

# THE DAY-STAR.

E. JACOBS,  
Editor & Publisher.

"WE HAVE ALSO A ROSE BURE WOOD OF PROVINCY: WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH  
IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. 1, 19.

C. CLARK,  
Printer.

VOLUME 5.

CINCINNATI, TUESDAY, MARCH 10, 1845.

NUMBER 5.

## THE DAY-STAR

Is a continuation of the *WARRIORS' MIDNIGHT CRY*, and is published every Tuesday, by E. JACOBS, at his residence on Seventh street, south side, three doors east of the Tabernacle.

All communications for publications—on the business of the paper, or orders for books, and publications, should be addressed POST PAID TO E. JACOBS, CINCINNATI, O.

### TERMS OF THE PAPER.

Fifty cents per vol. of 12 numbers in advance, to those that are able to pay; and gratis to those that are really unable to pay.

### Letter from Indianapolis.

Johnson Ct. Ia., Feb'y 26, 1845.

DEAR BRO. JACOBS:

I have ever been backward in undertaking to write for the press, thinking it better because me to sit at the feet of my brethren, and read, and learn: But in reading some of the writings of my brethren in reference to our coming Lord, it seems to me that they labor unnecessarily in the dark. I have several times decided, within the last few weeks, to write, and have as often reasoned myself out of the notion; but this night, feeling restless on the subject, I have arose from my bed and trimmed my lamp, and now intend to commit a few thoughts to paper, leaving it for you to decide whether they may or may not be worth the attention of your readers;—you may then dispose of them as you think proper.

I wish to write so as to be understood, and yet as brief as possible. And now in the first place it seems as clear as daylight to me, that our Lord has given us way-marks sufficiently clear, from the Mount on which he sat, down to the end of time. This is contained in Matt. 24: and the parable commencing the 25th.

In Matt. 24 he brings us down by certain events or signs, to the space of time called, "near at hand even at the door." Here he tells them it will be as in the days of Noah, and Lot, and then gives a charge to "watch," lest he might come in a day that we looked not for him, and an hour that we are not aware of: And in order that this may not be the case with those that may be disposed to watch, he gives us certain events marking the space of time called, "near at hand even at the door."—This he does by introducing the parable of the ten virgins, as the natural inquiry would be, How long this time called "near at hand even at the door?"

Are there no marks by which this important space can be measured? There are: "Then shall the kingdom of heaven be likened unto ten virgins" &c. From this parable we learn that some circumstances would transpire in the above mentioned space of time, like the parable here brought to view.

To me, the lesson taught in the parable is, that like the virgins, some would go out to meet the Bridegroom at the beginning of this time; and in the second place we learn that they went out too soon, for "while the Bridegroom tarried they all slumbered and slept." In the next place we learn that it would be night, or a time of darkness, with those who should be like the virgins. We next learn what was done in the middle of the above space of time, for "at midnight there was a cry made," and another disappointment, for after the cry was made, and they all arose and trimmed their lamps, both the wise and foolish thought there would be time to go and get oil, and while they went (not before) he came, and they that were ready went into the marriage and the door was shut.

I must not stop here to ask my brethren whether any thing like this has taken place; but I will ask them if they do not remember when their reckoning ran out, and night commenced, or darkness took possession of the mind? If then we can remember this, and are shown the middle of this night or time of darkness by the "midnight cry," is it so that we cannot make the calculation

when the day of the Lord will dawn!—or for the length of the last half of this night, or space of time? Or in other words, if darkness commenced at the commencement of the present Jewish year, and it was six months and ten days until midnight, or to the middle of the dark space of time, how far from that point will the same number of months and days carry us?

