

# 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. 1. 19.

C. CLARK,  
Printer.

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## THE DAY-STAR

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### Letter from Brother Clapp.

AKRON O. MARCH 18th 1845.

DEAR BROTHER JACOBS:—Being quite unwell this evening with a severe cold on my lungs, consequently, deprived of the privilege of meeting my dear brethren and sisters in the prayer circle, I have taken the liberty, although a stranger in the flesh, yet I trust we are one in Christ our Living Head, to say a few words to you. We learn in his blessed word if one member suffer, all the members suffer with it. Oh, how true this has always been with the *little flock*, and especially at the present time with the despised few, who are earnestly contending for the Faith once delivered to the Saints, and are waiting, looking and longing for the return of the Nobleman after receiving the Kingdom. Luke 19: 12, 16; How appropriate now the injunction of the Apostle, Gal. 6: 2; "Bear ye one another's burdens and so fulfill the law of Christ." My dear brother, let me say to you, I have often thought of the afflictions and trials which you have been called to experience in your labors of love among the brethren at the West, and in view of the fact that you are alone as it were, in holding up the light, in the great Western Valley, my heart has been drawn out for you with feelings not to be described. I rejoice, that amidst the dark night of infidelity that broods over the wide extended field you occupy, relative to our blessed hope, that the "Day Star" has arisen, and I feel to bless the Lord, that its bright beams do gladden the hearts of pilgrims and strangers, to whom it betokens the near approach of the Sun of Righteousness. Dear brother, your warfare is almost ended, the Crown will soon be yours. "Yes, oh, yes, He will gather his ransomed ones home." Oh, Glory, Glory! I must not omit to tell you, I was greatly comforted and blessed in reading your article on *Time*, in W. M. C., vol. 4, No. 5. Will you have the goodness to forward me five or six copies of the paper, should you have them on hand. On the passing by of the 10th day of the 7th month, when for a short time the pillar of cloud and fire, seemed to be withdrawn from the Hosts of the Lord, my mind was in darkness and perplexity, relative to our latitude and longitude. After comparing the position or grounds you took, with the word of the Lord, I felt satisfied it sustained you, and the light I then received on the subject, has been increasing and I can truly say that since that time, the Scriptures have been a Lamp to my feet and a light to my path. I have been much disappointed that you have had no more to say on the important truths presented, in that article, I know very well that some were startled at the position you assumed, but I am convinced that they cannot show, comparing Scripture with Scripture and spiritual things with spiritual that you are not in the main correct. What an amount of evidence clusters around the 10th of 7th month movement to prove it. Oh, let us, my brother, recognise the hand of the Lord in this blessed work, for some in not doing so, have lost their confidence in God and are in great darkness, and some I fear have fallen. There is another class still who admit that great events took place about that time and yet have nothing definite in their minds as to what they were. Oh, that the Lord would help, that we may be kept humble, teachable, prayerful, that we may understand his whole will, in relation to his past deal-

