long time ago; viz. that he is "a pestilent fellow, and a mover of sedition among all the" Methodist "throughout" Madison, "and a ringleader of the sect of the" Millerites.

Among all the efforts put forth by the clergy of this place, to hedge up the influence of second Advent doctrine, I will allude to one as a sample.

One of the Methodist preachers, at the close of a discourse by a brother, founded on some part of 2 Pet. 3:; arose and remarked, that he had been thinking how long a thousand years of days would be, since "one day with the Lord, is as a thousand years." He then drew his conclusions that "the day of the Lord" would not come till that period had passed, and then, when "the day of the Lord" did come, each individual would be brought forward, in the order in which they had entered the world, and every act and thought of their lives, from beginning to the end, singly and publicly read out; and when this was all accomplished, the day of Judgment would be passed:—upon which, some of his flock were so "comforted" that they cheered him with expressions of, "that's it brother," "Bless the Lord," &c.

Now look at the bearing of the sentiment. A professed minister of Jesus Christ encourages his people to believe that Christ will not come under one million of years, reckoning from the time Peter wrote, (2 Pet. 3: 8;) and that when he does come it will require more than three million years longer to judge only what inhabitants have lived on the earth till the present time, calculating only twenty-four hours to "read out publicly each thought and act in the life of every individual,"—while the martyrs cry from under the altar, "How

long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

This preacher, though probably opposed to calculating time, has here fixed a basis for calculating an answer to the martyr's mournful cry.

If any think such calculations extravagant, though founded upon such an unwarrantable assumption, let them look at it in its true light.

Suppose the earth to remain in its present form one million years, as is assumed, and its population continue to increase in the ratio of any, or all past time, it would require a hundred million Globes like this, to contain the living inhabitants at the expiration of that period, (assigning no more than three feet square to each person,) and a hundred times that number to contain the ashes of those that would have died in that time—upon the same ratio.

Had the man "searched the Scriptures" for the meaning of 2 Pet. 3: 8, he would have saved himself from the awkward position into which he stumbled. See Isa. 46: 9, 10; Gen. 2: 1-3; Heb. 4: 4-8; &c.

On Saturday, I returned home again, still laboring under severe indisposition, from weakness, and an affection of the lungs. O may the Lord preserve his people in these last moments of trial, from the delusive, and soul destroying dreams of the present generation!

BRO. STORRS.

In the "Morning Watch" of February 20th. Bro. Storrs brings a heavy charge against Bro. J. B. Cook, viz., "He knows not what he doeth. The delusion of the "10th day" cry has blinded his eyes,"—because he had denied that Christ pleads for rebel sinners.

It may be that I have been the procuring cause of this smiting for Bro. Cook, as the language quoted by Bro. Storrs is from a report I gave of Bro. Cook's discourse.

To relieve Bro. Cook from any unpleasantness these remarks may have caused I will say, That I did not understand Bro. C. to deny that "Prophets and Apostles" plead for sinners—or that Christ "died for sinners"—or that there was merit in his death to save all, if they would come to him:—But he carried this idea; that, as an intercessor on the Father's Throne, CHRIST, never "plead" for any but those that committed their cause to him. This subject Bro. Storrs did not touch, nor bring one text of scripture to oppose. Can he do it?

Information Wanted.

We have many enquiries of late respecting the Sister Matthewson in Ct., who was reported to have been singularly preserved three or four months without food. Will our friends of the "Morning Watch" and "Advent Herald" (who published the articles) give us information how the case terminated, and what became of her!

I am unable to answer the inquiry of the Advent Herald, as to the "name of the town" in which the "revival" was said to be. The article was published just as it was received.

Bro. W. Thayer of Pomfret, Ct., can answer your question.

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

LETTERS.

West Middletown, Pa., Feb. 23, 1845.

Bro. Jacobs,

You may have expected before this, that I had become ungrateful and negligent of my friends in Cincinnati: If so, be assured such suspicions are unfounded: I shall never forget their kindness and attention towards me.

The "W. M. Cry," though sent without being ordered, and by some unknown friend, was nevertheless received with thanks, and read with attention. It brought to my mind new ideas. The "Vision of the Eagle" seems to be very plain and full of interest.

I enclose one dollar to have the paper continued.

Are we not in a strange land!—Surrounded with scoffers, my faith in the Advent at hand, is not in the least shaken. I am still firm in the opinion that the Saviour is near, "even at the door." * * *

I am alone in this place.—Those who once believed the doctrine, now scoff at it. O how lamentable is their case! They are "gone back."

SUSAN HILLIGAS.

Letter from Sister Lewis.

Natches, Jan. 30, 1845.

DEAR BROTHER:—I take this opportunity to let you know that I am well, and still firm in the Advent hope.

I trust there are a few names of us here that will walk with our Saviour in white when he comes; for God who commanded the light to shine out of darkness, hath shined in our hearts. But we have this treasure in earthen vessels that the excellency of the power may be of God and not of us.