I believe this darkness began the 22d day of last March. If it be 214 days from that time till the 22d of Oct. or middle of this night, how long will it be till the day shall break by the rising of the sun of Righteousness with healing in his wings? It does seem to me that if we have eyes to see, and continue to watch and pray, there will be no need to fear that the day or hour, much less the year, is so hidden from us that the Lord will come in a time that we are not aware of. Look around you my brethren and see if you cannot already discover some appearance of "day dawn." Look close within, and see if you cannot discover some signs of "the day-star" arising in your hearts.

Let us watch and pray. One more struggle and Eternal Life is ours.

GEORGE RUEBUSH.

### Letter from Bro. Butt.

Stony Point, Ky., March 3, 1845.

DEAR BRO. JACOBS—Having a few leisure hours, I embrace the opportunity of addressing a few lines to let you know how I am prospering in the good way. I feel, blessed be God, that *old time* is carrying us rapidly on towards the dawn of the eternal morning, when Jacob's face shall not wax pale *any more*, but when "The ransom of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads," when "They shall obtain joy and gladness, and sorrow and sighing shall flee away."

Though I am, as it were, wading through a sea of unbelief, yet my hopes are still buoyant. I oft times feel glory in my soul when viewing by an eye of faith the saint's inheritance;—the earth restored to its Eden glory. If I can trust my own heart, I believe I have a longing desire to see the "King in his beauty," and to behold the *Land* which in the Prophet's day was "very far off," but which is now *very nigh*, when "the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence." This is truly a glorious picture. That heart must be cold indeed which cannot say "Amen! Even so, come Lord Jesus."

Since Bro. Maull left me, in Louisville, I have been laboring with Bro. Jacob Marshall, who has come fully into the faith of the Lord's *speedy* coming. We have lectured about twenty times within the last two weeks, with but few exceptions, to large and attentive congregations. There appears to be a desire on the part of the people to hear on the subject. This may however, be as much the result of curiosity, as a desire to hear the truth.

The infidelity of the nominal church is every where apparent,—to them the *most* positive declarations of God's word appear to be uncertain, (except those portions quoted by them in support of their various articles of faith). Many in order to avoid the truth of the Lord's immediate coming, will run into the most foolish extremes. In conversation with a professor, orthodox so called, I was told the world was to be converted. I asked him to please define the Saviour's exposition of the parable of Wheat and Tares. In doing so, he told me, the angels was the fire that burnt Jerusalem. This appears to me like wresting the Scriptures to one's own destruction: This however is a specimen of the system of spiritualizing of this day.

The words of the Prophet Isaiah 29: 11, 12, are now having a literal fulfillment. "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is *learned*, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed: And the book is delivered to him that is *not learned*, saying, Read this, I pray thee; and he saith, I am not learned."

A celebrated minister in this region said that it was "consummate nonsense" for young men to pretend to expound the prophecies, when the *learned* men of past ages were insufficient for the task. He appeared to forget, or to be ignorant of the fact, that in the "Time of the end" the vision was to be no longer sealed; but as Daniel says, "Many shall run to and fro, and knowledge shall be increased."—Dan. 12: 4. And that "The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."—10th ver.

Again, that these things are *hidden* from the "wise and prudent" (that is of this world) "and revealed unto babes" (through his word).

Again, that he rejecteth the *proud*, but giveth grace unto the *humble*. He, with many others might be asked the question, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"—John 5: 42, 43.

The evidences of the Lord's immediate coming appear every day to be accumulating. The siren song of "Peace, peace," must soon reach its height, when "sudden destruction cometh." God's true people will not much longer mourn the absence of their Lord. "For yet a *little while*, and he that shall come will come, and will not tarry." Then he will repay them for all their toil, for "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it." And then, O then, we shall exclaim, (if we are found in a waiting and longing attitude) "Lo, this is our God we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." And now unto "the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light, which no man can approach unto; whom no man hath seen nor can see; to whom be power everlasting. Amen."

The brethren at Louisville are still strong in the faith. Give my love to all the brethren, and receive the same yourself.

Yours, in the blessed hope,

JOHN Y. BUTT.