ings with us, and still follow on to know the Lord. Was it not the purpose of God connected with this movement, most manifestly, to prepare his people for a certain work—ever constant, earnest, and agonising prayer for the coming of the Lord and the Resurrection? Yes, the time for Zion to *travail* has come according to Psalm 102: 13, 23; Isaiah 26: 17, 21; 66: 5, 10; Micah 4: 8, 11; besides many other very precious scriptures. Oh, what figures God has here given us, and shall we not understand by these that our hearts are to be fixed most intensely upon it? Oh, yes, my dear brother and already are the Simeons and Annas in our land, bowing themselves with mighty struggles before the Lord. May the Lord increase the burden of soul till the Resurrection morn shall dawn upon us! Amen. I am satisfied in my own mind that what John saw in vision, Rev. 14: 14, 16, was fulfilled by us just before and on the 10th day of the 7th month. I can see no intimation in that prophecy that we are commanded to pray for Christ to come, but for him to *do* a certain thing. What is it? why, that he would thrust in his sickle and reap for the harvest of the earth is ripe. It was my most earnest prayer and was it not yours, my dear brother, previous to the 10th to be cut loose from earth in every form, and did not the good Lord help us to do this in such a sense, as it had never been done before? Oh, yes, and let us magnify the riches of his grace for assisting us as he did to obtain such a complete victory over the world and self. Have we not felt ever since in a most peculiar sense, that we are dead and our lives hid with Christ in God. Praise be his name. I feel that the word of the Lord teaches us most clearly that the harvest was then ripe and that it was then reaped, but not gathered into the garner, the New Earth. I can now see great beauty, power and harmony in the figure of the harvest, as used by our Saviour, found in Mat. 13: 30, 38, 39. From the original we certainly are not to understand by the word *world*, in this connection that it has reference to the earth or habitable globe, but to the age or dispensation. I can see no evidence that precisely at the closing up of the Gospel dispensation we are to expect the conflagration of the earth and elements. The great trouble with us, as a general thing, has been that we have crowded many important events in together and have expected their fulfilment at one and the same time. Can it be shown from the word of the Lord, that the Gospel-age or dispensation has not ceased, and that our great High Priest did not according to the Type finish up his work on the 10th day of the 7th month, and did then receive the kingdom? Luke 19: 12, 15; This cannot be, replies one, for the word says he is to be High Priest forever &c. But this view would most certainly conflict with other parts of scripture, for we are told that when he shall sit on the Throne of his Father David, he reigns as King; as such we are looking for him to come, not as High Priest. We find by the original that the word *forever* has different significations as to time, depending upon the subject or thing in relation to which it is used in the word of God; for instance, it means age, ages, ages of ages, or in other words as long as the object or thing of which it is spoken shall exist. I think I now understand the full import of the promise to the Philadelphia or Advent church. Rev. 3: 10; Has not our High Priest as such, had long patience waiting for the fulfilment of the promise made to him relative to the kingdom? Also what we find in Luke 13: 25; was fulfilled at the time he took the kingdom, as well as many other scriptures to which I could cite you had I space on my sheet. Oh, what an awfully solemn yet glorious time is the present to the people of God! Every ray of light from the blessed word, relative to the consummation of our hope, does seem to concentrate at or about the termination of this Jewish year: As I regard the Parable of the ten Virgins and its

fulfilment, I cannot admit that the present is a time of preparation on the part of the children of God as some contend. I am satisfied that this parable was not intended to harmonise with other parables or scriptures the watches even. The figure our Saviour here introduces to illustrate the parable is taken from an ancient custom in Palestine. We find by that, the Bridegroom never came later than midnight; to be sure they began to look for him as soon as 9 o'clock in the evening, therefore taking the parable in all its parts I am convinced that it was intended of itself alone to teach us a specific thing to be a test of readiness or perfect preparation of heart to meet the King at his coming and has all been fulfilled.

I see an abundance of precious scriptures to prove it. I will give you but a few references lest I weary your patience; viz: Heb. 10: 36; Rev. 22: 11, 12; Mat. 3: 16, 17. I know some cry out spiritualism relative to the above view of the parable, but I cannot see that parabolical language is to be understood literally. And now my dear brother in view of all that God has done for us, cannot we heartily adopt the words of the Apostle Paul—2d Tim. 4: 6, 9; "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight. I have kept the Faith—henceforth," and "He which testifies these things saith surely I come quickly—Amen, even so come Lord Jesus." Brother Pickands has returned to us again after an absence of about three months, during which time he has been strengthening and comforting the sheep scattered abroad. He is full of faith and the Holy Ghost and gives us meat in due season. Bless the Lord! Our dear brother Cook was with us one evening last week. We expect him to be with us again on Friday of this week, at which time, the Lord willing, we commence a conference to continue over Lords day. My dear brother, may you and the little flock in Cincinnati be kept in the love of God and in the patient waiting for Christ.

Yours, in the bonds of the Gospel of the kingdom,

CHARLES CLAPP.

### Letter from Bro. Cook.

Warren, O., March 19, 1845.

DEAR BRO. JACOBS:—

After a long absence, it has pleased our good Lord to return me to my family. All in about our usual health—happy in hope of deliverance in the *Jubilee*, now just at hand. "Amen, even so, come Lord Jesus."

The friends in Oswego were to write you,—a letter had been begun ere I left. In Kingsbury, Laport Co., the brethren S. and M. M. Catlin, were ordained to the work of the ministry. Nine were baptized, and good done to all, I trust. In both Perrysburg, and Lower Sandusky, there is a band, which seem to be strong in the grace which is in Christ Jesus.—In all these places, your excellent paper is read with interest, and profit. Allow me to request the dear brethren, in each place visited during the winter, to read the epistle to the Philippians, on their knees. This, dear brethren, "beloved and longed for," far surpasses any thing which I could write.—And this I adopt and send to each one with whom an acquaintance has been formed, at the west; especially ch. 1: 27-30; also chaps. 2d, 3d, and 4th. This then will be far better than for me to write to a few individuals.

O had I an angel's wing, how soon I'd see the dear brethren in Marysville, Springfield, Ill., and all other places where I have been invited. Lord Jesus, do thou visit them. Amen!

