

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.

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THE DAY-STAR

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TERMS OF THE PAPER.

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Letter from Bro. Johnson.

Near Bayou Sara, La., March 7, 1845.

DEAR BRO. JACOBS:—

I have often thought of writing to you, but being in a place where there is but little to interest those of our belief, I have deferred until now.

When I arrived at Bayou Sara, it being night, & my children living at some distance, I was under the necessity of staying there over night, and very fortunate for me, as I was somewhat lonesome, I put up at a house where I found brother Warner, from Akron, Ohio, accompanied by his wife and her sister, who were all looking for the Coming One. We very soon found that we all spoke the same language. It was very comforting to me, as I had been on the boat for 8 days, with but little company but my Bible, &c., and my health was quite poor. Bro. Warner had been merchandizing, as I understand, for several years, but his health had been poor for some 2 or 3 years, and he had come here on account of his health. I think he exerts some influence with them for good; but his health being poor, and not having books, &c., he could not do much. I lent him my vols. of the Cry, Eastern and Western, and gave him some books and papers to read, and some to distribute. I have seen him several times, as I have been passing through Bayou Sara where he is staying. He is still firm, and trying to do what he can.

I found all my children well, and willing to read, but like many others, hard "to believe all that the Prophets and apostles had spoken concerning Jesus Christ." However, I can but hope some of them will find mercy.

Many have regretted very much that you could not have come this way, they thought you would have been gladly received, and found houses to preach in, and people anxious to hear; but they are not acquainted with all hearts, and have not experienced what many have; however, the people are more independent here, than in many places, and are governed more by their own opinion.

I understood that a man had preached in the neighborhood, some few weeks since, by the name of Robert or Hobard, which they strongly suspected of being tinctured with Millerism, (as they call it,) and the preacher of the place, I understood was afraid of him; however he said he knew nothing about the time, it might come soon, or it might not, but it was necessary to be ready, as we did not know the time; but like most others, they are not ready. The one referred to was a Baptist preacher.

I have visited some of my old acquaintances, they appear willing to talk about the end. I called on Col. Bryant the other day, after supper, in conversation, he had occasion to speak of Mr. Miller, and the doctrine he advocates. I asked him if he understood what Mr. Miller believed, he said he did not know much, only what he had read in papers from the East, they said he had found himself mistaken, and had given it all up, as the end of the world had not come when he said it would. I then gave him a candid statement of facts; well, said he, no one can find fault with that. I wish said he, I knew two things, that it would come as Mr. M. believes, and I was ready for it. He was anxious to read on the subject, and as I had taken my books and papers along, we

commenced, and compared the Word and the Advent doctrine, it was all in harmony with the Bible, and the doctrine he had always believed, much of it. He had supposed the world was to be converted, but he saw the passages that were taken to prove the doctrine was not fairly quoted, only taking part of the passage. The return of the Jews, he had always supposed to be a Bible doctrine also, but saw it wanted proof, we pursued it two days, reading, singing, &c., his lady accompanying us, (she was some few years since from Rhode Island, having come here as a teacher in one of the Seminaries. I was not acquainted with her, my friend having lost his wife, one of the excellent of the earth, and married again since I had seen him). I spent the time very agreeably and I hope not without profit to myself and others.

Mr. F. B., a brother of the Colonel's, called in with his lady and requested me to go home with them, I had called on them as I was passing two days before, but stayed but a few minutes, and did not say any thing, only to renew our old acquaintance and enquire of their health &c. But as they found us engaged in reading, talking, &c., we were prepared at once to go into an investigation of it, and to see if it agreed with the Word. We had a very agreeable time, as far as I am able to judge. We read, and talked, and sung, and prayed, &c. I can but hope we were made the better thereby. It appeared to be a very welcome doctrine to Mr. B. and his lady. Both families are worthy members of the Baptist church. They all being singers, they learned many of the tunes we sing, and wrote off the notes and words, as I had but one book, which they regretted very much; and also that some good lecturer could not come this way, as they all were very anxious to hear on the subject. I spent four days there, as it was raining, and they were unwilling for me to leave. They all gave me very pressing invitations, to visit them again, and wanted me to visit several of their acquaintances, who they said were very pious, and they thought the doctrine would suit them. One was a Baptist preacher, who once preached for them, and used to preach much as the Adventists do. I left them books, papers, and tracts, with a promise to visit them again, if I could, and their promise to read and circulate the papers, &c., as much as they could: But I fear they will not have as much time, as should be devoted to this all absorbing subject, as they are planters and are very busy at this time of the year to insure a crop; but, they are not so closely wedded to this world, as many, and I can but hope, they will find time to search the scriptures, to see if these things are so.