### Letter from Bro. D. Jennings.

Port Byron, Ill. Feb'y 17, 1845.

#### The Seven Last Plagues.

I cannot understand these plagues in a consecutive manner: that is, one vial of wrath being poured out and fulfilled, and then another, until the seven are fulfilled. But there is a strong probability, in my mind, that they are all poured out and beginning to operate, and will continue to take effect more and more until all the wicked are destroyed from off the face of the whole earth.

I think these plagues, will all be literally fulfilled: Although the first may not be visible yet, the second has literally begun. This I think no honest man who can read his Bible will deny; for it is exactly according to prophecy: The sea was to become like the blood of a dead man, and every soul in the sea shall die. It appears by the secular papers so far as the dark water goes every thing dyes: These papers call on the wise men of the day, as did Pharaoh, to explain the mystery. They seem to deplore the consequences, which is also a fulfillment of our Saviour's words, "men's hearts failing them for fear, and for looking after those things which are coming upon the earth."

But, glory to his name, he gives a word of comfort to his followers, "When ye see these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh."

The third plague is to be upon the rivers and fountains of water; "and they became blood." I think the Saviour will come before this is fully realized, or it could not then be as it was "in the days of Noah;" if the rivers and fountains of water was turned into blood men could not attend to their worldly business.

"The fourth angel poured out his vial upon the sun." This plague also will not be fully realized until after the coming of Christ.

The fifth plague is on "the seat of the beast, and his kingdom was full of darkness." This has begun and will continue until all shall be fulfilled.

"The sixth angel poured out his vial upon the great river Euphrates:" How far this is fulfilled I am not able to determine; but it is very evident that the "unclean spirits," or "spirits of devils working miracles" has already gone forth unto the kings of the earth and the whole world to gather them to the battle of that great day of God Almighty.

"The seventh angel poured out his vial into the air and there came a great voice out of the temple of heaven from the throne, saying, It is done." This voice we have not yet heard, but I think we have seen the prelude to the fulfillment of this plague. Witness the dreadful storms of thunder and lightning that have occurred within the last year. I have heard of more people being killed & wounded by lightning within ten months, than perhaps within thirty years before. Witness the numerous tornadoes in all parts of the world: and storms at sea, dreadful earthquakes in the West India islands and other places. Also many uncommon hail storms. I have lately seen the account of one in Louisiana—many of the hailstones were as large as hen's eggs, some larger; killing fowls and doing other damage.

O may we all be found watching that we may escape those things that are coming upon the earth.

As I have yet a little room I will scribble a little more. You said that it was not your prerogative to say when the probation of man should begin or end. With you I fully agree; and farther, I believe, as God made man a moral agent he will never take that agency from him: It is true we have not the power to exercise our reason and agency when asleep—so it will be with the wicked when the night of death comes; they must remain filthy still, for in that very day their thoughts perish. Psa. 146: 4. But after the millennium when they rise in the resurrection of damnation they will be in the same state as when they closed this life for there can be no change in the grave: and the devil who was bound by their death will be let loose again, and will go about to deceive them, and will actually deceive some, from which I plainly infer that they are moral agents, or they could not be deceived: Although they are cast into the lake of fire; yet the tree of life grows in the New Jerusalem, the leaves of which are for the healing of the nations: the glorified saints are not polluted: then of course there are none but those in the lake of fire that need healing.\* That this is the true interpretation will be confirmed by reading Rev. 15: 2-4. Those glorified saints who stand on the sea of glass shall sing the song of Moses. Saying, Great and marvelous are thy works Lord God Almighty: just & true are thy ways thou King of saints. Who shall not fear thee O Lord and glorify thy name, for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest. Now remember the nations had not then come, but the saints they would come, and this is to be after the coming of the Saviour.