There are a few kind but plain things which duty requires, should be said relative to the Eastern papers, & to Bro. Storrs. On the subject of Christ's intercession. I replied to Bro. S. very briefly through the "Watch."

Why was the old designation exchanged for "The Morning Watch"? Was there not a settled conviction that we have had "The Midnight Cry"; and that now we are approaching "The Morning Watch"? Surely our excellent Bro. Southard and "the heads of department," thought that there was something in a name. We are only holding on to the grand idea which suggested the change in the name of that paper. We are able and willing, the Lord helping, to wait for the Lord in "The Morning Watch." Do not those whose light has gone out,—whose patience in waiting, has become exhausted, and whose steps wend the other way, give fearful evidence that they are being numbered with "the foolish"? What is more rational than to wait through "the morning watch"? What now can be more judicious than to wait for the coming Jubilee! This turning short about and practically denying that we have had the antitype of the Trumpet, or the three former watches, looks like petulance in children, when they get their "will up," and rebel against their paternal guide.

If the conductor of the paper now denies that we have had the first three watches, then he is out against all that has been done by Bro. Southard, in relation to them. If we are not now in the the morning watch, he is reproved by every page of his published sheet. The colors under which he sails must be false now, (as he assumes they were, when inscribed "The Midnight Cry.") except he admits that we have had the "midnight cry," and are now in "the morning watch." My heart is full of kindness in saying this.

As to Bro. Storrs, it is dreadful to hear him maintaining that he never had a scriptural reason for believing, what he published to the world with so much solemnity. If approaching Judgment was not sufficient to deter him from publishing as true what he had no good reason to believe, what must we conclude actuates him now? But I forbear, I only wish to protest in the name of common sense, and our holy religion against the imputation that we proclaimed the coming of our Lord without a reason, which was to us perfectly satisfactory. Before men and the searchers of hearts I affirm, that my preaching of time, was the result of intelligent conviction, and not of "a steaming process," or "Mesmerism."

Allow me kindly to say that Bro. S.'s faith has one grand defect. It ascribes supremacy to his impressions, rather than to the unambiguous word of the Lord. For instance—his feelings relative to Baptism, have the supremacy, rather than Jehovah's word. Hence a young brother from Philadelphia, told me some months since that Bro. S. did "not care any thing about baptism any way." Surely that faith is defective, which assumes that we have "business more important than to examine the 3d Advent." So with our esteemed Bro. when he imagines he has truth to proclaim, and duty to discharge far more important than that which relates to God's holy will, relative to baptism. There is supremacy in God's unerring word. It was evinced in Eden, in the command "thou shalt not eat." In the wilderness, when Moses periled his life by neglecting circumcision, and when the man was stoned to death for picking sticks, in opposition to Divine statute. Also in the history of John the Baptist, when multitudes "rejected the counsel of God against themselves, being not baptized of him." Luke 7: 29-30; Ex. 4: 24.

Till our Brother's faith rests on the word of God, in all matters of doctrine and duty, he will be liable to "the steaming process"—exposed to "Mesmerism," or Dr. Gorman's vision. A man of strong mind, like all others not settled down on the rock of truth, may vibrate, just like the pendulum, from one extreme to the other. I see and feel the danger of mistaking the path of duty, with all the guards given us, but every man may swing clear off from the rock of truth, if he rely on his impressions, in opposition to a thus saith the Lord. "Repent and be baptized, every one of you," &c. Let those disregard this in their preaching, and practice, who are exempt from obligation.

It may be difficult to convey the affection of my heart with my words, but our dear brethren at the East, of whom you speak, have dodged some doctrines or duties of great moment. Their voices were heard in trumpet tones, announcing the

cry of the "first angel," but the 2d, and 3d, were echoed faintly, or not at all. In the movements of the mind, like those of the body, you can not take the 4th step till after the 2d and 3d have been taken. Those who have followed the flight and echoed the cry of the successive angels, feel as much at home with the 4th as they did with the first. May these suggestions be appreciated. Amen!

As I have been traveling through the mud, allow me to advance an illustration: When your team "gets swamped," you get out—step round, and reach out carefully, to take hold, lest you soil your clothes; but after you get clear in, and *mud-dled all over*, then you take hold fearlessly, and lift without reserve. Now you have no hope of keeping clear of the mud. Just so, my brother, let us be altogether Christian,—*all over dripping* with the "reproach of Christ," if need be; then we shall take hold any where that duty demands. We shall entertain no expectation of saving our character with the wicked and worldly. All I ask or seek through grace; is to secure acceptance, and stand approved before the Son of man.

