

# 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 HEAVENS."—2 Pet. i. 19.

C. CLARK,  
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## THE DAY-STAR

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### TERMS OF THE PAPER.

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From the Hope of Israel.

### PRAY ALWAYS; NEVER FAINT.

O could I mount and speed my way,  
On some swift angel's wing,  
Methinks I'd hasten to you heaven,  
And hither Jesus bring.

I'd tell Him how we've waited long,  
And marvelled why he stayed;  
And how the foe is waxing strong,  
While He has thus delayed;—

I'd tell Him of his precious saints,  
Whose bones are bleaching now  
Upon the Alpine mountains cold,  
Where wint'ry tempests blow.

I'd tell Him of the martyr's dust,  
He's purchased, in the grave;  
Oh I would plead for all the just,  
For He hath power to save.

I'd bear the poor slave's sad complaint,  
And every fervent prayer,  
That hath been uttered by the saint,  
To grace my mission there.

I'd mind Him of the grief and woe,  
His fainting people bear,  
As tremblingly they onward go,  
And His own sufferings share.

I'd put Him in remembrance too,  
Of His sure cov'nant word,  
The Heavens and Earth shall pass away,  
But faithful is the Lord.

The land that lies all "desolate,"  
Like Eden yet shall bloom,  
And saints shall rise to Paradise,  
With new life from the tomb!

"Yet for all this thou shalt enquire,"  
The Lord to Israel says,  
It will be then the strong desire,  
Of every saint that prays.

I'd mind Him that we're praying now,  
All things to be restored,  
For He hath taught His suffering saints,  
That He would be implored.

Oh yes, I'd tell Him all our griefs,  
For He hath borne the same—  
He carried all our burdened souls,  
He bore our cross and shame.

"Yet stay! poor mortal," now methinks  
I hear good angels say,  
"Thou need'st not take an upward flight,  
Thy sufferings to portray"—

"For whatsoever thou shalt ask  
Thy Father in His name,  
The blessed One will surely give,  
This to the saints proclaim!"

"Thou need'st not wing thy upward flight,  
To bring thy Jesus down,  
Live still by faith, and not by sight,  
He comes, the saints to crown."

"And He doth hear with bended ear,  
Thy mourning and complaint,  
His words are words of lofty cheer,  
Pray always, never faint."

"Soon will the opening heavens disclose,  
Him whom ye long to see—  
Christ's foot-stool now are all His foes,  
And vanquished they will be."

"Proclaim to Zion joyfully,  
Thy God and King doth reign,  
And soon His glory thou shalt see,  
When He shall come again."

And now the blessed sound goes forth,  
Come to the wedding feast!  
From east to west, from south to north,  
Come every willing guest!

Portland, March 25, 1845. E. C. C.

From the Jubilee Standard.

### EXHORTATION TO BELIEVERS.

To all that believe and desire the coming of the Lord. Receive the word of exhortation. You are fully apprised in the Bible that we are to have our graces tried—tried to the uttermost. He "will bring the third part through the fire and refine them as silver is refined, and will try them as gold is tried. They shall call on my name and I will hear them; I will say, it is my people; and they shall say the Lord is my God," Zech. xiii. 9. After the trial has been perfected, and they perfected through their trials, they will go into the kingdom prepared for a prepared people! Those who expect to go into the kingdom of God, and enjoy the liberty of the sons of God, and will yet avoid the cross—and are afraid to fellowship the sufferings of Jesus,—and begin to look after their lives—and to be offended in Jesus—offended at his cross; and cannot abide his tests, and begin to say, "This is a hard saying, who can bear it,"—have no promise. The promise is to those who hold fast the profession of their faith. "Hold fast that thou hast, that no man take thy crown,"—and hold the beginning of your confidence steadfast unto the end. Dearly beloved, be not deceived! You cannot have a good place in God's kingdom, if any.—If you expect to be in good credit in the present evil world; The Lord in his Word and Providence, and in the experience of his people, has always crossed the maxims, usages and fashions of this world. And we certainly ought to know better than to suppose God will indulge us one moment in conforming to this world. The word says, "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God," Rom. xii. 3; see Heb. x. 36, "Know ye not that the friendship of this world is enmity with God," James iv. 4.—Again, God predestinated us to be conformed to the image of his Son; Rom. viii. 29. He was a poor man; though the worlds were his, yet he became the poorest man in Judah; and yet he never conformed to any of the traditions or manners of men, and was a stern reformer. He raised the standard, and demanded that men should conform to it.—"If any man will be my disciple, let him deny himself and follow me."

And after many conformed themselves to this condition, and followed him—and their profession became respectable as their master became popular—for multitudes followed him—even left their homes and business to listen to the "gracious words that proceeded out of his mouth," and to wonder at the miracles he performed; and began to feel themselves honored to be identified with him, under circumstances of so much success and attention; which circumstances interested many of the selfish and proud, who, from unworthy motives, followed him,—some even with hopes that he would feed them by miracle. The Lord saw that he had more with him than was good, or really serviceable to his cause; and, to prevent the accumulation of useless and cumbersome numbers, he charged them to keep his miracles a secret; and last of all he has to resort to a test, for the

people were not all right,—they must be tried;—for God's people must be peculiar. Here comes the test, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." And they marvelled, saying, "How can this man give us his flesh to eat?" And many, therefore, of his disciples, when they had heard this, said, "This is a hard saying, who can bear it!" and went away, and walked no more with him;—and the Lord knows what became of them. Let us beware, —we cannot be saved until we have been thoroughly tried;—purified and made white, then tried. Let us learn from these exhibitions of our Lord's judgment and man's frailty and mistakes, that our Saviour never rebuked his disciples for believing too much, but often for their unbelief,—not for what some would call fanaticism, even shouting along the streets, but justified it: "If these should hold their peace, the very stones would cry out."

And learn from the Saviour's dealings with the people then, how he would deal under similar circumstances with them now.

Did you not when in the full tide of faith in '43 and the 10th of the 7th month, feel yourself really honored, and were not the reproaches of friends and neighbors suffered to pass by as unworthy of your notice? But you were, according to prophecy, to be tried, and that could not be a trial that you could experience with indifference,—indeed the trials that were to train us for the kingdom were to operate as fire upon silver and gold—to burn up all but the silver and gold. Now, if that mass of golden ore could feel pain when the heat is separating the dross, and it could exercise a volition, it would spring out of the crucible and be untried.

Now do not suppose that you can be thus melted and dissolved, and your present identity destroyed—and you feel no pain. God bless you, your dross is connected with every fiber of your being, and it requires a hot fire—just such as will do for silver and such as will try gold. Now don't help yourselves out of the crucible, and don't you prescribe for the Lord, and say what kind of fuel he should burn. You must submit. The process is painful any way you may contrive it, except you avoid it altogether. Says one,—"But it is so contradictory to say our experience was of God, when every body knows the Lord did not come." Well, we have explained this before. "And then to believe the Lord has received the kingdom, and that Jesus, our high priest, has performed the service of the type in the Jewish high priest, on the 10th day of the 7th month, and that the saints are sealed, and the incorrigible sinner has passed beyond hope, and the Jubilee trumpet has sounded, and that the 50th year that is to be hal- lowed is just upon us!" God gave you all the past glorious experience that you might believe these hard things; and they are the test. But do you say "I can't take such a test;" if not this something else quite as severe must try you; and this is what the scriptures present, and let us yield, what matter which side you lie on in the crucible, if you mean to remain there until the refiner and purifier takes you out of the fire, and pronounces you perfect. The best way is to die quick;—submit, submit! and know that the trial of your faith being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ; 1 Peter i. 7.

They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.—Ezek. 7: 14.

Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken.—Jeremiah vi. 17.

But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.—Numbers 10: 7.

From the Hope of Israel.

Letter from Bro. Brown.