\*I do not know that I fully comprehend Bro. J's meaning in this place, but if he designs to convey the idea, that any of those cast into the lake of fire will be healed, and join the number of the glorified saints, let him read Rev. 20: 5, 13-15. The moral agency of immortal saints will better account for the healing properties of the "leaves" than the restoration of the lost.

John also saw that every creature in heaven, and earth, and under the earth, and such as are in the sea, shall praise God. 5-13 Isaiah says, When thy judgments are in the earth the inhabitants of the world will learn righteousness.—26: 9, 10. David says, God's enemies shall submit themselves to him.—Psa. 66: 3, 4. As many as died in Adam shall be made alive in (not out of) Christ: but every man in his own order.

D. JENNINGS.

## THE DAY-STAR.

CINCINNATI, TUESDAY, MARCH 18, 1845.

☞ If the subscribers should not receive their paper next week at the regular time, they may expect a *double number* with some important articles when it does come. This matter is not however, fully settled.

### DAYTON.

I spent Sabbath before last with the friends in Dayton, and lectured for them three times in a private house.

I was grieved at their scattered condition. For better than eight weeks they had not a week evening meeting, until a few evenings before I reached there. The number that will meet regularly hereafter, is probably from 10 to 12. I can not here speak of the influence which has produced this change, but I do earnestly pray that the Great Shepherd may speedily gather his scattered flock. There are a few in Dayton that are anxiously waiting the Master's return. I would solicit for them an especial interest in the prayers of all God's people.

### HONESTY.

☞ Bro. Shepherd, from Brown County, came into the City the other day, and having some business with us—desirous to take the paper, &c., he made enquiry for some of the second Advent people, and not readily gaining the desired information he stepped into the *Methodist Book Concern* and enquired; whereupon he was told that the paper was not published—that the whole concern had gone down, and that there were no second Advent people, or "Millerites" in the place that they knew of. I now venture to say there is not a child about that establishment but knows that our meetings are held regularly at the Tabernacle, and our congregations are as large as they ever were. Besides this, our paper is sent to the office of the W. C. Advocate regularly every week. And again, a special meeting was held only a week or two since in one of their chapels, to take some measures relative to the Millerites still remaining in their churches, where it was agreed that they treat them kindly, &c.—and after all to tell such a —. Readers, these are the people that would have you believe the reports they have recently published about revivals.

### ✦ LETTER TO BRO. STORRS.

Cincinnati, March 17, 1845.

DEAR BRO. STORRS:

Your kind letter of the 25th ult. is received, and I now sit down to return a brief answer: In so doing, I wish deeply to realize what is already demonstrated by the word of God and our own experience, viz. That, "the Judge standeth before the door."

There are some things in your letter that please me, and some, it seems to me, that can neither please nor profit any one that loves the blessed word of God.

1st. I am pleased that my letter was received by you "with the same kind feelings that dictated it," and 2d, I am pleased that you find it is your heart, to pray, that my "aching heart" may be healed, and that the Lord would bind up the wounds of "his dear people;" But, O my brother I am sorry, after searching your letter through, to find some salvo for this "aching heart," that this salvo is mixed with so much of the "leaven" that you and I have fought *against* for the past few years, that my heart would still be an "aching" one, were it not that my hope is fixed alone in the Lord.

You will not of course, blame me for not applying the proscriptions you offer me, to heal my "aching heart" since you "confess" your own "leaven" not done aching yet." As leaving the rock has not healed *your* wounds, how can you safely recommend that course to others?

You will recollect in my letter, that I urged upon your consideration two propositions, founded upon which, was the demand how you got off from the "rock," &c.

Those were, first, that the antitype of the Jubilee trumpet was given in the last *seventh month*—which was the *forty-ninth year* of the last Jubilee from B. C. 606, while the antitype of the deliverance of God's people could not be given till the *fiftieth*, or the following year. Your own argument, in your own language, was adduced to show the correctness of this position.