If an honest belief of God's word, after prayerful investigation, subjects me to reproach, then I expect to be "still more vile," as was David.

Much is revealed us to the time, of the second Advent. It is my purpose, the Lord aiding me, to hold on to all I get, and to get all I can from the unerring word. The Jews were doomed to destruction "because they knew not the TIME OF THEIR VISITATION." The event can not be separated from "the time appointed," and we may therefore by unbelief in "time" make light of the event, and like the Jews, perish in not knowing the revealed will of God on this subject.

Love to all. Yours, in the hope of God's great Jubilee.

J. B. COOK.

#### Letter from Dr. Lewis.

Louisville, Ky., March 21, 1845.

Bro. Jacobs.—There are a few in this city who are looking for the coming of the Saviour, and are willing, I believe, to receive the truth. They appear to be firm in the blessed hope, and they are looking anxiously for the day of their release from bondage.

Now is the time of trial with God's children—Now is the time they need Faith, that they may believe the word of the Lord. Oh! may his children be possessed of a meek and teachable spirit, that they may receive PATIENCE, and be prepared to stand before him, as fit subjects for his Kingdom.

There has been such a perfect fulfillment, of what He promised should come to pass, it appears to me, without a doubt resting in our hearts, we should trust Him for what is yet to come. For one, I feel, glory be to God, that I have nothing to fear, if I put my trust in Him; but every thing to hope for. I can see nothing to induce me to relinquish my blessed hope of soon seeing my Saviour. The signs of his soon coming are developing, and fulfilling in every quarter, and I hail them with joy. The true believers in the soon coming of the Saviour, should give glory to God, that they have arrived in the fulfillment of Prophecy, to that point, where the next event which they may expect, is the personal appearance of the King of kings, to take his weary pilgrims home.

Let us be sober, cleaving unto all the precious promises left upon record for our comfort, that our hearts may be cleansed from all unholiness, that we may be prepared to stand, and hail our King with joy, when he comes.

Brother, I do expect to be one of that happy number that shall inherit the Kingdom. I have placed myself at the foot of the cross, and given up all into the hands of my Saviour, to learn wisdom, and I have prayed to be entirely stripped from the incorrect views I had received of his word from those "Pious men" who have prophesied out of their own hearts, and also to take from me my own will, and enable me to say "Thy will be done, O Lord, and not mine." Let me become as a little child, possessing a willing and teachable spirit, and in patience possess my soul, and wait patiently the coming of my Redeemer.

The Brethren and Sisters all send their love to

you, and we pray that God may sustain you in the glorious work in which you are engaged, and when the Master comes that you may be found standing on the "Rock" of salvation "without doubt" or cloud to obstruct your vision, when your eyes shall behold our Blessed Redeemer.

M. LEWIS.

#### Letter from Judge Strous.

JUBILEE TRUMP AND MIDNIGHT CRY—IDENTICAL.

GEN. 1: 14, "And God said let there be light in the firmament of heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days and years." 40th verse shows that the Lights were the sun, moon and stars.—The word *let* in each place where used in the 14th verse is indicative of command.—Now observe the order; let them be for—1st signs, 2nd seasons, 3rd years, 4th days—and in this order through the infinite wisdom of God in overruling events, those lights have been made to fulfill his great command—while from the creation the sun, moon and stars moved agreeably to God's designs, and did indeed mark the time; yet it was in inverted order; 1st day, 2nd year, 3rd seasons, 4th signs.—But God, that he might have a peculiar people to whom the law might be given, and a revelation of his designs fully revealed—ordered in his providence that his chosen people should suffer a grievous bondage (a Nation of idolaters, who by the same wonderful providence was through the first dawning of the science of Astronomy, to bring to light the necessity of the first, to wit, for signs, by an accurate division of the Zodiac into the 12 signs, by which means the seasons, the 2nd of the series, are accurately measured. Also by the same signs the year and the day were found susceptible of measurement. Has God sanctioned by any revelation, the signs and seasons, as well as the days and years? I answer, Moses is supposed to have been the first who wrote by inspiration and the book of Job was the first book. And it is worthy of notice that Moses had all the advantage of the learned Egyptian court; and was, so far as learning qualified him, well prepared to commence his labors. But he needed the Grace of patience, and the Lord so ordained that he should flee to the land of Midian, and there while dwelling with the priest of Midian, the inspired penman, whose first lesson was that of patience, was instructed by God himself while addressing Job, that he recognized the division of the Zodiac into signs. See Job 38: 32, "Canst thou bring forth Mazzaroth (the 12 signs) in his season, or canst thou guide Arcturus [Shem] with his sons.—Hence having shown that the first division of the command, "Let them be for signs" has been obeyed and God has approved.—The 2nd division "and seasons" refers to the moon, and Moses in due time was fully instructed therein. And all the ceremonial laws and observances were in accordance with the seasons, regulated by the phases of the moon, but all the afflictions brought upon Gods peculiar people were in persuance of the third and fourth divisions regulated by days and years; so far as any warning was given by God's servants, the prophets. And in this Moses was instructed of God, yet God by his instruction further sanctioned the learning of Egypt. The twelve signs, by them, were divided into 30 equal parts each, amounting to 360 in all. So Moses and the other inspired prophets, used the 30 divisions of a sign, as 30 days in a month, or 12th part of a solar year—12 signs as 12 months—360 days as a year &c, &c.