DEAR BROTHER.—Let me take my place at your side and suggest to you a few inquiries.—Long and trying have been our labors to arouse a slumbering church and careless world to a fast approaching judgment. We have believed ourselves to be God's true and devoted servants; we have made the Bible—God's own book—our constant and sole study; we have sought for the truth with all our souls; we have implored God's spirit to guide us into all truth; we have had the best, the most powerful of internal evidence, that we have gained the truth. This truth we have paid dearly for—we have clung to it as to our lives—we could have gone to the stake for it; and was it an error? God has stamped it with the seal of his approbation in thousands of instances—nothing but the Lord's coming at the very door has seemed to be blessed of heaven. The question now occurs, has God been with us, and if so, how far? Must we not decide that if he has been with us at all that He was with us in 1843, and on "the tenth day" of the 7th month. I like those chronological terms, they are sweeter than ever. If the Lord should not come for three or four years, would his coming at that time be for his self-sacrificing and godly saints such a triumph as he usually awarded to his devoted servants under like circumstances? If he has been with us indeed, will he not justify us in all our great positions as to time. I know I have lately written a long article (The Safe Position) which conflicts with these views, but let that go, for I think now it was premature. A few more queries: Can you possibly harmonize the prophetic periods beyond 1843? and must they not be harmonised? Did we not say we would peril the whole advent question on the "10th day?" Can you prove that the work of the Atonement can be finished on any other than "the tenth?" Jesus Christ was priest after the Levitical priesthood, and as such has he been officiating, until on the tenth he officiated as the high priest in the holy of holies, &c. Again, since the tenth has it not seemed as though God had poured darkness and death as never before around the nominal church: will you judge them out of their own mouths? Has it not seemed as though He had almost left us? Understand me, where are those converts to the truth, and those precious souls crying for mercy which were witnessed even when we had no definite time—I refer to the "crying time." What is the matter? are we any the less faithful? How is it that God has blessed us with such sweet peace and comfort immediately after proclaiming a palpable error? How happens it that so many of the dear lecturing brethren have left their labors, feeling as though they had received a discharge from service by the Great Master! in a word, how happens it that the conviction is so general among us that the work is over? This was the spontaneous and simultaneous expression of every heart as soon, or before the tenth, and in most cases for weeks after! Has God been with us not to be with us to the end? Can we trace his hand up to the 10th, and shall we fail to see it now, because it is different from what it was, and different from what in our love for souls we might wish? Can we trace his hand all along through this mighty movement that He should desert it at last? A cause, too, of such awful magnitude and importance, affecting the glory of his church so dear and precious to his well beloved Son, is this like God? But do you say that you seek for a solution of the above named convictions in the constitution of the human mind, which sought for relief from disappointment &c., in the conclusion that the work was all over. Then with our enemies heretofore, may we seek for a solution of the whole movement on like principles of philosophy.

A few more queries: Were we prepared for glory on the 10th? Yes. Was it right to call in our sympathies and place them exclusively on Jesus? Oh, yes. Well now, is it not rational to suppose that God will have his people in the same situation when Jesus comes? and to this end will he not appoint them when his son is drawing near with his kingdom? Yes, I think I hear you say. Will they not go into the king-

dom shouting "Victory!" or will they go with their heads bowed down like bulrushes? The former, I guess you say, or this last and most stupendous of all deliverances which God ever wrought for his people must be an exception to all other triumphs! Again, does not analogy teach us that the "periods" will be likely to expire and an inch or two of time will continue before Jesus is presented visibly and gloriously; search and see. The "periods" have expired, and God has begun to fulfill his promise made to Daniel, "Stand in thy lot at the end of the days." Have you any misgivings as to the application of Rev. 10: 6, 7? No, I reckon not. Did we tell the truth? We have rebuked each other since the 10th for using such solemn assertions!—Ah, brother we swore by God's Throne, and by all things he hath made, yes we solemnly laid our hands upon the Holy book, and swore that time should be no more! And by the way, how do you account for our little conscientiousness, when we have refused to stand condemned both before the bar of public opinion and our own consciences for stating so positively that the Lord would come on 'the tenth.' For this our foes reproach us.—'No retraction,' said we, 'though the Lord has not come,' we cannot account for the failure, 'something glorious occurred,' &c. When did the angel cease his sounding? Then, at that time, you said, and we all said, the mystery of God should be finished. Did you tell the truth? Did the angel? Did the Midnight Cry? Look at it brother, where are you? Where are we?—'Where is the world? Truly, 'as a snare it has come,' &c.!!

Again, what did the 7th angel say, see Rev. 11: 15. Where was that angel—in the invisible world? No, he was where the angel was who was seen flying through the midst of heaven, &c. 'The kingdoms of this world are,' &c.

My dear brother, that anthem is now beginning to fill heaven—will you swell the chorus? Praise God the saints have won the victory, and neither themselves nor their foes have hardly been conscious of it. 'The sword of the Lord and of Gideon.' They are going into the kingdom shouting. Like the Israelites who had to stop in full view of the promised land, and to mourn 30 days for their great leader, and then passed with victorious joy into the desired Canaan; so shall the saints of God after their brief season of trial, grief and patience enter their everlasting Canaan of rest and glory! Look at it bro. all the events which included the first advent of our Lord, or which closed up the old dispensation and ushered in the new, embraced a period of nearly 40 if not 70 years, i. e. if you include the destruction of Jerusalem,—first, John as Christ's harbinger, next Christ's birth, ministry, death, resurrection, ascension, pentecost, &c. Now look at it, something like 64 years since the 'signs' or harbingers began to appear of his 2d advent. I fear I shall not be understood, I have so much I wish to say. I can only drop hints. In what attitude are the saints to be at Christ's 2d appearing? Luke 12: 35—7. Mark the expression—'Return from the wedding!' Compare Rev. 16: 15. What garments are those? Clearly the garments committed to those who were permitted to enter the bridal chamber! No, for the nearest relatives of the parties and the officiating priest were the only ones allowed there. Then it is the anti-chamber into which (the wedding garments having been received at the door without,) those who stand with their lamps burning and their loins girt, waiting, that when the knock at the door of the bridal chamber is heard, and the Lord returns from the wedding they may open to him immediately. Please read Math. 22: 11—13.

Brother, we will suffer the scriptures to speak and to mean something. We never find Jesus uttering superfluous parables, figures, or any kind of language. Please look at the parable of the ten virgins. There is seen of course a vast difference between the virgins and the bridegroom; and by the way, some copies of the New Testament, I observe, insert 'the bride,' after the word 'bridegroom' in the first verse of that parable.—The church cannot figure as the bride; the parable, as well as express scripture, teaches the contrary. I believe the marriage was consummated

either on "the tenth" or immediately after it. I believe we are subsequent to the marriage; and that the king of glory has received his kingdom, is of course joined or united, married to his bride; and the next thing is the third watch which is already beginning to be heard; then, O then we shall welcome "the King of glory" to earth. Where did we think we were left in the parable, immediately, yes, for some time after the tenth—"the foolish gone to buy oil," and the next report of them is, "Lord, Lord, open to us!" Now you will certainly hear this awful prayer! The nominal church is leading the way in it, though I don't know as they figure in the parable. But I must stop. Do read brethren Hale and Turner's views on this subject, published in the "Advent Mirror." I was opposed to them for some time. But I believe God has long since begun to talk them out to our hearts. By referring to a letter which I received two months ago from a bro. in Western N. Y., the contents of which I had entirely forgotten until this moment, I find that these very views were then held by him. Bro. you will not say this is a perilous position: if so, was not '43 and the tenth also hazardous. But please look at Math. 25: 24—5. That certainly shall not be your or my character and doom.—Shall we go only far enough just barely to relieve our consciences? On this ground perhaps we might long since excused ourselves from all participation in the Advent cause. Bro. we will do ALL that Jesus requires of us—yes, even unto death, if He calls for it; for "he that seeketh to save his life," &c. O bro. the Lord will fill our souls full of holy fire for every step we take for Him. This position harmonises all our past positions, experiences, &c. The work is over—the atonement is finished—the tares are bound for the flames by the withering truth of God, uttered by His saints; the wheat is just ready to be gathered into the garner. We shall very soon see the Lord. In a very few days we shall hear the shout ringing from one end of the camp to the other: "the kingdoms of this world," &c.

Our warfare is over; our trials are ended; let us be glad and rejoice, &c. (see Rev. 19, particularly v. 9,) the call is now to the marriage supper: shall not we all go? Since the 10th nearly all of us have been more or less tried in relation to the parable of the ten virgins; how often have we cried, O Lord, give us light on this portion of thy word. I believe God has heard and offers it to us. Shall we take it!

Excuse me for not observing logical order in presenting the enclosed queries; as also for not undertaking to prove each position advanced, as could have been done had time and space allowed. Yours, in hope of soon being with the King of Glory. F. G. Brown.

From the Jubilee Standard.

Letter from Sister Clemons. X

X PORTLAND, Me., March 20, 1845.

It seems to me that the Lord hath spoken, not "in secret, in a dark place of the earth." We heard His voice: John x. 4. In Ezek. xii. we find that the Lord speaks when the proverb is used in the land of Israel, "The days are prolonged, and every vision faileth;" (i. e. when the vision tarries.) The Lord spoke through his servants, in the mighty proclamation "Behold He cometh!—Behold the Bridegroom cometh, go ye out to meet Him!" For at midnight there was a cry made. "For I am the Lord; I will speak, and the word that I speak shall come to pass;" Ezekiel xii. 25; Isa. xvii. 3—7. "For as the rain [see Zech. x. 1] cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth out from my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it. [Mark what this was.] For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree," &c., Isaiah

55, 10-13. Evidently there the word spoken by the Lord referred to the restitution of all things.—Was it not the 8th sounding of the Jubilee Trumpet on the 10th day of the 7th month? We thought that the year of release, or restoration commenced with the sounding of this trumpet, but the word gives us light now on this point; Lev. xxv. 9, 10, and we see that it began not until about five months after, in the first month of the next year.