When I returned, I came through Jackson, La., where the Louisiana Colleges are, and where Mr. Shannon, of Harrodsburgh, Ky., was President of that institution.—Some of his followers believe in the doctrine. I left some books and papers there and intend visiting them again. There is a free colored woman there, who is one of Mr. Shannon's followers, who lived near my children, when they lived there, and my daughter took pains to send her the papers, that I sent her after having read them. She is a full believer in the doctrine, and I believe a consistent Christian. She has property, and lives very comfortably; they were not aware of Mr. Shannon, having been so favorable to the doctrine.

My children do not oppose the doctrine, they have come to all but the time by the reading the papers I have sent them, as they see it agrees with the Word. I think they are more serious and they search the Scriptures daily, some of them, to see if these things are so, and I think they feel a duty and responsibility they did not before, and I earnestly hope they will be benefited by it.

I have read the papers as they have been sent to J. K. D., Bayou Sara, & J. B. J., Waterloo P. O.,

Point Coupe, La., which was quite a comfort to me, and I wait with anxiety for every number.

It seems to me that we may look for the glory to be revealed this spring, and I hope I am sufficiently informed on the subject to come to proper conclusions. I cannot preach, but I can point to the word of God, and read the lectures and views of my brethren and show their harmony, which is convincing to an unprejudiced mind.

Yours, sincerely,

THO'S. JOHNSON.

Letter from Bro. Bartholomew.

Aurora, Ind., March 22, 1845.

MY DEAR BRO. JACOBS:—

I take my pen with a sincere desire of heart to communicate in the columns of your most interesting little sheet, something, although it may be in weak and broken sentences, that may prove a source of some little comfort, or encouragement, to some few of God's dear afflicted children, scattered through this wide wilderness of darkness, sorrow and sin, who are still looking for the blessed hope, and glorious appearing, and are still searching what, or what manner of time, the Spirit of Christ that is in them, did signify, &c.

The Jewish year, big with important events has now passed off, and is numbered in the annals of the past. The countless seals of condemnation and fiery indignation, which ungodly sinners, and nominal professors, may have brought upon themselves, by their obstinate rebellion, and profane scoffings at the word of God, and salutary effects that have been produced on the minds of multiplied thousands, by the faithful proclamation of the Gospel of the new and everlasting Kingdom, which will soon be established in the earth. The cry of the 10th day of the 7th month, or probably the antitype of the Jubilee Trumpet, will not be realized, until eternity shall unfold all its important vast realities.

At the commencement of the past year, our little band at Aurora, felt constrained, for conscience' sake, to separate and withdraw their connexion with the M. E. C. and take the word of God as the man of their counsel—the perfect law of liberty, as their discipline and only rule of life; since which time, we have been looking therein, and praying, that we may not be forgetful hearers, but doers of the word, that we might be blessed in the deed. This course has succeeded thus far to admiration; we have had perfect peace and Christian fellowship, and have enjoyed the blessing of the Lord in the unity of the Spirit, while there was, and still is, in the church envying and strife: But with this, we have no part nor lot. Here we stand, as it were on the last inch of time, ready to adopt the language of the poet, while we tune our harps and sing,

"Here we'll raise our Ebenezer,

Hither by thy help we've come;

And we hope, by thy good pleasure,

Safely to arrive at home."

All boasting is excluded, while we paraphrase a little on the language used in a prayer of an old servant of the church in this place, one year this day, and we think we feel thankful to the good Lord, that we are permitted to stand on the last crumbling sands, of his, and other's predictions, of the dispersion, back-sliding, creeping back into the church, infidelity, burning of Bibles, and sale of Millerites dog-cheap in Aurora. These predictions have all failed, none of these calamities have befallen us, and I should judge from the general expression of our little band at a late meeting, and the signs of the times, that the heavens and earth that now are, will pass away, and the King of glory establish his new and everlasting Kingdom in the new earth, before any of these events transpire. We feel that while we put our trust in the Lord, and walk by the same rule, and

mind the same thing, we have no reason to fear what man can say, or do unto us. We stand here on the main as we have stood for the past year, on indefinite time, but full in the faith, that when the 2300 days, of Daniel, from the going forth of the decree, &c., the times of the Gentiles, and the same period in Rev. 12: 6, of one thousand two hundred and three score days, are fulfilled, then will the King of Zion in all his glory, with all his holy angels, personally appear upon the throne of his Father David, and then will commence the millennial reign, between the first and second resurrection. And surely, we are not prepared to say, that all the prophetic periods will not have expired at the commencement of the present Jewish year. If so, are we ready to say, Amen, even so, come Lord Jesus. And if our dear brethren, Jacobs, Miller, and others, who by close application to the marring word of life, have daily trimmed their lamps, and replenished them with oil, should stand on definite time, and be able to see a little farther in the misty way than we, whose lamps perhaps for want of due diligence, by trimming, &c., may have become somewhat feeble and flickering, let us not judge them, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. Our minds have been somewhat afflicted, while we have read the conflicting views of some of our dear brethren, in reference to different points in theory. Yet we are pleased to see, a perfect agreement, in all the fundamental principles, of the blessed doctrine of the speedy, personal advent of the King of glory.