As to the position we have followed, I believe the hand of God has been in it.

I am truly sorry to say, that there is but small progress in religious matters with our white brethren in this place. I have learned that there has been but one conversion in the church for the last two years—that is in the Methodist church, as I frequent no other: But while our white brethren have failed to get up a revival, our colored brethren have seen added to the church daily, I trust, such as shall be saved when my Lord comes to make up his jewels. There are here some old servants, faithful to the Lord, and who bear persecution for the Lord's sake. As to myself I am as determined to hold on till the end as when I met with you at the "Big Tent" meeting. Brethren, pray for us that God may revive his work in the midst of the years, and in wrath remember mercy.

Yours, in the blessed hope,
M. J. LEWIS.

* She is a person of color.

Letter from Bro. G. W. Miller.

Low Hampton, Feb. 10, 1845.

DEAR BRO. JACOBS:—I have often thought of you and the dear friends with whom I have associated in the far West, since I left Cincinnati. I have thought that I should like to see their faces in this hour of trial, and tell them that the same afflictions are being accomplished in all the brethren scattered throughout all the world. But this I do not expect. My expectations are very strong that we shall very soon hail each other on the other side of all disappointments and trials. O how pleasant is the thought, that these afflictions are but for a moment, and then comes eternal glory! Yes, my brother, I expect very soon the glory will be revealed and all flesh will see it together. My faith in the coming of the Lord is stronger than ever. I feel as though the evidences are increasing daily. I believe we are on the right track yet, and if we follow on to know the Lord, we shall know his going forth is prepared as the morning. I trust that our past experience will never be forgotten, for it has worked a blessed hope which maketh not ashamed, because the love of God is shed abroad in the heart. Yes, my soul believes this has been the work of God. I have not a word of discouragement to say to those who are looking for the Lord; but to those

who have drawn back, what can we say to them but *Perdition! Perdition!*

I have thought sometimes, could I have known of this time I should have done different, but He who holds the treasures of all knowledge knew what was best for us in order to bring about his divine purposes. We can look back upon our experience and count the steps we have taken in God's word, and all is right. Glory to his holy name!

"For he has been with us, and he still is with us. And he has promised to be with us to the end."

I feel like holding on to the blessed Bible yet, and if ever I loved its truths it is at this time. I believe our position is as clearly marked in the word as ever, if not clearer. The brethren in this place are strong in the faith of soon seeing the King in his beauty, even within or at the termination of this Jewish year. I have given up all hope of the world ever being awakened to this glorious subject again, even if time should be preached, for we have come to the time in which they have rejected the truth altogether by pronouncing it a heresy and a subject that is very injurious to the cause of Christ,—This being the decision of a council lately called in our place. Glory to God, they have separated us from their company, and we will rejoice, for our Master tells us so. When these things are being fulfilled we can claim the exhortation given us by James 5: 10; "Take my brethren, the Prophets who have spoken in the name of the Lord for an example of suffering affliction and of patience." Now as we claim James to be our brother we can also claim the Prophets as our brethren in this hour of trial. I have thought, could the Prophets have lived in this day they could not have given a more complete history than what they have; see Jer. 15: 15-18; 20: 7-12. It appears to me that we are to take them for an example of suffering disappointment in time, as well as other things. I feel as though I could claim Jeremiah as a brother and all the rest of the Prophets that have spoken in the name of the Lord;—for when I found the word of the Lord I eat it, and it was sweet to my taste, and it was unto me the joy and rejoicing of my heart. Yes, I glory in it to this day,—I find that I cannot live without it—it feeds my soul;—I have found the word to be a light and a lamp to my feet—without it I should be in darkness. O bless the Lord for this glorious light! It shines brighter and brighter, and soon it will be eclipsed in eternal day. My soul says come Lord Jesus, O come quickly and put an end to the scoffing. Come and vindicate thy truth and save thy children that have waited for thee. Let favor be shown to the wicked and he will not learn righteousness; in the land of uprightness will he deal unjustly. Surely this state of things will not continue much longer. I feel for one like crying unto the Lord to "thrust in thy sickle and reap, for the time is come for thee to reap."

Yours, in the hope of a speedy redemption,
G. W. MILLER.

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

The friends at Dayton will announce an appointment for me on Sabbath next. I shall not be able to speak more than twice unless my health improves.

Bro. Stewart, from Cleveland, gave us a talk at the Tabernacle on Sabbath evening last.

Interesting letters just rec'd will appear in our next issue.

Letters and Receipts.

For the week ending the 3d inst.

Susan Hilligas, \$1.00, (postage 18 3/4 cts.) E. Andrews, P. M.; Washington Gordon, 3.00; M. Williamson, for Andrew Clark, and D. Smith, each .50 cts.; G. W. Miller; J. D. Wasson, P. M. T. Finkbine, 1.00; L. Henderson, P. M., for Geo. Reulish, 1.00; Catharine Smith, .50; G. Brown, .50; G. C. Dodge, P. M., for M. Severance, and N. Bond, each .50.