In Isa. lii. 1-6, we find the deliverance of the children of Israel from Egypt, made a type of the final deliverance of God's people: "Therefore MY PEOPLE shall know my name; therefore THEY shall know in that day that I am He that doth speak, behold it is I." And we read in Zech. xi. 10, 11, at the time when the Lord breaks his covenant [when the mystery of God—the Gospel dispensation to the world is finished] which he had made with all his people, "The poor of the flock that waited upon the Lord, knew that it was the word of the Lord." They heard that the Lord had spoken: "The Lord gave the word, great was the company of them that published it;" see also Rev. x. 6, 7.

In Obadiah 17-21, the year of the Jubilee, or release, is referred to where "the house of Jacob shall possess their possessions on Mount Zion, and there shall not be any remaining of the house of Esau; for the Lord hath spoken it." Then "the kingdom shall be the Lord's." the husbandman having waited for the precious fruit of the earth—having had long patience for them, will receive the early and the latter rain, Isa. v. 7; Hag. ii. 19. Again, the Lord shows Jeremiah a rod of an almond tree and says, "thou hast well seen; for I will hasten my word to perform it;" and this in connection with the type of the consummation.

We must hold fast our confidence that the Lord hath spoken, and drink in the Jubilee spirit. "How beautiful upon the mountains [where the sheep are scattered] are the feet of him that bringeth good tidings, that publisheth peace; that bringeth salvation; that saith unto Zion, Thy God reigneth!" "Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him, for the marriage of the Lamb is come and his wife hath made herself ready."—"Blessed are they which are called to the marriage supper of the Lamb;" For the day of the Lord is at hand; for the Lord hath prepared a sacrifice, he hath bid [sanctified or prepared] his guests.

"Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem—her appointed time is come, her warfare is accomplished, her iniquity is pardoned. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; he will come and save you." "Fear not little flock, it is your Father's good pleasure to give you the kingdom." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, [for the earth shall be filled with the glory of the Lord as the waters cover the sea] and the excellency of our God."

"The ransomed of the Lord shall return, and come to Zion with songs [singing triumphantly, "the kingdoms of this world are become," &c.] and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

Yes, we feel assured that the great year of release, Joel ii. 21-27, (the times of restitution of all things spoken of by all the holy prophets since the world began,) is just being ushered in. We are now in "the times of refreshing, Isa. xlv. 21-

23; Heb. viii. 10-13; when the sins of the whole house of Israel are being blotted out, Acts iii. 19-21; Rev. viii. 3-5; Heb. ix. 28;) or are blotted out. The passages quoted prove that this is the work done immediately before the Lord himself shall descend from heaven to raise the dead and to change those that are alive at his coming. See also Heb. x. 16-39. Now where remission of these is there is no more offering for sin—no more blood can be offered in the holiest. Therefore we are to exhort one another so much the more as we see the day approaching; for if we sin *willfully* after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries.—Ah how fearful to count the blood of the covenant [offered in the holiest on the great day of atonement] an *unholy thing*, and thus do despite to the spirit of grace. Let us then hold fast that we have received; keep the word of patience, so shall we be kept in the hour of temptation that is come upon the world to try all them that dwell on the earth.

In the hope that maketh not ashamed,  
Your sister,  
EMILY C. CLEMONS.

NO REVIVALS.

These meditations on a revival are from the "Vermont Observer."

"And is not this a favorable moment? The vagaries of Miller have sifted the churches of those members which would ever be but a curse: and it can be hoped that what remain are sterling and may be efficient. It is in such that the strength of a church consists, not in numbers."

The following remarks seem to us, like a knocking from without, saying, "Lord, Lord open to us."

"RELIGION STILL DECLINING."

"One fact connected with the prevailing declension in religion, which seems to be *universally* admitted and deplored, appears worthy of especial consideration; one which should lead every Christian to enquire for the cause, and seek the removal of that cause without delay; it is the *suddenness* with which this fearful declension has come upon the churches: and at a time, too, when every motive seemed to press the people of God to holiness, and more efficient action in Christian enterprise. It is scarcely two short years since all the evangelical denominations were favored with seasons of refreshing. Glad reports of thousands added to the churches, came from every quarter; and songs of joy echoed through all the halls of Zion. Why have these songs so soon ceased? Was it a genuine revival of religion? Was that great work the work of God? Why, then, in the course of *one* short year even, was all so cold and formal as if no revival had been enjoyed? Why, at the present time, are those peculiar tokens which distinguish a church in seasons of reviving, quickening grace almost obsolete? Why is it that the spirit of genuine love, and faith, and prayer, is gone? God asks the churches why, and they must answer it.

"\* \* \* Alas! How *suddenly* has this incubus of declension fallen upon us! And how has it paralyzed all the intrinsic energies of Zion and substituted the *form* for the *power* of godliness! If these things should proceed, as they have done for the last eighteen months, for a few years to come, what may we expect? If these things are done in the green tree, what will be done in the dry? But the supposition is too painful to be indulged. Yet it must be admitted that religion still declines."—*New York Evangelist*.

\* Here we have their admission that we are in the perilous times of the last days, consequently we have done right, have obeyed God in turning "away" from the churches. (2d Tim. 3: 1-5).—*Eds. Hope of Israel*.

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

"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."—1. Thess. v. 5.

From the Hope of Israel.  
Letter from Sister Minor.

Dear Bro. Pearson:—The brethren scattered abroad, have heard much, through statements, and confessions in the "Midnight Cry," of the "fanaticism" of a remnant in Philadelphia, during the consecration and sacrifice of the 7th month. Immediately after, as I had long been connected with that paper, I forwarded a simple expression of our position and faith, not with any desire of saving our life, but that our afflicted brethren who had been baptized with the same tribulation in different places, might not have over much sorrow, on account of our represented shipwreck. Notwithstanding this relation, my communication was for the *first* time rejected, and leaving the responsibility with my brethren, I have since remained silent. Receiving however continual remonstrance and intreaties from distant friends on account of my supposed desertion, I forward the *same* article (now obsolete) that, those who wait for Jesus may know, that after the manner *some* call heresy, we still hold fast our first confidence, expecting without a doubt that Jesus himself will soon wipe away the reproach of his suffering people.

Your sister in tribulation, C. S. M.

RETROSPECT OF THE 7TH MONTH.

"Behold I come quickly, hold that fast which thou hast, that no man take thy crown." These words come with unspoken power, at this time, to those who love and wait for Jesus. Since we first heard the gospel of the kingdom, and received the precious faith of his immediate coming, the path by which his word and Spirit have been leading us out from the world, has been growing narrow. But since the true midnight cry has come to us, in the spirit and power of Elijah, saying, "prepare ye the way of the Lord and make his paths straight," we begin more fully to realize, what it is to follow the truth, as it is in Christ Jesus. In this work, God hath chosen the foolish, the weak, the base, and the despised things of the world, to confound the wisdom of wise men, that his power might be manifest. The wicked were doing wickedly, and the political world was intoxicated with excitement. The professed church, was wrapped in its Laodicean slumbers, and the multitude of formalists were seeking pleasure, wealth and fame. In the midst of this death among the churches and excitement of worldliness and sin, in the season of the year most unfavorable for a revival of true godliness, the cry, "BEHOLD HE COMETH!" was heard and FELT by thousands, to be the power of God, to the salvation of many impenitent and perishing sinners. At its first appeal, the world began to recede from our view. Its pleasures and friendships, its love and its fear, were lost in the glory of a better hope. Self, has been unmasked and the naked human heart, in all its mystery unveiled, as never before acknowledged in the records of man. In the sunlight of this reprove, the most devoted, as well as others, found, that they had idols, upon their persons, in their houses, or affections which must be relinquished. Sin, in every form, however subtle, blinds our spiritual perception, and as each obstruction was removed, we began to see more clearly, the path that Jesus trod, and to understand, as before we never could, the *reality* and power of his teachings. His precious words, (which in our luke-warm state we had explained away, or accommodated to our own position,) now came to our hearts, in their literal simplicity, and the truth, became the *power* of God. One weight after another was cast aside, until the "fuller's soap, and refiner's fire," had purified and made white the humble and the sincere. We began to feel a true and living sympathy with Christ, and when his spirit impressed his word upon our hearts, that "he that forsaketh not all that he hath, cannot be my disciple," we were willing to obey, not professedly, but literally, and go out without the camp bearing his reproach. Through the grace of God, given unto the foolish and the weak, we were enabled to walk out on the end of our faith, and testify by works before an infidel world, that there is a God in heaven who will immediately appear in judgment. We came to the crisis, and He who led Abraham up the mountain and

nerved his uplifted arm, upheld us also, and by works was faith made perfect.

Now we have tried of *patience*, that after we have done the will of God, we may receive the promise, "for yet a little while" etc. The trial is still upon us, and it is the hour of temptation, that is to try all that dwell upon the earth, when the Lord will bring the third part through the fire, and will refine them as silver is refined, and try them as gold is tried. This trial has shaken, and continues to shake all that can be shaken, that, that which cannot be shaken may remain, and very soon, we that are alive and remain, shall be caught up to be forever with the Lord.