Second, the principle of the *time of the Advent* being taught, whether we yet understand it or no, was placed before you, not only in scriptural language, but also in *your own*; and taking the ground that these "two propositions" were immovably fixed by the hand of God, without any mixture of *humanism*, I founded upon them my demand how you came off from the rock? You will therefore readily discover my surprise in reading your letter of *four columns* in the "Watch," to find *nothing* whatever to those propositions. Had you proceeded to examine *them* in the light of the Scriptures, and with as much anxiety as you felt when you determined to leave the "flat rock," the truth of God would so dazzled your eyes that you would never have seen the end of these *four columns* in the "Watch," and in the "Star."

Since all your remarks are employed in an explanation of the "honest" manner in which you left the rock, I must say, those remarks, though not lacking in *quantity*, are to me, far from satisfactory.

I. I think you have misrepresented that rock, and will here prove it, by showing the work accomplished by that figure. What you "designed" to accomplish by it, is none of my business;—let us bring the affair to the true test.

After presenting your argument, you asked the question, "How shall we be ready for that day?" and then answered it by saying, "Believe *God's truth*," and venture out upon it, by a strong faith that gives glory to God."

You called upon us to "believe *God's truth*"—not your opinion: Was that wrong? Dare you take that back? Of course, "God's truth" was not your conclusions, nor mine;—we had the truth to examine for ourselves. You next called upon us to "venture out upon" that truth. Was that wrong?

Again, you called upon us for "entire consecration to God, and deadness to the world," as "if we knew we were to die on that day." In this do you do any thing more than the apostles done to

fore you!—Rom. 6: 2, 11; 1 Pet. 2: 24, &c. And now to illustrate this perfect state of preparation to meet the Lord on the "tenth day" the figure was introduced. And now the "Mighty Prince" and "Splendid Steamer" illustrates the appearing of Christ with his glorious train at "A given time" to "carry all persons whom he shall find" upon a certain "large flat rock in the midst of the ocean," "with evidence that they fully credited HIS WORD, to a glorious country." Thousands listened to the call—separated themselves for ever from the world—cut loose every affection, and were at that time found in the very waiting posture that God in his word directs.

Thus thousands, while they knew that they had no positive demonstration that Christ would personally appear on the tenth day, yet having strong evidence, they knew it would be perfectly safe to repair to the "flat rock," which was a rock of eternal separation from the world.

This they knew to be a duty every where enjoined upon the follower of Christ. So my brother, if you made an "idol" of the "tenth day" you must remember there were others whose minds embraced the whole outline of Christian duty.

The word of God makes it your duty to "look for," and consequently expect, the Saviour continually. Did you do more than this on the 10th day?

It is also made your duty to be "separate" from the world—make no "provision for the flesh," &c. Did you do more than this on the "tenth day"? and can you do less to-day without disobeying God?

My dear brother, let me make this one request of you: Take your article containing the figure of the "flat rock"—place it before you, then take your Bible and test it. When you have done this, tell me where "PRESUMPTION" is illustrated, or what act is enjoined that is not the duty of every Christian to perform to-day. Tell me what work is there urged upon your fellow mortal, that you are now "forbidden by the Spirit of God" again to urge?

This rock being the place where I now live—weather-beaten, and weary with watching, and as I said before, some having deserted it by means of your influence and example, I again demand, by what rule of interpretation you found on that rock, the word "PRESUMPTION"! The only rule I admit—the Bible, has proved it a rock of separation from the world. I care not what "was designed"; there is its language, and there is the Bible to try that language, and the Bible justifies it.

But to the manner in which the presumption is proved from Deut. 18: 20-22.

"But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

And if thou say in thy heart, How shall we know the word which the Lord hath not spoken?

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

Here is an admission then, that in preaching the coming of Christ in the seventh month, in the room of being guided by the written word, you "prophesied," and done this too with the knowledge that none but "false prophets" were to arise in the last days. No wonder the word "PRESUMPTION" stared you in the face after the 10th day. Had I

have done this, I should expect to see and hear "presumption" wherever I went.