When our ears were saluted with the loud proclamation of His appearing, on the 10th day of the 7th month, our hearts were somewhat elated, although our faith was in a manner wavering, as to the certainty of all those great events transpiring at that particular time, which many so confidently expected. Yet the arguments, and types adjoined, to favor that position, appeared so very plausible, that we could not altogether reject them. We were much pleased and encouraged by the beautiful figure, and lucid representation of the flat rock, lying a little to leeward. We at once formed a resolution to cut hose and sail directly to the rock. At this time we were lying in the broad bay of Uncertainty, hard by the coast Worldly-mindedness, in the little boat, Indefinite Time, with our sails trimmed, our hatches partly closed: But before we could obtain a clearance, we had two solemn injunctions to obey, one of which we had already complied with.—This was found in our chart, marked Rev. 18: 4.—This however was attended with some little difficulty, as there was some small cords that was hard to sever. When this was done, before we was beyond hailing distance, a little fellow of sandy complexion, from the land of strife, and popularity, bearing the high sounding title of Right Reverend, came to us in a little boat Presumption, with a long but somewhat shattered tow-line, marked in big capitals, M. E. C. This line was made fast to a high post marked Episcopacy, in the land from which he came.—With this he proposed to take us back to the post. But we being as he might have supposed, somewhat deluded, and incorrigible, he made use of his crew, an instrument he held in his hand, which he marked misrepresentation, and so managed, as to pull two or three of our crew overboard. The other injunction stands recorded on another page—the record is in John 2: 15. We had long since seen this, and had been striving with too little effort, for a full compliance, but found some little cords that still drew our little boat to land. When these were severed, we soon found our sails filled with a pleasant breeze, and we put to sea in company with three other gallant little ships, whose sign was, Faith, Hope, Charity, the last of which is much the largest. These three were so united, that to separate one, would render the others altogether useless. We were kindly invited by the proprietor, to come on board, and claim them as our own, as a free gift. Although, we had not by any act of ours, merited this unspeakable favor, yet we were quite willing and happy to accept the kind invitation, as the sea was somewhat boisterous, and some appearance of a squall, at no great distance at windward, in the direction of the high post. We could not but be somewhat suspicious of the per-

fect safety of our little boat. The others were insured, and declared by good authority, even Paul, 1800 years since, 1 Cor. 13: to be altogether sea-worthy, perfectly dry, no dreadful leaks, and not one stick of timber, or any of her materials marked spurious, well supplied with fresh provision and new wine: And in short, we had a most delightful passage, (still having our little boat in tow,) to the rock, where we made all fast. Our little boat has stood some severe surges, and for aught we know may yet be lost. We had not been long on the rock, until we discovered the inscription spoken of by some who first landed, whose voices in thunder-tones, had reverberated from city to city, from hamlet to hamlet, o'er hill and dale, and proved effectual in arousing many of the slumbering virgins. But by reading perhaps too hastily, they gave it, we think a wrong pronunciation, and took an unnecessary alarm, and fled rather precipitately. We hope however in their cruising, they will again haul too, and once more deliberately examine this inscription. Be assured dear brethren the same great unerring light, still hangs suspended directly over this rock, and its light is increasing, and will shine brighter and brighter, unto the perfect day, as a lamp to our feet, and a light to our path. If we are wrong in spelling or pronunciation we wish to be corrected; we have examined it over, and over, and pronounce it, PREPARATION. You see then, that we agree in the beginning and end, we only differ in the spelling of the middle syllables. But in reference to this, and all other difference in theory, let us all pray with the true spirit of Abraham in this case of Lot. Let there be no strife, I pray you, between me and thee, or between my herdsmen and thy herdsmen, for we be brethren. And finally brethren, let us gird up the loins of our minds, and watch unto prayer, that when the splendid steamer shall arrive, even if we should not be able with all our lights combined, to discover her before she nears the point, until she touches upon the rock, we may be found standing firm and fixed, ready to jump on board, with our beautiful little ship Charity, and then our little boat, Indefinite Time, will disappear, and faith be lost in sight, and hope in full fruition die. That such may be our happy lot is the prayer of your unworthy brother.

Still looking for the blessed hope,
D. BARTHOLOMEW.

Letter from Bro. Willard.

Oswego, Kosciusko Co., Ind., Feb. 27, 1845.