We are not careful to define our position, nor excuse our child-like trust in God, neither have we any wish to defend our reputation, for now, he that seeketh to save his life shall lose it. We believe that it is the Lord, and we will not fear. It is a plea by which a wicked world has been faithfully warned, & yet by the seeming failure will be caught in a snare. By which a formal church, has also been reproved, but will now return to its carnal security, with confirmed indifference, and say, "every vision faileth," "peace and safety," when sudden destruction cometh. The evil servant, will also say in his heart, while preaching different, My Lord delayeth his coming, and be surprised in an hour when he looketh not for him. As the Jewish church once rejected and crucified his first coming, so also, the rejection and crucifixion of his second coming is now fulfilled by the Gentile church. Not mostly this trial was necessary, that the wheat might be sifted, and learn to cease from man, and look to Jesus. Not all who receive the truth with joy, retain it, but when persecution ariseth, many are offended. The Lord will have a tried people, who must come up out of great tribulation. We are also to try the spirits whether they are of God, and the rule of our Saviour alone is safe. "By their fruits ye shall know them." The first of this work, has been a renouncing of the world, humiliation of self, and seeking first the Kingdom of God. The great idol of these last days, is wealth, and the reigning and universal sin, is covetousness and a want of faith. The reproving power that has been in our midst, has opened our eyes, to the wants of others, and like him who at the first advent, gave the "cry" in the wilderness, it hath said, "He that hath two coats, let him impart to him that hath none;" though we have yet to learn that any sacrifice is much as the poor widow, who gave all her living, yet a faint resemblance to the same whole consecration, has been found in our midst, of which we know by his word that Jesus approves. In this confidence we feel that it is a light thing to be judged of man's judgment. In the last hours of glorious expectation, every heart was more or less overwhelmed with the solemnity of the approaching decision of life or death. If we gained the Kingdom it was every thing, if it was lost, it was *eternal*. Different minds, constitutions, and educations, were affected differently, and according to the degree of light and faith, was her humiliation, and sacrifice before the Lord. In this extremity, the most holy, and devoted might err in judgment, while they were perfect in love, and single in heart. This then is the position of a remnant, that the whole advent reform, from its commencement, is the greatest manifestation of the power of God, since the days of the disciples. That as we near the glorious threshold of a new dispensation, the same pillar of fire, (the Spirit of God shining upon the Word,) which at first we only saw indistinctly, is leading us out farther and farther, from the world, where self-denial, reproach, and tribulations thicken. Especially do we believe, that this last cry of alarm, in its power, effects, and design, was of God. The world loves its own, but this power is every where spoken against and hated of all men. Though some, even of our beloved brethren, have attributed it, or a part of it, to a mesmeric influence, and as "one of the unclean spirits" mentioned in Rev. 16: 13, yet for our life, we dare not, but must, in the spirit of meekness and love dissent entirely, from their position. We believe as to some, that our mistake is only a fraction, and that all things are hastening to a consummation, and that "the wise shall understand." That as the parable of the ten virgins has all been literally

fulfilled, to the last point, within the few months past, the rest will be immediately accomplished. It is our strife then to watch and keep our garments, in this last dark hour of trial, expecting soon to say with joy, "Lo this is our God, we have waited for him; and He will save us." C. S. M. Philadelphia, Nov. 21, 1844.

## THE DAY-STAR.

CINCINNATI, TUESDAY, APRIL 15, 1845.

Bro. F. E. Brown.

The letter of this brother, in another column, will be read with interest—the more so because his recent article to which he refers, made the hearts of many, "sad."

The "narrative" of his "experience" is well remembered by all Advent believers. We have in these two letters of Bro. Brown, a striking illustration of the difference between what many still term "The safe position," and the one occupied by those who believe in "definite time."

✂ The double number is issued for the purpose of presenting more fully, the views of brethren at the east, whose communications only appear in the "Hope of Israel," "Jubilee Standard," and "Voice of Truth"—papers that have not yet (except perhaps the latter) obtained much circulation in this section of country. In so doing, the expense is more than doubled. We do not, however, ask for any thing more, than that subscribers should send in what they see us.

✂ In consequence of ill health, I am compelled to abandon, for a few days, my sedentary habits, during which time I may, the Lord willing, visit the brethren at Akron, and other places in the interior of the State.

✂ The first number of a new Second Advent paper has come to hand, called, "THE DAY DAWN." It is published at Canandagua, New York, by Franklin B. Hahn, and edited by O. R. L. Crozier.

It is written in a good spirit,—the sentiments differing but a little from those of Bro. Hale,— "The Jubilee Standard," and "The Hope of Israel."

✂ We issue a double number this week, or two numbers in one. We do not design however that it should answer for the two weeks to come, but shall issue another number on the regular day of publication next week should it be needed.

The next publication day, being "the Passover," I have strong hopes, as well as strong evidence, that all God's dear children will by that time, leave this "land of the enemy."

### The Cause in this Place.

Meetings are held at the Tabernacle three times on the Sabbath, and on Wednesday and Friday evenings—at all of which lectures are delivered. Meetings for prayer and conference are held at private houses on Monday, Tuesday, Thursday, and Saturday evenings—thus making out meetings every evening. Those at the private houses are crowded, and such "seasons of refreshing from the presence of God" we have never had before.

The spirit of controversy can not live in these meetings. If a controversial character finds his way into them, they consider it a trial, and bear it with patience, "answering not again." So

when "the prince of this world cometh, and findeth nothing" but the Master's image in his children, he soon leaves.

Those that regularly attend all the meetings are unanimous in the faith that we have now come to the "year of Jubilee" in which all God's children will return to their possessions—and that the Lord will come to their deliverance *this present Spring*.

There are others who from circumstances are unable to attend with us only on the Sabbath. Among this class there is more of a diversity of opinion upon the time, yet there are few, if any, among them, that can bear to hear definite time opposed. Those that "smite" have "gone out from us" and no more attend with us. God pity them! for they appear to me to be the unhappiest mortals in all the land.

In the meantime others have come among us from the churches, so that our regular congregations are as large, or larger than they ever have been.

On Sabbath last (April 6th) the Lord's Supper was administered to between 2 and 300 at the Tabernacle. It was a melting season—some of the old tried saints shouted aloud, and others wept, for joy.

### THE BIBLE.

This is to be our Lamp to guide us to "the perfect day," *Psalm 119: 105, Prov. 6: 23; Matt. 25: 5, 7; 2 Pet. 1: 19; Prov. 4: 18; &c.*

This is what causes the Bible to differ from all other systems of instruction—it contains directions for God's people, not only relative to all the difficulties in life which they may be led to encounter, but also directions especially concerning the various periods in their history down to the time when "none shall teach." &c.

The past generation could not, according to the order of God, understand the truths that were especially designed for us.

Admit that we have arrived at all the truth the Bible contains, and we should soon lay it aside, but this can not be done till the day of God is ushered in, and his people changed to immortality. *2d Pet. 1: 19.*

Christ commissioned his apostles to "Go teach (make disciples, or scholars of) all nations," &c. and this—the Bible, was the great and only school book. When we were scholars to earthly teachers, our spelling book was laid aside when we had learned what it contained—so of our Grammar, Geography, Arithmetic, Geometry, Algebra, &c. We were willing to part with them and purchase no more, because the principles they taught were stored in our minds. So when chained to a cross, or locked up to articles of faith, any narrower in their limits than the whole word of God—receiving the impression that they are the sum and substance—the essence of all that is in the Bible essential for us to know, and soon the "articles" take the place of the Bible. Do we thus see the cause of the downfall of the great mystical Babylon; and seeing this, shall we fail to cleave still closer to the plain word of God.

The members of the nominal church, like birds born in a cage, forget, nay, they will not believe there are unexplored fields, and beautiful groves in "the midst of" which other birds "fly" with their gladdening notes of mutual "comfort" and "praise." Their songs agree, but they are the songs of the slave, and not of the free—they are the songs of the cage, and not of the crown.

Their songs glorify the church that God has doomed to a sure and sudden overthrow, for its Laodicean lukewarmness:—while the songs of all those that possess "Berean"-like nobleness, for their indefatigable researches in the Scriptures of truth, now glorify God that "the marriage of the Lamb has come, and his bride hath made herself ready." We once used to wonder that persons professing faith in Christ could make light of the teachings of the prophetic Scriptures, but we wonder no longer. These fields of truth they have never explored. They are caged and cannot fly.

#### A WORD TO THE ADVENT BRETHREN.

The above is the heading of an article in the "Morning Watch" of April 3d, and signed J. V. HIMES.

No believer in the soon coming of our Lord, has labored more unweariedly—with purer motives, and enjoyed the unlimited confidence of the brethren, than Bro. Himes: And it will be much regretted by all of his friends that any thing should come from his pen, in this time of trial, calculated to convey a wrong impression. Such however I fear is the case in the following extract from the article above alluded to.