We for a few years passed, have been giving heed to the sure word of prophecy. In a special manner have we been examining the sure word as in years and days, and have almost entirely overlooked the signs and seasons: And we still think that we are right in taking a prophetic day for a literal year, and that we are yet in the true year 1843 (Roman until the 25th of March, and Jewish until some time in April.

If we are right as it regards the year, then we have use for the signs and seasons. The season began with the Jews on the 3d day of the moon, and consequently the 1st in the true year 1843 was April 20th and the 1st of the 7th season (or

moon, month) was on the 14th of October and the 10th of the 7th month was on the 23d of October. On the same 20th of April the sun entered the sign Taurus and on the 23d of October, entered the sign Scorpio. So that if we have the right year we have had the antitype of the Jubilee Trumpet on the 10th of the 7th month according to the season, also the the Midnight Cry, on the 1st day of the seventh month according to the signs, and in as much as a prophetic night must be equal to a prophetic day, and the cry: Behold the bridegroom cometh was literally made at the exact period to answer, who can gainsay it! If the foregoing views are correct and I believe they are, Where are we? Oh where! It does not require much learning to see that we have but one sign of 30 days before we reach the line, where we expect deliverance: And who shall abide the day of his coming? who shall stand when he appeareth?

Yours in hope of speedy redemption.  
SILAS G. STRONG.

March 20th 1845.

Letter from Sister Fall.

GRATIS, PREBLE Co., O., March 9, 1845.

Dear Bro. Jacobs,

I am still a believer that the second Advent of our Lord is very near. I think there is no subject that yields to the faithful so much delight, as the contemplation of the nearness of that event. May the Lord prepare us for that day—a day that I, for one, long to see.

Ever since I embraced the doctrine of the soon coming of Christ, I have felt like a pilgrim and a stranger on the earth. I attend such meetings as we have here, but the preaching I hear puts Jesus so far off, and us so low down in the cold grave, that it affords no comfort to my soul—I cannot enjoy it, nor do I expect ever again to enjoy it.

I long for the society of some of our Advent friends; if I could be at your place and hear preaching upon this theme, I should be cheered.

When the seventh month passed I thought I should have to turn back to Egyptian bondage again; but a small voice was heard, saying, "Stand still and see the salvation of God"—be of good courage, we are on Israel's side.

There are a few in this place that like to hear Advent preaching.

You will excuse the imperfections of this letter when I tell you I have not written a letter before in twenty-eight years; but for the last three months it has been impressed upon my mind that I must write to you.

Lord, what a wretched land is this?  
That yields us no supply;  
No cheering fruits—no wholesome trees,  
Nor streams of living joy.  
But prickling thorns through all the ground,  
And mortal poisons grow;  
And all the rivers that are found,  
With dangerous waters flow.

Yet the dear path to thine abode,  
Lies through this horrid land;  
Lord, we would keep the heavenly road,  
And run at thy command.  
Our souls shall tread the desert through,  
With undiverted feet;  
And faith and flaming zeal, subdue  
The terrors that we meet.

Yours, in the blessed hope, &c.  
MARY FALL.

Extract of a letter from Brother Himes, dated March 13 1845.

"The cause in Boston is in a prosperous state. Our meetings in the Tabernacle are well attended, and the brethren and sisters are united and firm in the faith of the blessed hope. But very few have the view that the bridegroom has come, or any change has taken place in the relations of the Saviour to us, or the world. We stand on the old ground, looking for the Advent of our king as an event at hand, and an event for which we must be prepared now and always till Christ appears. It is nigh, and O that we could all be in readiness, that we might receive the crown of life at his appearing."

"I should be glad to visit the brethren in the West once more, but know not that I shall be able so to do. I wish to be kindly remembered to all. Tell them to "hold fast the profession of the faith for he is faithful that promised."