DEAR BRO. JACOBS:—I have been thinking for some time that duty demanded that I should contribute something for the support of your excellent paper, which has been so liberally diffused through the land, and made the medium of citing thousands to the precious truths of the Bible, which have been so much hood-winked and covered up by human tradition, that few have apprehended the true and legitimate meaning of some of the greatest, and all important doctrines of both the Old and New Testaments.

I confess my own mind has undergone a very considerable change within a few years relative to not only the Prophecies, but also the positions of the New Testament. According to the exposition of our Advent Brethren, many passages which before were sealed up to me, are now unlocked and made accessible to common minds. Sometimes I think that human learning has had too much to do with the interpretation of God's word. We feel at any rate, that commentators have instituted dogmas unwarranted, and at variance with the literal reading of the word, and many have been led into darkness by following blind guides.

The subject of the speedy coming of our Blessed Lord is a topic which above all others seems to interest the people of God most. Many of our dear brethren here, begin to look upon it, as the all-absorbing subject. They are going step by step to search diligently if these things are so.

The greater portion of the Baptist church in this place, are something like King Agrippa, almost persuaded. A few are fully confirmed in the blessed hope. Bro. J. B. Cook has been with us some days, and his preaching has been to some of us, like cold water to a thirsty soul. The Baptist

church at this place have called Bro's. Barnes and Chaplin, to serve them half the time each alternately, and thus far have got along comfortably together, though in principle and preaching they differ on the subject of the everlasting Kingdom, second Advent, &c. Bro. C. refuses to serve the church as Pastor any longer,—preferring to occupy among the hedges and highways and preach to them the Kingdom. I think it altogether likely that those who are grounded in the truths of the second coming, will go by themselves, as they cannot be longer fed by the old mode of preaching half of the truth, and overlooking the better half. I have felt that it is high time to take sides, and I am persuaded that the Advent brethren are right, having on their side the everlasting truths of the Gospel of Christ, and I only regret that I halted in doubt so long; but like thousands of others, I did not think it of sufficient importance to investigate the subject; but when the numerous evidences were brought forward from Holy writ, testifying that probationary time was near to its end, and that the everlasting Kingdom was to be set up at the second Advent of Messiah, and that the destiny of all men would then be irrevocably fixed, it seemed high time to examine whether I had oil for my lamp.

For sometime I felt it somewhat of a cross to leave my dear brethren with whom I had been so long associated; but when I reflected that "who-soever loveth father or mother, more than me is not worthy of me," I could no longer hesitate in my decision. Now, dear Brother, I hope I have come to this, that nothing must deter me from following on to know the Lord, and to be guided by the light already given me, trusting that he will give light and grace according to my day.

Please accept the enclosedittance, and as time may be prolonged I shall expect to be an auxiliary in support of your paper.

In haste, yours in the blessed hope,
A. WILLARD.

Letter from Bro. Goll.

New York, March 27, 1845.

DEAR BRO. JACOBS:—I send you enclosed, \$5.00, as a pledge of my regard for the cause you are engaged in, and to assist you in fighting the good fight of faith. I take great pleasure in reading your sheet, for it is truly "meat in due season." Especially at this time of trial and peril. My wife is, strong also in the faith of soon seeing Jesus, "King of kings and Lord of lords," come and take to himself his great power and reign, when all the powers of darkness, death and sin, will be forever dispersed, and righteousness will run down as a mighty stream. All glory to God and the Lamb!!

I bid you, dear Bro. God speed,
JOHN J. GOLL.

Letter from Brother Oaks, P. M.

Roseton, N. Y. March 7th 1845.

DEAR BRO. JACOBS:—Please send to this office two copies of the "Day Star" to cheer our fainting minds.

It is one year last January since we received the Eastern "Midnight Cry." It was when it was sent gratis to every Post Master in the United States. We owe our thanks through that medium for the light we have received upon the truths of the Bible. O, Bless the Lord! we can now read and understand His word. Under the teachings of the day, the Bible is all spiritualized away—the hope of the Resurrection is destroyed, for the texts that prove it are all said to be fulfilled.

There is a band of brethren and sisters here that are looking for the Master. We had glorious meetings last fall, my house used to be filled; but now the cause seems to languish. Our Eastern papers do not give us the light upon the scriptures that they once did. It seems that they will not come into the light that God is opening before us, and those that would come in, they hinder.

Bro. Smith, of Cherry Valley, gave me one of your papers and requested me to send for it. I thought myself unable to do so, as I take the eastern paper; but after reading yours I could not help sending.

Yours, in haste
W. D. OAKS.

Letter from Bro. Maull.

Cincinnati, March 23, 1845.

DEAR BRO. JACOBS:—

I take my pen to address a few lines to you: May God guide my pen while I attempt to write.