"We here beg leave, in all kindness, to say, to our brethren, that there is danger of being too hasty in our movements, relating to the cause of God. We need patience; and if we differ, let us be kind, and forbearing, and grudge not one against another, for, 'the Judge standeth before the door.' But, at the same time, in all faithfulness to God, we are obliged to dissent from some movements, and sentiments, that have been advocated, of late, by some among us.

1st. The movement of Dr. GORGAS; in which he pretended to be inspired, to give the precise hour of the Lord's Advent; and also, to direct the Advent congregations to go out of the cities at that time, or, in case of a refusal to do so, that they would perish! We were shocked with it at the time, and are so still. Such pretensions, we regard but little short of blasphemy. Yet, in some places, many embraced his view, and carried it out, in all its extravagance. Among these, our respected sister C. S. M., a former writer in this paper, was one of the most active! And when she knew that it was an imposition, by the failure of all he had said, through his pretended inspiration, instead of acknowledging it, and condemning the whole matter, as a humble Christian should, she sent us a communication, in which she attempted, to mix up this impious GORGAS movement with the seventh month revival, as a *Divine whole!* This, be it known to all our good friends abroad, was the principal reason, why we could not publish her communication, which she has recently sent to the "Voice of Truth," and other papers, entitled, the "Retrospect of the Seventh Month." Sister M. owes the Advent cause, if not the Church, and world, a confession, of the sore evils of that movement, in which she took so conspicuous a part, against the remonstrances of Bro. Litch, and others, and by which the Advent cause in Philadelphia, received its heaviest blow. It gives us pain, to be obliged to bring out this fact before our friends. But, at this peculiar time of our trial, when prejudice is being raised to its height, against the "Watch," sister M. has taken occasion to do her part of the work, by representing, that we had shut out her article, on the 7th month, as though our opposition to that movement, was the cause of its rejection! But the fact was otherwise—it was in consequence of the GORGAS movement, which we considered a deception. He was either deceived himself, or, he meant to deceive others;—we would hope, the former was the case. It was however, NO PART of the Advent doctrine."

So far as the affair of "Dr. Gorgas" is concerned, I have nothing to do with it; although the very arguments adduced by Bro. Himes in a for-

mer article upholding the correctness of the seventh month preaching, might go far toward justifying Dr. Gorgas. The faith of "Abraham" and "Jonah" were appropriately applied; and now if any body suffered in being led away by "the vision of Dr. Gorgas" it was the individuals themselves.

I was in Philadelphia at the time the friends left the city; and although I could not see the force of their arguments for leaving as they did, yet I have never been able to see that they lost any thing in thus bringing their faith to such a test. Indeed when I saw how "exceedingly mad" the children of the wicked one were at the movement, I have sometimes (aside from the pretended vision) almost regretted that I did not go with them. I should not like, at any rate, to be found condemning a body of people whose every breath was prayer and praise, and whose faith was fixed "without a doubt" upon the appearing of Christ on that day. Before we condemn the movement, we ought to show the great sin of proclaiming "the hour" and the perfect innocency of preaching the day. Let us be wise brethren, and leave this matter, for the "great day of God," now just upon us, to unfold.

The clause in the above extract which I think conveys a wrong impression, much to the injury of our beloved sister Minor, is the following.

"She sent us a communication, in which she attempted to mix up the impious Gorgas movement with the seventh month revival, as a *Divine whole!*?"

The article here referred to may be found in another column of this paper—with sister Minor's more recent introductory remarks. I had not designed to publish it, because Advent believers in this western section knew little or nothing of these matters, and I did not wish to trouble them with the unpleasant differences that only concerned the friends at the East. I now publish it from a sense of duty, because the papers that contain it are not circulated to any considerable extent in this section, while nearly, if not quite, all the readers of the "Watch" are also readers of the "Star" on this side the mountains.

It is a sore thing to aim such a blow at the Christian rectitude of one "whose fame is in all the churches." To do any thing calculated to take away the confidence of brethren in the piety and integrity of an individual merely for a difference of thought upon a specified movement, is unscriptural—ungenerous, and unkind. Our readers will examine sister Minor's article for themselves, and if I am wrong in thinking an improper impression conveyed in Bro. Himes' remarks, I hope to find forgiveness. It looked to me like wounding a dear child of God and from my full soul I must speak; and I have tried to do it tenderly as possible.

There are other things in the address in question, savoring more of the spirit of proscription than I had ever expected to see among Advent believers. For instance, the idea that our work with the world and nominal church is done, is set down to be more "horrible" than "Infidelity."

The idea of the Bridegroom having come, and the door being shut, has been ably argued upon both sides of the question in the "Advent Herald." Bro. Himes must have been satisfied that there was some strength of argument upon the affirmative of this question, or he should not have admitted the debate into his paper. But Bro. H.—has furnished us with the arguments, and like all other debates both sides have gained their friends

and both their opposers. I must candidly say, that from every evidence I can obtain, the great mass of Advent believers in this section, are inclined to the belief that Bro. Hain has the strength of Scripture argument on his side; yet they have no quarrel with those that favor Bro. Himes' view.

We have never issued a "bull extraordinary" against them because they would not believe with us: And had we been disposed so to do, we have no one west of the Alleghany's that we consider sufficiently authorized to do it. We have not pronounced them worse than infidels, or said to them, "Does INFIDELITY teach any thing as horrible as this?" Before our dear brother went so far, he should have shown us wherein it was wrong to withdraw, entirely, our "sympathies" from "a wicked world, and a corrupt, apostate, world-loving church," as he and all the rest of us did on the 10th day of the seventh month. Surely if we were honest we then believe our work with them was done. Bro. H.—should then have given us a "thus saith the Lord" for "going back" and joining our sympathies with them. When this was done, and we still remained obstinate, he should then have reproved us "in the spirit of meekness," and thus converted us from "the error of our way."

Again, I never did expect to see the time when one of these bold champions on Zion's walls, would lay aside the "sword of the Spirit" ("word of God") long enough to appeal to the sympathies of his brethren in language like this.

"As a brother,—as a friend,—as a fellow-laborer—who has done something in this blessed cause—we do entreat our dear brethren to pause, before they go further."

Now let us put the best construction upon this "Word to the Advent Brethren." All must admit that Bro. Himes' almost unparalleled labors, have exposed him to a class of trials to which most of us are strangers.

Many heresies are springing up around him which we know little of at the west. We have prayed for him and hoped that he would not be goaded to use the rod.

But since it is so, I for one, am glad he has used it upon sister Minor, and Bro. Snow. This expression may be thought strange; but I am glad, because it has fallen upon those that will not wrythe under it, but casting to heaven "their steadfast eye," will still pursue "the even tenor of their way"—never halting long enough either to "define" or "occupy" a "position" but moving on in "the path of life" will soon gain an eternal reward.

Bro. Snow may have done wrong, but as there are two sides to the story of sister Minor, there may be another side to what is said of Bro. Snow.

O brethren, let us learn lessons of wisdom from the word of God and the circumstances around us! These things must needs be for the Scriptures can not be broken. Let us be exceeding careful to do our own duty, and not attempt to meddle with the work of the great Shepherd—the "dividing the Sheep from the Goats."

#### Letters and Receipts,

For the week ending the 12th inst.

A. G. Bostwick, P. M., for H. L. Smith, \$1.00; John Hobart, 1.00; "a Subscriber," 2.00; C. B. Hotchkiss; A. Walker, 1.00; L. B. Smith; T. J. McLain, P. M., for John Johnson, 1.00; E. T. Bussell, P. M., 1.00; N. M. Catlin, 1.00, (of which .50 cts. is cred. D. C. Elliott—postage 18¢); P. M., Dayton, O.; P. M., Paddy's Run, O.

## Exposition of Matt. 24: 36.

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

By GEORGE SPOONS.

This verse is supposed to form another objection and we not unfrequently hear persons say, "Christ has said no man shall EVER know any thing about his coming." And we are told that those of us who pretend to know any thing about the time, "give Christ the lie."

We will see presently who it is "gives the lie" to inspiration, we or our opponents. Our Lord says: Of that day and hour knoweth [in the present time; not 'never shall know'] no man, &c. Of what day and hour? Clearly the day and hour when the Son of Man will be revealed. Well I know of no man that pretends to know the day or hour of Christ's appearing; I am sure I do not. "But do you not believe the world will come to an end in 1843?" Certainly, I do; but I believe also that our Lord will appear before the end of the world; for there must be some time after the Bridegroom comes for the wicked to cry for mercy and find none, before the final conflagration of the world. Hence Christ may appear now any hour—I know not how soon.