In correcting the proof of the above letter, the compositor (a new hand) made the first sentence terminate thus: "the faith of the blind hope" in the room of "blessed hope." Singular "Error!"  
Ed.

CINCINNATI, O., MARCH 24, 1845.

Bro. Jacobs,—

I had written this article several weeks ago for the "Western Midnight Cry," but hesitated to offer it for publication. And now in looking over it I see that it has a close resemblance to your own discourse on last Sabbath evening. As I have never before prepared anything for the press, I don't know whether this is fit, or not. But, with all its imperfections, I submit it to your better judgment. If you think it worthy of a place in your valuable paper—well. If not, dispose of it as you please. I shall not be offended if it does not appear.  
"MARY."

TO ADVENT BELIEVERS.

BRO. JACOBS,—Permit me, through the medium of your paper, to offer a few remarks to our second Advent friends in general, but especially to those who have taken Peter's position when he "followed afar off." For it cannot be denied that there are many "in whom we once delighted"—many "bright examples," who from some cause or other, have suffered their "zeal and love" to grow cold—many who once "looked fresh and green," now, "alas! we fear, are blighted, scarce a single leaf they show."

Dear brethren and sisters, do we not all profess to believe that the second Advent of our adorable Redeemer is nigh? That "no man knoweth the day or hour wherein the Son of man cometh"? Why then will we suffer the cares, or the interests of this present evil world to entangle us again, and cause us to forget our "high calling in Christ Jesus"? Think of the words of our Blessed Redeemer when His friends forsook Him on the right hand and on the left! He turned to that little band who had followed with Him and said, "Will ye also go away?" O remember that the eyes of the ungodly world are upon us. They are watching us for evil. And remember too that the adversary of our souls is watching and seeking an opportunity to break in upon our ranks. This is, and always has been his grand object, to sow discord in the world, but especially in the Church of Christ, to get brethren at variance with one-another. And is not even this one of the last signs! What says the Prophecy! "And when he shall have accomplished to scatter the power of the holy people, then all these things shall be finished." Then, dear friends, let us watch, "lest any root of bitterness should spring up in our minds" against any brother or any sister. O remember that if the cause of our blessed Master suffers, we must suffer with it; for we have identified ourselves with it. Should we discover any imperfections in a brother or sister (and imperfect we all must be while in this mortal state) let us exercise that charity which "never faileth." See what Paul says concerning it in the 13th chapter of 1st Corinthians: "Though I speak with the tongues of men and of angels, and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing; I am only as sounding brass or a tinkling cymbal." O what a lesson is taught us here! Look at the gifts—the faith—the zeal that is here described. Yes, faith and zeal that would enable us to embrace the martyr's stake, and give our bodies to be burned, yet it would all profit us nothing unless we have the "charity that beareth all things—believeth all things—endureth all things." Are we not at best, but a feeble "little flock!" Then let us love as brethren, "with a pure

heart, fervently." "And above all things, let us have fervent charity among ourselves." Look at the sweet and holy prayer of the suffering Saviour, in the 17th ch. of John. How often He prays that His followers may be one, as He and His Father are one! And why! That the world might know and believe in the Saviour of sinners.

Dear brethren and sisters, I have to beg your patience and forbearance. I am not accustomed to writing for the public eye and feel my incapacity for so doing. I have thought, however, that these humble suggestions might not come amiss at the present crisis. My object is "to stir up your pure minds by way of remembrance," and if I have the happiness to succeed, may all the glory be to my Lord and Redeemer. And may He enable us all to "watch" and "keep our garments" until He appears, in the prayer of the humblest sister among you, and the very least of all the Mary's.

THE DAY-STAR.

CINCINNATI, TUESDAY, APRIL 1, 1845.

TO CORRESPONDENTS.

There is no objection to the publication of the article of Bro. S. B.—, but there is some of it not written sufficiently plain for me to decipher.

"MARY," is requested to continue her favors, and if she pleases, endeavor to stimulate other "Mary's" to bring their talents into use in these days of trial.

Several interesting communications are omitted for want of room. D. B.—, W. H. M., A. W., and W. D. O., will appear in our next.

THE VOICE OF TRUTH.

Bro. Marsh, the editor of this valuable paper, has considered my "manner" in replying to his "friendly note" as to how many copies of his paper should be sent us; a departure from our former "kind spirit."