We not only "designed" in that preaching, to be governed by the written word only, but we did appeal to that, and that alone, and made no pretensions whatever to prophesying. Those appeals went to show that Christ would come out of the Holy place, and that the "Seventh Trumpet" would sound in the seventh month.

If asked the reasons of our hope, we pointed to God's word, and not to any spirit of prophecy that we claimed, as you very well know.

But the thing did not come to pass. What thing did not come to pass? Why, Christ did not then personally appear. Neither did the words of prophecy adduced by us, go to prove that he would then appear. They proved that the 7th trumpet would sound; and that it has "begun to sound" we have the proof, as no prediction can have but one literal fulfillment. We also have as clear evidence as could be asked, that the "Master of the house has risen up and shut too the door" and they that are without are beginning to say, "Lord, Lord, open unto us."

The things presented in the prophecy brought forward in the seventh month, have partly at least, "Come to pass."

"There, brother," "that does not make" my "eyes ache" for I did not prophecy, I only read it, and believed, as I do now, that all that God did not speak, is demonstrated to be "presumption."

You have explained how you got on to the "rock" by means of "a very leaky boat" called "Delusion," and "can hardly tell" how you "ever came to get into it." You must again pardon me for dissenting from a principle of interpretation, that makes out an entire "separation from the world," and "deadness" to it, a "delusion;" while at the same time we are anxiously "waiting for his Son from heaven."

And again, you will excuse me for doubting that you ever did, really, see the name "presumption" on our ROCK; at least, I must doubt it until you pursue a course that will alarm, and offend the ungodly as much as you once did.

I am sorry also to discover in the description you give of the "honest" manner in which you "got off" the rock, a very sore defect. In the first place, what business had you to leave it? You are not able to prove from the language of that article, that you was out of the way of your duty when on it: You can give from the word of God a reason for every step that conducted you thither, but not one for leaving it. And then the boat in which you came away, and which you call "Truth" is a very suspicious one. Bro. Storrs, I do not believe it was the boat "Truth." I know that old boat well, and I never saw her unmanned,—her Maker always sits at the helm; while it seems the boat in which you came off, was "floating" unmanned—no person on board to make known a "condition" and yet you had to perform "one condition" before you could get on board; That is to "confess." In attempting to "get away" from "deadness to the world," would it be any strange thing for the god of this world to deceive you with an "optical illusion" when you manifested a disposition to pursue a course so much at variance with Scripture!—It might have been "the positiveness" of Christ's appearing "on that day" that influenced, or led you to that "rock," but something more influenced me; viz. The absolute necessity of being on that rock, if I would please God by being found in a waiting state. It

could not be a Divine influence that induced you away, or you would have given a Divine testimony for your course. What influence then has done it? As it is not divine, it must be "a mere human influence." In looking the whole matter over, I must believe it a "Mesmeric" influence that led you from that rock. The name "presumption" is a singular label for "deadness to the world" and waiting for Christ. "Delusion" is another singular name for the path, or course that leads to this "deadness" &c. And then your boat of "Truth," unmanned, that "walks on land as well as in water" is all very strange, altogether too accommodating for the unchanging word of God. If you have been once deluded by "Mesmerism," the symptoms of a relapse are very strong.

You say, "to attribute that cry (10th day) to the Spirit of the Lord, looks very much like sinning against the Spirit." A sin against the Holy Ghost being unpardonable, those that have committed it are unfit to teach or advise others.

O then, what have you done? Did you "design" to represent faith "without a doubt" in Christ's coming on the 10th when you said "I am forbidden by the Spirit of God, to doubt or indulge in an if, for one moment"? Remember also that you charged those who doubted Christ having sworn to the time, with "virtually" accusing Christ of lying; and now you can charge those that believed these words of yours, after deducting your "designs" with "sinning against the Spirit."