The awful and solemn period of the world's history that we are in, presses heavily upon my mind: And can it be that we have come to that place in the prophetic word, where "he that is filthy" or "righteous" are so to remain? That there will be such a time as this I am satisfied from the following portions of the blessed word, viz.: Rev. 22: 11, also in ch. 7: 14, of the same book, and in Dan. 12: 11. Has that time come? Is the important question to be solved. This question at this time assumes the present form:—We are either to admit this is the case,—that our work with the nominal church and world is done: Or that the proclamation of the 7th month, the "cry" made at "midnight" in the parable of the ten virgins has never been—that we have never been waked up, and are yet slumbering and sleeping in the *tarrying* of the vision. This, treacherous as is my memory, I cannot admit. To ascribe the work of the seventh month to the "devil," or "mere human influence" I dare not do: Therefore with trembling I take the position that we are in the "little while" of "patience" and "watching" that will soon terminate in the appearing of the blessed Jesus. We really have need of *patience*. I am glad in my soul that our blessed Lord has watchmen still that fearlessly give the *time*, and that they answer each other with cheerful tones "The morning cometh"! Glory be to God!

How appropriate the name of the paper published by Bros. Pearson's—the "Hope of Israel." Abandon the position these brethren have taken, and, to me, it appears there is no "hope" for "Israel." And Brethren Snow and Matthias' "Jubilee Standard"! O how much we needed a standard at this time, when a brother can call active living *faith*, that has had scarce a parallel since Abraham's day—"delusion"; and that, that God worked by in *waking up a guilty world* (that is, definite time) "our folly."

The "Day Star"—may God grant this may shine brighter yet, and cheer the little flock until our Father gives us the Kingdom.

Yours, till Jesus comes,

WM. H. MAULL.

Letter from Sister Willard.

Oswego, Ind. March 19, 1845.

DEAR BRO. JACOBS:—

In looking over our late papers, both Eastern and Western, the impression comes over me irresistibly, that it is esteemed by some at least, a *light* thing to interpret the word of God.

It appears to me that an individual asking the solemn question, "Why has the Lord not yet come?" stands in a similar position to Moses when he said, "I will now turn aside, and see this great sight, why the bush is not burnt." "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place where on thou standest is holy ground."

I believe it was right for Moses to "turn aside to consider this great sight," but the Lord showed him *how* to consider it. So I think it *right* to turn from all *earthly* pursuits, to look into the matter of the Lord's coming. But O! if there is a subject to be approached with *solemnity*, surely it is *this*.

I have a desire to send you my views of the word of God, in respect to our present position. For two years I have been considering this subject and I would now "hide" my face, like Moses, with fear, lest I offend God, while I am on such "holy ground."

I think the parable of the ten virgins has been literally fulfilled since the commencement of the year '43. Then there was a going "out" to "meet the Bridegroom," such as was never known before. Then I think Matt. 24: 42, was acted upon, "Watch therefore; for ye know not what hour your Lord doth come." This state of things

continued, heightening in interest, until the 21st of March '44, which I think, terminated the *first* or evening watch, brought out by Bro. Miller. Dear man—the Lord will reward him for his faithfulness. Then followed the tarrying, slumbering and sleeping time, down to the 6th verse, when there was a cry made, "Behold the Bridegroom cometh," on the 10th day of the 7th month, "Go ye out to meet him." This I think answered to the midnight watch; which I believe was brought out by Bro. Snow. This brought us to the 23d of October '44. During the trimming of the "lamps" following this last proclamation, we came on down to the 24th day of the 9th month, which Bro. Jacobs ably "considered," which I think answered to the third watch, or cock-crowing. This brought us to the 2d day of Jan. '45. Since which time I have heard the asking for "oil," and the "Not so," replied. And dear friends, what sweet sound is that brought to our ears by Bro. Gross concerning about the 20th of April! I do believe it is the termination of the morning watch, which will bring *Glory! Glory!* everlasting to those who are "ready." This gives time for the 6 words yet remaining of the parable to be fulfilled: "And when they went to buy, the Bridegroom came; and they that were ready, went in with him to the marriage; and the door was shut."

I close by asking the Divine benediction upon my dear brethren and sisters scattered abroad, who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

"The Lord bless thee, and keep thee;"

"The Lord make his face shine upon thee, and be gracious unto thee;"

"The Lord lift up his countenance upon thee, and give thee peace."

ELIZABETH S. WILLARD.

+ Letter from Bro. Miller. +

Low Hampton, March 20, 1845. +

TO THE SECOND ADVENT BRETHREN.

Many of you have enquired, Where is Bro. Miller? and, What are his views now? I first thank you, my brethren, for your solicitude for me, and now permit me to give you my settled and firm conviction of our present position.