The reply will be recollected—it was as follows, "You can send ONE if you please." I confess the significant manner in which the word "ONE" was pointed out, betrayed a spirit of "retaliation" which did exist at the moment the paragraph was penned. I was sorry the note was in the paper before it got half way to Bro. Marsh's office; and am again sorry that it so afflicted him as to call forth half a column of editorial on the subject.

Discontinuing exchanges, in any reasonable numbers, among second Advent editors, looked to me like small business, but Bro. Marsh's liberal offer to send gratis any number of his sheet I may 'wish to order' shows that it was not, as I had supposed, a small motive that led him to discontinue our exchanges. Will Bro. Marsh forgive both the "manner" and matter of the note, and send us six copies of his paper?

THE PATH OF THE JUST.

(Concluded.)

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

Faith in a Messiah to come, might have justified the pious Jew the day before he heard Christ declare, "this day is this scripture fulfilled in your ears"; but faith in a Messiah to come, could then serve him no longer.

The faith of the thief on the cross, who had never heard a Gospel sermon, we are not assured will apply to the gospel-hardened sinner.

All will agree in saying, the truths of God now shed a clearer light, to the just, than when enveloped in their sackcloth covering.

And now, then, since *the just have a path* leading all the way to the "perfect day"—a path that is to shine *more and more*—a path that has a beginning and an end, and which has not yet ended; where have we come? To what part of the *path of the just*? Ah, that's the point. "O that I did but know," said an eminent professor to one of our brethren not long since.

That no improper question is here propounded, let me prove that the occasion of the overthrow of the Jewish Nation, was their inability to answer just such a question. Luke 19: 41-44.

"And when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side: and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the *TIME* of thy visitation."

Because they knew not *the time* of their visitation—the spot in "*the path of the just*" which they had reached.

By way of answering, we have certainly come to the very last predicted change of the "fourth kingdom" which is to be succeeded by God's everlasting kingdom—"the Perfect day," Dan. 2: 43, 44; 7: 9-14.

Without doubt, We have come to the "perilous times" described in 2 Tim. 3: 1-5; and which were to come in the last days.

We have come to the predicted cries of "Peace, Peace," when God's overflowing storm is speedily to fall upon the heads of the guilty. Ezek. 13: 10,—13; 23, &c.

We have reached the fulfillment of the proverb, "Every vision faileth," when God declares none of his "words shall be prolonged any more." Eze. 12: 17-25.

According to the best evidence, we have reached nearly the end of 6000 years which is to be followed by the great Sabbath of rest, 2d Pet. 3:

We have come to within a few weeks of the end of the 2300 days when the Sanctuary is to be cleansed. Dan. 8: 13, 14; 9: 25; Ezra 7: 9; 10: 17.

We have come to the sounding of the Seventh Trump, the type of which was given on the 10th day of the 7th month of the 49th year, which was to be followed by a release of all the captives in the 50th, or the following year. Rev. 11: 15-18; Lev. 25.

We have come to the predicted Cry at midnight, or middle of that dark period after we had supposed the 2300 years ended in the spring of 1844. Matt. 25: 1-10.

We have come to the time of Patience—the "little while" when the Lord "will come and will not tarry." Heb. 10: 36, 37.

It is indeed most solemnly true, that we have come to that part of "*the path of the just*" where we have been commanded to go "forth to meet the Bridegroom," (Matt. 25: 6,) and also to "remember Lot's wife." (Luke 17: 29-33.) This, none of us dared to deny in the *seventh month*;—in obedience to heaven's high command we separated ourselves for ever from the world, and shall we now presume upon God's command, and turn our eyes, hearts, or affections, upon the city of destruction to which we had bid our last farewell? Why "remember Lot's wife" in this part of the path? Because, as in her case, a mighty struggle,

will arise between the power of human sympathy, and a disposition to strict obedience—while every spirit and temper that savors of this world will be of the former. Friends, unconverted friends!—the "daughters" of Lot's wife, was what turned her eyes back to the city of wrath, after she had obeyed the command to "go forth," or "Up, get ye out of this place."

Who will assume the responsibility of saying we have not reached this part of our path? So sure then as we have passed this point, where we have seen written in living lines "REMEMBER LOT'S WIFE," so sure it is unsafe for us now to "look back," though the dearest earthly friends, and strongest human sympathies imperatively urge their demands.

If, on your way, you find sinners further out of Sodom than yourself, cry to them, "Escape for thy life!" "Fly to the mountains!" "Tarry not in all the plain!"—But as Lot dare not "look back" even to encourage his doubting wife, so press your way to the mountain, as you value the life of your soul.

It seems like folly, to me, to talk of a *path* shining "more and more until the perfect day" while we are forbidden to understand the nature of the objects we have passed, and their relation to the objects still before us, both in regard to *time* and *distance*.