But again: let the objector be true to his principles; do not let him flinch when he is tried; he says: Our Lord's words authorize him in saying that no man shall ever know anything about Christ's appearing till he actually comes as the lightning. Very well; now let him carry out his principles, and he proves that Christ himself will never know anything about it till he finds himself here! For our Lord says, Mark xiii. 32: "Of that day and hour knoweth no man, no, not the angels of heaven, NEITHER THE SON."—If the objector is now afraid to follow out his principles, let him acknowledge he is mistaken in his interpretation of the words "no man knoweth," for, if it is true, that no man ever shall know, it is equally true that the "Son" never shall know. Nor can he escape from the difficulty by saying, "Christ did not know it as man," for it is the "Son of Man" that is to appear "in the clouds of heaven;" and I ask again, if he is never to know anything about the time of his appearing, till he finds himself here! The fact is, the time was given of the end of the world in the book of Daniel, but Daniel was commanded, chap. xii. 4, "Shut up the words, and seal the book, to the time of the end;" and at the 9th verse Daniel is told, "The words are closed up and sealed till the time of the end;" and then it is added, verse 10th, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand"—when? In "the time of the end," that time has come. And, besides, our Saviour says: "When ye see all these things [viz., the signs he had given them,] KNOW that it is near, at the doors." Now, who gives "Christ the lie," we, who have seen all the signs, and hence believe our Lord's words, and "know it is at the door," or our opponents, who declare we can know nothing about it! Let the candid judge. [Bible Examiner.]

From the Voice of Truth and Glad Tidings.

Letter from William Miller.

Low Hampton March 15, 1845.

BRO. MANSU—What think you of Bro. Storrs' letters. According to his reasoning, the opposers of the advent are right, and we are all wrong; for take away our definite time, and there is not a drunkard in our land that would oppose us. If we preach time, from, as we believe, scripture testimony, is it a lie? Then any thing we can preach of the future is, or may be a lie, and we ought to stop preaching. Again, if reading and trying to understand God's word in prophecy is a lie, then Abraham lied; for he understood God that he was to offer his son as a burnt offering on one of the mountains of Moriah. Did he offer him? No.—Well, then it did not come to pass, and Abraham was a false prophet—he lied. Jonah, too, was on the "rock presumption," cut his boat and let it drift, then preached a lie. He had better gone to Tarshish the second time. But what is a lie?

See the definition by Walker. I think Bro. Storrs has made a bad matter worse, and if his gourd in the east side of Philadelphia does not in the end fall him, he will not be as unfortunate as poor Jonah. But I believe in the main, (I must, on his own confession except Bro. S.) we were honestly preaching what we supposed to be the word of God; and I have no reflections to cast, only trust in God and he will shortly reconcile these seeming difficulties. That God has been in this cause, I have not a shadow of a doubt; and that time has been the main spring, is equally as clear; and that if we leave out time, no mortal could prove that Christ is near, even at the door.

Yours, as ever, looking for, &c.,

Wm. MILLER.

From the Hope of Israel.

## IMPRESSIONS.

Never substitute them for the word of God; however clear and powerful they may seem, unless they are in accordance with that unerring guide, reject them at once. Follow not a "will-o-the-wisp;" remember that it dazzles to deceive, and will betray you from the narrow path on the enemy's quagmire dominions. Trust in the Lord and do good, be diligent that thou mayst be found of him without spot and blameless at his appearing, which hasteneth greatly.

God's holy word is the "lamp to our feet, and the light to our path;" by that you are required to prove all things—to try the spirits whether they be of God, for many false prophets are gone out into the world, with signs and wonders to deceive if it were possible, the very elect.

Never was there so much danger as now in trusting to impressions aside from the authority of God's word: and this because it is the hour of trial and temptation. When the King came in to view the guests, he found there a man which had not on a wedding garment, then his lamp must have gone out, and he trusted in his impressions how to robe himself for the occasion. Keep then all the armor girded on, "look straight before thee; ponder the path of thy feet: turn not to the right or left," for the way is very narrow, and you need moment by moment to have your lamp trimmed and burning, shining upon the path you tread, which leads you directly to the Kingdom. C.

For the Day Star.

## LINES.

12's, 11's & 8's.

THE day of bright glory in splendor is beaming,  
When saints long entomb'd, from the dust shall arise,  
And mount up with rapture, with robes white and gleaming,  
With Jesus descending the skies.

Then all who are living, with lamps trimmed and burning,  
And watching with prayer the return of their Lord;

From mortal to immortal bodies returning,  
Are changed by the life-giving word.

Then quickly from earth, while all nature is blazing,  
They are caught up to Jesus to sit on the cloud;

While angelic legions in ecstasy praising,  
Around our dear Saviour they crowd.

The saints then immortal, will raise their glad voices,  
In loud hallelujahs to Jesus they sing.

In anthems of praises while heaven rejoices,  
And cause the broad concave to ring.

Then parents and children, and friends and relations,  
Who long have been parted to meet here no more;

Will take their high stations with saints from all nations,  
On immortal life's blessed shore.

Then raise your glad voices, ye friends of the Saviour,  
Who look for the promise when he shall appear;

And pray that we all may be found in his favor,  
For surely he soon will be here.

Aurora, Ind., April, 1, 1845.

D. B.

Verses written (excepting part of the last stanza) on the night of the 31st of March, A. D. 1845, before retiring to rest, and after having heard the controversy at the TABERNACLE, between our "Universalist" brother, and our brother of the ("so-called") "Presbyterian church."

BY HENRY S. GIBSON.

Unto all with bosoms burning,  
With most pure seraphic fire,  
And the eye of faith upturning,  
Looking for the great Messiah!  
He will come, who once was smitten;  
And who died that we might live;  
Yet who lives as it is written,  
More abundant life to give.

Unto all, our Lord still seeking,  
Hearing still our Shepherd's voice;  
Sometimes somewhat sad, and weeping  
Most when most we do rejoice:  
Unto such as prize God's favor,  
He will come, the King of kings;  
Jacob's Lord and David's Saviour,  
As our Royal Psalmist sings.

He is just who sheweth mercy;  
And His reign shall never end!  
Soon will cease this controversy;  
Still doth God His truth defend.  
Without Thee this world can't please us,  
Therefore, if this be the hour,  
Come, O! quickly come, Lord Jesus,  
With thy hosts, with all thy power!

From this day henceforth forever  
And for evermore—Amen!  
Neither life nor death shall sever  
From our souls, thyself, again.  
Praise Him with the harp and timbrel,  
Loud your voice in anthems raise;  
And with organ and with cymbal;  
And "let silence muse His praise."  
May our dear Lord's fraternity  
In harmonious concert ring,  
And throughout all eternity,  
Our God and Saviour's praises sing.

From the Jubilee Standard.

## TO THOSE WHO REMAIN.

The Advent cross, oh raise it up,  
And bear it onward still;  
And without shrinking drain the cup,  
And all thy work fulfil.

Undaunted yet, without the camp,  
Christ's bleeding steps pursue,  
And cherish well thy priceless lamp,  
And gird thyself anew.

For he hath overcome this hour  
Of conflict, fear, and shame,  
Shall triumph soon, and know the power  
Of a Redeemer's name.

Though long our pleadings he hath borne,  
Th' avenging hour is near;  
And He is faithful who hath sworn  
To come, to save, and hear.

Then bear the cross, and onward press  
And cry "thy kingdom come,"  
Till Jesus comes in Righteousness  
To take the pilgrims home.  
Philadelphia, March 15th. G. S. M.

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

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

They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.—EZEK. 7: 14.

From the Voice of Truth.

## REFORMATIONS.

We have but very little confidence in the reported reformations which have recently fallen under our notice. Not because we believe sinners cannot now be saved, but because with scarce an exception, we believe they are spurious. We are disappointed that no greater, or more general stir of this character has been made among the sects; we expected from the nature of the case, that a general rally among them would be made, just before their final destruction, like the dying struggles of an expiring man. The struggle, it is true, has been made, but the fruit, or result has been different from what we anticipated; they have labored hard and caught nothing; or if any thing has been gathered in their net, as one of their own number has said, they have "caught monsters." But lest we should be considered severe and uncharitable in our statements, we will name facts.

In a recent number of the Morning Watch, an account is copied from the Christian Palladium, of a glorious reformation, in Redfield, N. Y., under the labors of elder H. Pettys, a Christian preacher. The facts in the case, as we learn from Br'n. L. E. Bates, and S. W. Rhodes, who have just left our office, are in short these: "About two weeks before the 10th day of the 7th month," Br. Hazard, strong in the faith that the Lord would soon appear, commenced meetings in Redfield. The result was, "a most melting season. Several from the churches embraced the truth, while others from the ranks of the wicked were hopefully converted." "About the 22d of Oct., Br'n. Rhodes, and Bates went to Redfield." They found elder Pettys there, who on that day "baptized about twenty, and others soon after." Hence this reformation was before the "10th day," and not under the labors of elder Pettys.