In reviewing my former convictions of the truth of God's word, I am not in the least shaken. I have still the same unwavering confidence in its inspiration and truth, as ever. As it respects the way, or rules, by which we are to get a true understanding of the same, and a knowledge of its doctrine, precepts, and promises, I have in no case yet detected an error. As it respects the prophecies, and the mode we have used to understand their fulfillment, I am not yet prepared to give up my confidence in. Where in then, say you, is there any difficulty? I answer. *Time* has shown us there is a wrong some where, and now we are under obligation, say our opposers, to correct that wrong, or give up the whole ground, and go back to them. I know of no stronger obligation for us to correct a wrong if we have one, than they are under to correct us if they can, and I am absolutely certain that they have shown no better light, and in many cases not near as good, as we have, especially on prophetic chronology.

If I was obliged to give up the mode which Protestant commentators have formerly adopted, and follow Stewart, or Chase, or any which I have seen of modern writers who have opposed our views, I must give up my Bible as a weak, silly, inefficient revelation, of so little consequence to us, that it would lose its whole value to me. But they cannot be true. What then, say you, is the wrong? I will answer you according to the best light I now have. And I hope to humble myself in such a manner as to receive more or better light if God or any of you should give me such.

I cannot see as we were wrong in the chronology. That the prophetic numbers did close in 1844, I can have but little doubt. What then was there worthy of note that could be said to answer to the ending of the periods under these numbers so emphatically describing the end? I answer. The first thing I will notice is, "The hour of his Judgment is come." I ask, is there any thing in the scriptures to show that the hour has not come, or in our present position to show, that

God is not now in his last Judicial character deciding the cases of all the righteous, so that Christ (speaking after the manner of men) will know whom to collect at his coming, or the angels may know whom to gather, when they are sent to gather together the elect, whom God has in this hour of his Judgment justified? Rom. 8: 33. We cannot be present until we are collected, and we must be justified, and our names all registered in the Lamb's book of Life, and the books be opened before we can be well examined by the angels. And what is the order of the Judgment? Deut. 7: 9-11; Rev. 20: 4, 5, 11, 12. First, the throne, and him that sat on it, called the Ancient of days. Thousands thousands ministered unto him, and ten thousand times ten thousand stood before him. The Judgment must set, and the books be opened. Then the great whore must be judged, and then will appear the Son of Man in the clouds of heaven, when the saints will be raised, the living changed, and both caught up to meet Lord in the air. The earth cleansed by fire, the wicked and all the works of man burned up. The Kingdom of the saints given to the Son of Man under the whole heaven, and he is to reign for ever and ever. This is the order as given by the Prophets and Apostles, and in their very language. I know of no rule to change the order of these events, any more than the words, and to do either would in my opinion be the highest kind of sacrilege we could commit. I have believed that the throne set in heaven would be the first thing which mortals on earth would see, and would be the sign of the approach of the Son of Man, the sight of which would cause all the tribes of the earth to mourn, and produce the cry to the rocks and mountains to fall upon them, and hide them from the face of him that sitteth on the throne. This would be a sign no mortal would or could mistake, and would produce the effect spoken of by the Saviour, as worded by Matth. 24: 30. Yet I am not positive, that man in his mortal state, while he tabernacles in corruptible flesh will be able to see this glory and live. It also seems by John's description of this event, Rev. 19: 1, 2, 11, that the scene of the Judgment begins in heaven, and the first thing mortals on earth will see, will be the messenger of God, Rev. 20: 1, who is Jesus Christ, descending from God, to execute the Judgment written in heaven, and fulfill the decrees and promises made in heaven by him who sitteth on the great white throne. See Rev. 2: 4-7, and 11: 4-6; Hab. 2: 20; Zech. 2: 8-13. "After the glory hath he sent me unto the nations which spoiled you." If this is true, who can say God is not already justifying his Sanctuary, and will yet justify us in preaching the time!

I am yet on the rock of presumption, as Bro. Storrs calls it, and I can not honestly get off. To jump into every boat that comes along and call each of them truth, and then delusion. How shall I ever know I am in the truth? I think I can see two great leaks in Bro. S.'s boat Truth, and I hope he will find it out, before it dashes on the breakers of the world's applause, or swamps on the quicksands of unbelief. One of these will be the end of his voyage if he continues in his present perilous position. I am on the rock yet. I know my Captain will not fail. True I expected the Steamer the same time it started from the heavenly port, herein I might have been a little careless in not discovering the exact time it would take to arrive at the rock. Therefore, I must *wait*, and have *patience*. I did not go on to the rock for a few days only, and then to jump on to the first boat that came along, especially one where I found all the scoffers and worldlings. No, no; I believe God will justify our times yet; I may not be able to tell *how*, but that is no reason why I should give up my faith. Could Abraham tell how he was going to receive Isaac as from the dead, until the event declared it? Certainly not. I expected Christ on the tenth day of the seventh month, and looked for him. Was that presumption? We are commanded to watch and look, and why not on that day as well as any other? If we are right in believing in experimental religion, I am sure I never experienced a more holy and benificent effect in my life than then. And one thing I do know, if the Advent brethren were ever blessed they were then. Surely this does not look like presumption, any more than Abraham offering his son, or