Again, what possible good can be effected by the questions you propound to those that have left the rock? They all belong to the school of "Mesmerism" in this section.

Since the 10th day, one of them stepped up into the desk after I had closed my lecture, and called the attention of the audience to the "Confession of Bro. Storrs," which he held in his hand. I offered my services to read it, and while doing so, a perfect air of satisfaction seemed to rest upon the whole "mesmeric" school: So when I got through, I read your other little "mesmerism confession" which very much disturbed them, one saying it was a "lie" and another he "can't prove it," &c. I told them when your next "confession" come, I would read that to them; but it is delayed so long I much fear it will not come, but I live in hope. O my brother, let us be humble like little children! Again, I beg of you to review this matter in the light of God's truth. The Lord is at the door, and will come in the year of Jubilee, which I believe with all my heart, from evidences before presented, is the coming Jewish year.

Yours in the blessed hope,

E. JACOBS.

P. S. You will see, of course, that the "Watch" as a matter of equal justice, publishes this "reply."

#### THE PATH OF THE JUST.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4: 18.

Let us in the first place look at the privileged character named in this text. Who is "the just?"—the one that God declares to be such, for there is a vast difference between the ideas of justice entertained by mortals, and those revealed by Him "who only hath immortality." We are apt to pronounce a man just, that deals honestly in all points with his fellow man, though he may never have been strictly honest with either his God, or himself, for a single hour.

None can be strictly just, without "the law of God in their hearts"—it is then that "none of their steps shall slide."

"Noah was a just man, and perfect in his generations, and Noah walked with God." Gen. 6: 9.

This is the character God gives to Noah; and why is he called just? The reasons are found in v. 22, and chap. 7: 1, "Thus did Noah according to all that God commanded him, so did he." "Come thou and all thy house into the ark: for thee have I seen righteous in this generation."

He obeyed God in all things, and pursued a right course while the multitude around him pursued its opposite.

The just man has a teachable disposition. See Prov. 9: 9, "Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning."

His words all tell to some good account. Prov. 10: 20, "The tongue of the just is as choice silver;" ver. 31, "The mouth of the just bringeth forth wisdom."

He is a persevering character. Prov. 20: 7, "The just man walketh in his integrity." Prov. 11: 15, "It is joy to the just to do judgment."—So he has comfort in dealing justly.

Isa. 26: 7, 8, "The way of the just is uprightness: thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee."

Ezek. 18: 5-9, "But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, \* \* \* \* \* and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, and hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God."

Moses, 14: 9, "Who is wise and he shall understand these things? [see ch. 13: 13-15,] prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."

The just lives by faith, and there is no such thing as back steps in all his path.

Hab. 2: 4, "Behold, his soul which is lifted up, is not upright in him: but the just shall live by faith."

Rom. 1: 16, 17, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

Gal. 3: 11, "But that no man is justified by the Law in the sight of God, it is evident: for, the just shall live by faith."

Heb. 10: 37, 38, "For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him."

Thus we have the character of "the just" as delineated by a just God;—to attain which, should be the highest ambition of mortals. It is a character, when gained, that never can be taken from us, nor can it be counterfeited. Two of the principle ingredients of this character—Faith and Love, can not be successfully imitated.

Great blessings are kept in store for the just. While the hypocrite destroyeth his neighbor, the just is delivered.—While "the wicked is snared

by the transgression of his lips: the just come out of trouble." (Prov. 11: 9, and 12: 13.)

"No evil shall happen to the just," (Prov. 12: 21.) "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." (Prov. 17: 15.) "For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief."

At the end of this world the wicked are to be "severed from among the just." Matt. 13: 47-49.

The just are to have a resurrection by themselves, Luke 14: 13, 14.

It is the just that compose the family of Heaven, Heb. 12: 23; Luke 14: 13, 14, &c.