What but *time*—the "definite time" of the Advent, drew the line of separation between those that were "looking for" Christ, and the world? It was this alone that "caused us to be known and hated of all men." It was this that discovered where the *hallowed fires* of love for Christ's appearing, were burning in the soul, and where its affections still clung to a polluted world. Preaching *the time* was the dissecting knife that sundered every cord of unhalloved union with sin, and discovered before all men the difference between "Christ and Belial."

As we draw nearer and nearer the expected *time* of the Advent, the line of separation between the world and believers grew wider, and still wider, and why? Because a principle laid down in the word of God, viz. that the time of the Advent was so taught that it would not come on God's people "unawares," began more clearly to develop itself the nearer we came to our journey's end. At this point in our path, all manner of evil was spoken falsely against us. As Bro. Storrs once publicly remarked in this City, that it was by no means one of the smallest evidences that this work was of God, to see all classes of the ungodly—even the most degraded drunkards, perfectly agreeing with high salaried Priests among our opposers, in the exposition of the text, "But of that day and hour knoweth no man."

At the termination of the cry at midnight, last October, the separation between those looking for Christ, and the world, had reached its greatest extent.

As a body, we were "crucified to the world, and the world unto us;" we were as free from all interchange of friendly religious feeling with them—being spurned from their fellowship, friendship, and even their houses, as though we were "dead"; while we had performed our last duty toward them, and urged our last warning, and then took our leave forever. And now, where has God made provision for our union again with the world? Where can the breach between us and them be safely narrowed?

Can you now meet the churches that so lately

opposed and persecuted, on common ground, that "the Lord is near!" And what has softened down their haughty language and persecuting tone?

I will tell you my opinion: You have abandoned a principle of which God is the author—that the *definite time* of the Saviour's Advent is taught, and enjoined upon all that can "read" to "understand."

We might more safely deny our existence than that God has led us in the path we have traveled under the proclamation of the *time* of the Advent. To abandon *time*, would be to demolish the wall of separation God has fixed between his people and the world. We can not abandon the teachings of the past on this subject any more than Israel could blot out the cloud that hid them from the Egyptians.

To cleave to these truths, is to KNOW our redemption nigh—to abandon them, is to deny the words of God contained in our text.

To cleave to them, is to know that we have had a proclamation of liberty that will be carried into effect the coming Jewish year, O how many ten thousand influences now combine to turn aside the *just* from his path! In this "little while" of "patience" it is said, "the just shall live BY FAITH," especially so in this "little while," for it is a time when human sympathies will all be dried, and tears will almost cease to fall—a time when "a man's foes shall be they of his own house."

We need now, as ever, an appropriate faith, that embraces Christ *where he is*, and realizes our present relation to Him, each other, and the world.

No doubting now! Admit, in view of the evidences with which God has surrounded us, that *years may pass before* Christ will come, and in spite of all your efforts, you will calculate for those coming years.

O do you wish, do you long, with God's groaning Israel, to see a "perfect day"? follow the increasing light of God's word, and it will speedily burst upon thy soul with all its glory.

But if you are indifferent, and do not regard "the path of the just" as one that "shines more and more," it is to be feared you will be found like those in the days of Noah, who "*knew not*" till "the flood came and took them all away."

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

### Letters and Receipts.

For the five days ending the 20th ult.

A. Hemmingway, P. M., for W. G. Ruggles, and James M. Corwin, each .50; F. Bancroft, P. M., (You speak of S. W. Eaton having sent money; None has been received.) "Mary"; S. Burrett, P. M., for Alvan Ward, Joshua Burgess, Betsey C. Bancroft, and Mary Blodget, each .25; D. Bartholomew; J. D. Wasson, P. M., for G. S. Miles, 2.00; J. B. Cook; T. J. McLain, P. M., for J. B. Cook, 2.00; G. H. Griswold, P. M.; J. V. Himes; T. L. Tullock; C. Hastings, P. M., for A. H. Erick, 1.00; Sanford Perry, P. M., for S. M. Bryan and Francis Bryan, 5.00; L. Bennet, P. M., for Geo. Ford and John Cochran, each 1.00,—for John D. Botsford, Jane Huston, L. D. Mansfield, and Wm. Hocking, each .50; G. W. Cherry, P. M., for Jonathan Kelley, and S. G. Strong, each .50.

CORRECTION.—In our last No., M. L. Lewis, was credited only \$2.00; it should have been 4.00 that was the amount rec'd.

ACKNOWLEDGMENTS, in the paper are considered receipts.