Elder D. Millard reports in the Palladium, a reformation at Canton, N. Y. If we remember rightly, he says nothing about conversions, but some 20 or 30 rose up, or came forward for prayers. This has become good currency in the sectarian papers, and also the Morning Watch, that God has not departed from the churches. But we have no confidence in this case; for we know the writer who reported it, and if there had been any conversions he would have said so, instead of saying certain ones came forward for prayers.

In the Palladium for March 5th, Elder J. Badger reports a reformation in Parma, a few miles from this city. He says "thirty three came forward as volunteers in God's service." And notwithstanding, he "continued his labors for a month," he knows "not the number, but trusts quite a number have found peace in believing." We also know this writer never spares the highest colors on a work which will reflect any honor to himself, or his party. And besides we learn from competent judges, who are acquainted with the work in Parma, judging from their fruits, that not more than two or three genuine conversions have been witnessed, and these were doubtful.

Elder Shafer, of this city, reports a powerful work, under his labors, in the town of Yates some forty miles west of this city. He thought as many as thirty had been converted. Two intelligent brethren who attended his meetings, and thought much of Elder Shafer, have told us that but little interest, after a labored and long effort, was waked up in the community; and that not more than two or three conversions could be relied on as genuine, and these were not fully satisfactory. In the same place the Methodists had labored in a protracted effort, three weeks, we think, and effected nothing.

In this city, the Baptists, for weeks have put forth special and determined efforts to get up a reformation; but it has been a failure; they acknowledge that there was never such indifference in community, among saints and sinners, to things of religion as now. They report, however, a revival, and some conversions during their recent meetings. One of their young converts, who has been baptized, and joined the church, a few days after his conversion, was interrogated about his loving the appearing of Christ. He did not think he was prepared to meet him, and could not say he desired or loved his appearing! Truly

they have "begotten strange children." Hos 5: 7.

A great noise has been made about a powerful work among the Freewill Baptists: an infidel has been converted, &c. Yes, and he might have been called a scoffer at our precious faith and blessed hope. We know him well. His hypocritical course has been short, if we are rightly informed, but full as long as we expected. He flourished, for a few days after his conversion, as a preacher; but we are now told he is silenced.—But this is good currency abroad, among those who are laboring to uphold a fallen church.

Other cases of revivals might be named, which have been reported, but on learning the facts, they have proved to be a little *extra confessing* of the deadness and sins of the church, without any change for the better, or bringing sinners to a saving knowledge of the truth. These have been reported, published, and trumpeted far and near, as reformations, revivals, works of grace, &c. But we hesitate not in pronouncing all, or nearly all, a deception, or not genuine works of saving grace. There may be exceptions, we hope there are many. Those which have occurred in the preaching of the true faith, the coming of the Lord, appear to be genuine revivals. We do not doubt them.

But we judge that each and all of these sectarian revivals are not genuine works of grace, from their own acknowledgement. The most discerning among them attribute their fallen condition to the spurious revivals, which have been so common among them for a few years past. Their "inquiring rooms," "anxious seats," and every kind of human machinery used by them, have served to manufacture and bring into the church unconverted materials of every description, until the wicked in the garb of godliness, bear rule, and crowd these polluted sanctuaries. These are facts which cannot be denied. Very well, if we know that the churches in their glory, and before they rejected the truth begat "strange children," can we suppose the fruit of their labors would be any thing better since their fall and rejection of the most glorious truths heaven ever revealed to man, the coming of the Son of man! We can expect nothing better; they now compass sea and land to make proselytes, and when made, they are like themselves; they still love the world, and disrelish the doctrine of the coming of Christ—do not love his appearing.

That the churches are fallen, deeply fallen, in unbelief and sin, no one acquainted with the facts can understandingly deny. The testimony is abundant—and:

1. In every quarter of our country, long and faithful protracted efforts have recently been made to get up revivals, but in the great majority of cases, it has been a complete failure.

2. We find the sectarian journals, in speaking of their spiritual condition, freely, but mournfully acknowledge their own wretchedness. It would fill our sheet to give the testimonies now before us. They commence their lamentations with, "FAMINE OF THE SPIRIT!" "SPIRITUAL DEATH!" "GREAT DECLENSION!" "THE GREAT CALAMITY!" &c. We cannot forbear giving an extract from the article bearing the last caption. It is from the New York Evangelist, the leading Presbyterian paper, for March 13. The Editor says:

"It is not to be denied that a terrible apathy on the subject of religion widely prevails. Piety is stunted in its growth, and chilled, and well nigh frozen. The great heart of the church, whose pulsations of deep and expanding benevolence ought to be strong and mighty, beats languidly—its functions have lost their energy. The Spirit of God has departed. He has been grieved away. He came on a mission of infinite love, breathing life into the dead and dark hearts of men; but he has been most ungratefully treated, and his benign and heavenly influence undervalued and slighted. His departure was and is a great calamity. His continued and prolonged absence indicates the deep guilt of the treatment which he received—it leaves churches barren and unfruitful."

Speaking of revivals the Editor remarks:

"But these seasons, which in past years have widely diffused their salutary effects have ceased.

Fruitfulness and warmth in religion have given place to barrenness and coldness. A frightful indifference to the great interests of the soul and eternity is manifested even by religion's professed friends. The great moral barriers and restraints on the passions of men are beginning to give way or to be overleaped. The fear of God and the dread retributions of eternity, are losing their hold on the minds of man. Incipient infidelity is beginning to show its dark and cheerless aspect.—Hideous crimes and moral defalcations are becoming more bold and frequent. And this sad state of things has come about, and is waxing worse and worse under the frown and displeasure of the God of nations, by the grieved absence of the Holy Spirit and the melancholy dearth of revivals."

This speaks volumes—it is like signing one's own death warrant. Yet they know not what they are doing, nor their fearful condition; and painful to relate, some of our own brethren are aiding their blindness, by endeavoring to show that God has not departed from them! that they do, and yet may have genuine revivals.

3. Under a sense of their leanness, some months since, near forty ministers, of different sects, in Philadelphia, covenanted together to pray for a revival, &c. We published at the time that we did not believe God would hear them; and we have no evidence that we judged incorrectly; for no revivals, as fruits of those prayers are reported.—Where but two or three of God's children are agreed in asking any thing, God will grant their requests. Here were forty professed ministers agreed in asking for a revival, and it is not granted. The only conclusion that can reasonably be drawn is, God has left them, and will no more hear their prayers.

4. Mr. Maffit, the celebrated revivalist among the Methodists, recently acknowledged in a discourse in Troy, that the churches were "Dead, Dead, TWICE DEAD AND PLUCKED UP BY THE ROOTS!" And what is he doing to bring them to life again? Nothing: he has turned to the lucrative calling of lecturing on the character of woman, &c., at one dollar and fifty cents from each attendant, for a course of his lectures.

What are Mr. Burchard and Finney, great revivalists among the Presbyterians, going to bring to life again the dead churches around them? Mr. Finney has retired to Oberlin, Ohio, and received the high honor of Professor of the literary institution there. Mr. Burchard, the last we heard of him, stated at the close of a protracted meeting, that himself and wife had labored night and day for three weeks, and not a soul had been converted, and all he had received for their services was about fifty dollars! Mr. Knapp, the great revivalist among the Baptists, has settled down on his farm, at Hamilton, N. Y.; and we suppose is waiting for the decision of his brethren, on certain charges preferred against him. Similar accounts could be given of thousands of the once flaming ministers of the different sects. They, with their flocks have rejected the truth, are turned unto fables. They love this present evil world; and God has left them to perish in their own delusions.

With these facts before us, how can we place any confidence in the reported revivals of a fallen church! Or entertain a lingering hope that it will ever again be restored to the divine favor! We have no confidence in either. She is a broken off, withered, and rejected branch; or as Mr. Maffit in using the inspired word, justly says, she is "Dead, Dead, TWICE DEAD, AND PLUCKED UP BY THE ROOTS." Hence, her reported reformations can be viewed in no other than the light of a short lived, and sickly shoot, that springs from an uprooted tree, or a severed branch. They do not spring from the Gospel soil, or have not their foundation in the truth, and hence can never bring forth fruit to the glory of God. Therefore be not deceived by these things; for if possible they will deceive the very elect. Go not after them, but cleave to God and his word, and soon you will not be at a loss to discern between him that serveth God and him that serveth him not. None but those who do the will of God will enter the kingdom of heaven. Blessed are all who do his commandments: it will soon be said to them, "inherit the kingdom prepared for you from the foundation of the world."

The following letter is published notwithstanding the time is now passed in which the writer expected the Lord. A large number are still looking to the Passover about the 20th or 23d of the present month.

DEAR BRO. JACOBS:—

I think the time has now come for us to see the *definite day* and I know not why the *hour* may not be understood, for God is a correct time keeper. You know I have taken the ground for some time that our glorious King would come in the true Jewish year 1843, and that Habakkuk's prophecy would be fulfilled at the termination of the Jewish year.