Jonah preaching forty days. I will acknowledge, to believe without evidence would be presumption, or to say "if it did not come then it could not come under fifty years." Such views and expressions I have no fellowship for, these and the like, are out of our own hearts, and come under the text, *Deut. 18: 20-22*. But who can honestly say, we had no evidence that he might come then? The evidence, that Bro. S. admits, that he is near even at the door, is enough for my purpose. And I am thankful to God that I was on the rock then, and I hope to remain strong in faith, making no compromise with the flesh, or despisers of our hope. I have no guilt in proclaiming time, for the time is, by God revealed, and wherever the mistake may be it is not in my power to rectify it, I must leave that with God. I am then waiting patiently for God to reveal the mystery of time or 1843 and the movement of the 7th month. I deny that either of those times was a lie. See Webster's definition of a Lie. We can only be mistaken in the precise time, the facts will prove the truth yet.

I am as ever, yours,

WM. MILLER.

The following letter is from an old friend and neighbor—the man who was so "extensively killed by the newspapers" after (as was falsely stated) he had thrown open his store last October, and invited the citizens to come in and help themselves.

New York, March 26, 1845.

DEAR BRO. JACOBS:—

I received your heavenly messenger [*The Day Star*] this morning: It was read with interest, particularly your "letter to Bro. Storrs." We intend to have it published this week in "*The Jubilee Standard*" and send it through the length and breadth of the land.

Bro. Snow is with us—his labors are attended with mighty power. We have blessed times since we separated from the *opposite side*. The Lord has been with us. We have a comfortable place of worship in the Medical College in Crosby street, where the Lord has directed us in great mercy. Bro. Snow left us on Saturday for Philadelphia, to comfort the dear brethren in that place:—We have sent with him our prayers that the Lord may bless his labors in clearing away the rubbish that has been scattered among them.

We are all alive for the Kingdom; Praise the Lord! The course you have taken in regard to the Advent cause, is very much approved of by all the dear brethren who still remain on "the rock." It has much contributed to strengthen "the flock of the slaughter." Praise the Lord! May the Lord bless you!—this is the prayer of all the little ones here, who love the truth.

I am the unworthiest, happiest man in the world: "O praise the Lord for he is good, for his mercy endureth for ever." "Praise ye the Lord!"

My wife is with me in the blessed hope of soon seeing our lovely Lord and Saviour. We unite in sending our love to yourself and family.

I send three dollars as a witness between me and thee, that we will "fight the good fight of faith, and lay hold on Eternal Life." Amen.

ABRAHAM RICKER.

THE DAY-STAR.

CINCINNATI, TUESDAY, APRIL 3, 1845.

Bro. F. G. Brown, has an interesting letter in the last number of the "*Hope of Israel*" in which he acknowledges his recent article on indefinite time, to have been "premature."

Bro. Jacobs will please send 20 copies of the *Day Star*; for which we will either exchange or forward the money.

The Jubilee Standard.

The desired number will be forwarded, and you can send the same number of the "*Standard*" in "exchange."

GOSPEL HERALD.

"We concluded sometime since to say" nothing more in reply to the false and malicious statements constantly thrown out by the professedly religious press against that class of people that are "waiting for" the Lord Jesus Christ "from Heaven"; But there is an article in the so called "*Gospel Herald*" of March 1st, from which we think an instructive lesson may be gathered: We therefore give it a passing notice. It is on page 172, headed, "The Second Adventists." Here is one paragraph.

"In Cincinnati, on the 22d of December last, Mr. Jacobs said that Jesus Christ was that day within forty-five miles of the earth, which was just above the atmosphere, but could not be seen on account of its density; that he was then judging the world, and would soon be on the earth to execute it, and many others, presenting to the world the vagaries of a distempered brain."