But no greater blessing in this state of mortality can be promised to the just, than a "path" in which to tread—increasingly illuminated until the Great Sun of Righteousness arises in all its glory, to scatter for ever the darkness that has mantled the earth these 6000 years.

What is the path of the just? It is the way of eternal life, Psa. 16: 11, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

It is a way prepared by the Lord, and to be sought for. Psa. 27: 11, "Teach me thy way, O Lord, and lead me in a plain path because of mine enemies."

"The path of the just" is God's commands, Psa. 119: 35, "Make me to go in the path of thy commandments; for therein do I delight." ver. 105. "Thy word is a lamp unto my feet, and a light unto my path."

It is a path protected by the Almighty, Psa. 139: 3, "Thou compassest my path and my lying down, and art acquainted with all my ways."

This "path of the just" also symbolizes deep mental exercise. Psa. 142: 3, "When my spirit was overwhelmed within me, then thou knewest my path."

It is a way entirely disconnected from that pursued by sinners. Prov. 1: 10-15, "My son, if sinners entice thee consent thou not. If they say, come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: let us swallow them up alive as the grave; and whole, as those that go down into the pit: We shall find all precious substance, we shall fill our houses with spoil: Cast in thy lot among us; let us all have one purse: My son, walk not thou in the way with them; refrain thy foot from their path."

Prov. 2: 1-9, "My Son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; if thou seek her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

Psa. 25: 1, 10, "Shew me thy ways, O Lord; teach me thy paths; all the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."

There is a point of time in which it is especially enjoined upon us to examine closely whether we are in the path God has marked for the just:—A time of apostasy, when deceptions would be practiced by the professed teachers of religion. That time, described by the prophets, has now come.

Jer. 6: 9-17, "Thus saith the Lord of Hosts,

They shall thoroughly glean the remnant of Israel as a vine: turn back thy hand as a grape-gatherer into the baskets.

To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no light in it.

Therefore I am full of the fury of the Lord; am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband of the wife shall be taken, the aged with him the is full of days.

And their houses shall be turned unto others with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the Lord.

For from the least of them even unto the greatest of them every one is given to covetousness, and from the prophet even unto the priest every one dealeth falsely.

They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.

Were they ashamed when they committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord.

Thus saith the Lord: Stand ye in the ways, to see, ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

Also I set watchmen over you, saying, Hear ye to the sound of the trumpet. But they said, We will not hearken."

"But they said, We will not walk therein," I will maintain the "old ground"—will not bud, but stand still &c: Such was to be the character of those that cried "Peace" in these days; a Trumpet has not yet sounded.

Obedience to every truth of God, is the path to the just.

It is, however, impossible for us to give a clear and perfect description of a path until we have traveled in it, though it is possible for us to have so clear a description of it, as to tell when we are in it, and where we are in it, by the marked objects along the way.

What are the principle reasons for describing a path under any circumstance? It is, first, to know when we are in the right one, and consequently free from the dangers to which by-paths lead, and second, that we may know how far we are on our journey's end.

(To be continued.)

"The secret things belong unto the Lord: 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.

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

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

"Ye are all the children of light, and children of the day: we are not of the night, or of darkness."—1 Thess. v. 5.

## Letters and Receipts.

For the week ending the 17th inst.

G. R. Shepard, \$1.00; Hannah Vail, 50c, (acknowledgment was omitted last week through mistake); Geo. Ruebush, D. Weaver, 50c; M. Hatch, 50c; M. Clark, P. M., for Wm. B. East, 1.00; A. Jones, P. M., A. Potter, 1.00; A. H. Kings, P. M., for J. Weston, .25; Mary H. (Wm. J. Harts, 1.00 forwarded by J. Little's summer) was not rec'd.; N. Stewart, 50c; E. Price, 50c; J. Pratt, P. M., for Aaron Clapp, 1.00 [Sent to J. V. Himes, draft on Willis & Co. Boston, \$15.30.]