This is so much nearer the truth than we ever knew Elder Walters to come before, while treating this subject, that were it not for the misstatements he has published in connexion, it might be recorded as evidence of returning sanity. Nevertheless, "Mr. Jacobs said" no such thing as is here charged against him. He did, however, present evidence from scripture that the Judgment must sit before Christ would personally appear "to execute" it—That his throne, when "prepared for Judgment," would be upon the "circle of the heavens," which was also shown from scripture to be at the extremity of our atmosphere. Further evidence was presented to show that the Judgment might now be in session. So you see the "*Herald*" man, has had something to make his story out of, and he has made it out much better than he generally does; but had he been an honest man, he would have given "Mr. Jacobs'" views on the above subject, and the texts he quoted to sustain those views, as they were published in the "*W. M. Cry*," vol. 4, No. 5; but this would not have answered his purpose—His argument would not then have been clear, establishing the fact that Mr. J.—had "a distempered brain." But now all is plain; his "brain" in the Elder's view, must certainly be "distempered" because he has differed so much from him, as to point to chapter and verse, for the evidence of his statements.

After presenting a long list of charges against Adventists, such as "causing divisions in churches"—"calling upon all to come out of Babylon"—"dethroning reason"—"sending scores to the lunatic asylum"—"adding to the almshouses," &c., the Elder adds, "But some one will say that we only make assertions and prove nothing." This was well put in, and shows that he is a man of a regular train of thought, as this is the first idea that would naturally enter into the mind of a man that had only "made assertions and proved nothing." He proceeds, "We answer, it is no use to presenting scriptural arguments, or rational reasoning." This shows that there is no reform in Elder Walters—he has always been of the same opinion, as all his writings against Advent believers abundantly prove. It is probable he became satisfied that the position he occupies, viz., that "scriptural argument and rational reasoning" are of "no use," when a good brother in this city proved to him that the "Kingdom of God" was still future, upon which he went to the house of another brother in somewhat of a passion and declared that he had been "grossly insulted."

No intelligent person can ever be made to be-

lieve that Elder Walters is capable of "designedly" telling the truth about Advent believers, until he gives his readers some proof of the following "assertions."

"They have been written down, and all their arguments answered a thousand times; they have been driven from the forum of debate with shame and confusion of face; they have been confounded publicly and privately."

If such "scriptural argument and rational reasoning" as is contained in this article of his, has done the work, he might have added "ten thousand times," instead of "one thousand," and it would all have been true.

Immediately following the last quoted paragraph is the following: "*The whole world has decided against them!*" Here is a more "scriptural argument," and more truth, than we supposed Elder Walters capable of telling about us. We "confess" that it is true. Let the reader examine the following texts, and see if the Elder could have given any better evidence that second Advent believers are the chosen people of God: *Rom. 12: 2; 1 Cor. 1: 20, 21; 2: 6; 3: 19; Eph. 2: 2, 6, 12; John 8: 23; 14: 30; 3: 10; 16: 33; 1 John 2: 15; John 1: 10; 7: 7; 14: 17; 21, 22; 15: 18, 19.* The "whole world" therefore, can not decide against "its own," which is proof that this people are "chosen out of the world." This is a "scriptural argument," but it can not be safely credited to any "design" in the Elder to make it such. The article closes as follows:

"We present the following letter from brother Storrs, one of their principle men, to show that some of them are returning to their senses and feel disposed to escape from the tottering, falling fabric of one of the most daring and miserable systems of ignorance and wild-fire, that has appeared in the nineteenth century, or at any period since God made the universe." Then follows, "A note from Bro. Storrs," dated Philadelphia, Pa., Jan. 2, 1845, in which the theory of understanding the time of the Advent is abandoned.

The brother that handed me the "*Gospel Herald*" (which by the bye is a libel on the "*Gospel*") containing the above article, remarked, "This is the third time that Bro. Storrs has been the means of awakening me out of sleep." We are sorry that any one should offend God, but while it is so, we are happy to number among the list of our opposers such men as Elder Walters, or any other man capable of such a production as the one above alluded to—even should such characters comprise "the whole world."

We have lately seen extracts from periodicals published by the church of which Elder Walters is a member—and perhaps from his own paper, which were given to prove that the Lord was still converting souls among them. They could not, surely, be converted into better men than these leaders; that is, in the estimation of the "*whole world*."

Letters and Receipts.

For the week ending the 5th inst.

H. H. Johnson, P. M., for Frederick Steese, \$1.00, (the 1.00 sent last summer by J. Litch is correct—it is now credited to Wm. J. Hart); Henry Rieffe; H. Andrews, P. M., for S. Hutchinson, 1.00; J. M. Brown, S. M. Hamlin, Sarah N. Scott, Thomas Hastings, and Wm. Seymour, each .50;—H. Rieffe, and D. W. Tibbets, each, .25; J. Y. Butt, Abram Ricker, 3.00; G. W. Reed, P. M.; a Friend, 5.00, ("for the use of the family.") John J. Goll, 5.00; Mrs. J. Doane, .50; J. Marshall, J. Christian, and R. T. Marshall, each, .50; H. H. Johnson, P. M., for Ch's. Merriman, and M. R. Dimick, each .50; H. B. Bear, .50.