B. C. 457 or in Julian time the 4th month, in B. C. 456 when the commandment was able to go forth, Ezra 10: 17, when I understand the 2300 days began on the *first day of the first month*, as all our calculations were in Jewish time, so here we should not depart from them, for the vision which was written upon tables is to speak and *not lie at the time of the end*. I have made some astronomical calculations (which possibly astronomical tables might correct) and I make the new moon of April at the conjunction, astronomical time, to have been 1 D. 2 h. 25 m. previous to the conjunction on the 6th. This would make the moon little over one day old to have the 2300 days commence and end on the 6th of April in exact Solar time of 365.5 48.48. If I have made no mistake then I see not why we may not know something about the hour (see Rev. 3. 3.) if we watch. The difference in longitude would make the conjunction at Jerusalem towards midnight. See Exodus 12: 29-31, also v. 41 compared with Genesis 15: 5-18. The same method of calculations make that *night which was dark* when the smoking furnace and burning lamp that Abraham saw, to have taken place when the moon was between 1 and 2 days old. What more probable time than when the two Luminaries were in conjunction to have the 6000 years commence?

I understand that all the types were arranged so as to show forth the *time* as well as the events, and I now see all the types fulfilled except that one of the first day of the first month when all the captives will be set at liberty.

God after all has given us a correct chronological date to start from, and the world is to be condemned for rejecting 1843. I also understand Rev. 14: 20, as having chronology, as that is God's word which does that work of treading the wine press and from the time it commenced in Feb'y last, as I had placed the date when the brethren had to leave the church and world, and turn their arguments against those brethren who once went with them; the time runs only on the 6th of April. You may think I am visionary, but see "Day Star" No. 1, and so on.

I expect soon with you and all the "children of the Kingdom" to see Jesus and be like him, till then may we keep our garments which include *definite time* and hold out to the end.

Your fellow servant,  
C. B. HOTCHKISS.

AUBURN, March 28, 1845.

For the Day Star,  
Cincinnati, April 7, 1845.

BRO. JACOBS!—

As you have shown favor to my former communication, and especially as those living characters stand out in bold relief on the pages of Holy Writ "*Occupy till I come*," I would again tax your generosity by offering a few broken and imperfect remarks. Not forgetting, however, that it is your privilege to withhold it if it contains aught that is contrary to Truth, or the views of my Christian brethren.

My mind is much exercised at this momentous time, with regard to those who have turned aside, and "walk no more with us." Those who, I fear, are rejecting the light of God's truth, and thus, "the light that is in them has become darkness." And who can tell "how great that darkness" may be? That there are many hypocrites among them, we must, and do admit. Nevertheless, let the Charity which "*hopeth all things*," hope that, at least, there are some honest sincere hearts among the number, but whose minds are unhappily biased by their prejudices. And still more, they are led

by those in whom they have placed an undue confidence! When conversing with some of them on the subject of the 7th month—definite time, and so on, I have been answered in the following manner, Away with it—I will have nothing to do with it! brother S. says it is "presumption"—"delusion," and has been got up by a "steaming process!" &c. O how careful our watchmen ought to be that their trumpets give a *certain sound!* "For if the trumpet gives an *uncertain sound*, who shall prepare himself to the battle?" If this should meet the eye of brother S. I hope he will not consider it "smiting." No, rather let him consider and *reconsider* the ground that he now occupies. O with what delight I listened when he preached definite time in 1843! What breathless silence pervaded the multitude, as he unfolded the mystery of God's Truth and showed us the glorious light and liberty of the "Gospel of the Kingdom!" And now he pronounces the preaching of time "error" and "delusion!" And yet, the preaching of definite time always has been sanctioned and sealed by the sanctifying influences of the Holy Spirit! *Are we sanctified through error?* No verily, but through the Truth! "Men do not gather grapes of thorns, or figs of thistles," God forbid, that I, a poor sinful worm of the dust, should smite any of my brethren or sisters. No, No. My heart yearns over them. O that I could take the great Shepherd's crook (the light of God's truth) and bring back, not only our dear brother S. but every wandering sheep to the Fold! That men and angels might rejoice over their return. Nor can I consider this an "unholy sympathy."—Christ is our great *Leader*, and He wept over the doomed city! and said, "O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together," &c. His tender compassion was over the "lost sheep of the house of Israel." O then, let us follow in the steps of our great Exemplar! Let those "that are strong-bear the infirmities of the weak." "Have we faith! Let us have it to ourselves before God." "And through (our) knowledge (let not) the weak brother perish, for whom Christ died." And you, dear brethren and sisters who have wandered, I know that ye deplore the loss of that happiness and peace which ye once enjoyed. O come, return unto us, our hearts are open to receive you. There is—there can be no turning back from this Truth, but to *perdition*. O think of this!—"Behold the Judge is at the door!" Salvation is promised to those and those *only* who endure to the end.

And now in conclusion permit me to say, a few words to all. Ye Simeons! never give up "looking for the consolation of Israel!" Ye Peters! "feed the sheep and lambs of the Flock."—And you my sisters! Ye Anna's, and Mary's, up, work in the Lord's vineyard, even at this the *eleventh hour*. The Lord has committed to every one of you one talent (at least) and when He comes, "He will require His own with usury." Let us all be on the Lord's side. Let us with united heart, and voice, and effort, be co-workers with God. This is emphatically, "the hour of temptation." This is the time when the evil one, who knows that his time is short, will put on the appearance of an "angel of light, to deceive, if it be possible, the very elect!" O let us realize that we are indeed, in "the last great battle, of the Lord." Remember the curse is denounced against those who "came not to the help of the Lord—to the help of the Lord against the mighty!" Our lonely—I might say almost solitary watchman has stood through the long, dreary night, and in the fear of God, has fearlessly proclaimed "The Morning cometh!" And now behold the "Day-star." Notwithstanding the tempest that has beat around his devoted head! And shall we look on with indifference! Shall we, Gallio-like, fold our hands and "care for none of these things!" No, rather let us all be fellow helpers together. And when the Master comes. He will give a crown of rejoicing to all His faithful servants, and take them to a place of safety, where no sorrow will ever reach them, and where no anonymous missile will ever pain their hearts again. Even so, come Lord Jesus. Amen.

Yours, in the blessed hope.

MARY.

Letter from Bro. N. M. Catlin.

Kingsbury, La Port Co. Ind. April 4, 1845.

DEAR BRO. JACOBS:—

There are a few names here "steadfast in the faith," though now for a season are in heaviness and affliction; but we think it not strange knowing that the same afflictions are accomplished in our brethren that are in the world." I feel the more inclined to write, from the fact that the "Morning Watch," neglected from cause unknown, to publish a communication of Bro. J. B. Cook's, dated in this place, in which he gave a statement of his mission among us. Let me say then, briefly, that Bros. Cook and Greenleaf, came to us by solicitation, in the latter part of Feb'y; and were hailed as the "servants of the Most High God," who exhorted the brethren to continue in the faith, that we must, through much tribulation enter the Kingdom of God. Their visit was doubly valued, because they were competent "to set in order the things that were wanting." We enjoyed both the ordinances by their hands, together with the setting apart by laying on of hands two of our brethren (Brethren N. M. and Joseph Catlin) to the work whereunto we trust they were called, their ministrations have been blessed to the edification of the "body of Christ."

Bro. Cook baptized 9 while he was with us and I have baptized 8 since he left—all of whom give evidence of faith in the speedy coming of our blessed King. Permit me to say here; Bro. Jacobs, that the evidences to my mind are strong that God's administration of grace for the salvation of sinners, is yet extended! Although those who have been some time in the cause of the second Advent, have passed through peculiar trials and discouragements for months passed, yet it seems to me that the truth has never taken a firmer hold of the attention and hearts of hearers, in my acquaintance, since the preaching "*Fear God and give glory to him, for the hour of his Judgment is come*," &c., commenced, than within a few weeks past—by which, with much Scripture, I conclude there are still "hedges" and "high-ways" to be traversed with the "Gospel of the Kingdom."

I am aware that good brethren see differently upon this subject, and I regret that different opinions should arise among those who have labored with so much unity heretofore. Still, on reflection, it is no new thing for them that "see through a glass darkly," to differ. Why, Paul and Barnabas, two of the brightest sons of the Apostolic Church differed in opinion, and departed asunder one from the other. If our brethren would depart asunder to the work of the Lord, when they differ instead of staying to contend and strive for the mastery, now much less evil would result from such discrepancies of views.

Bro. Miller's letter in the "Watch," March 20th, contains some excellent thoughts on this subject. How much there was in that expression of his, "The arguments on both sides of the question required a great quantity of brotherly love to make them digest easy." Brethren will do well to notice the advice of that letter, and remember that while our publications may, if properly managed, be great means of comfort to the scattered sheep in the "dark and cloudy day." Still they may become vehicles of contention, and thus beget strife among brethren! Great discretion is requisite in this department of labor, and I hope brethren may strive together in prayer for those in this station, that they may receive wisdom from above.

Your little sheet, Bro. Jacobs, is highly prized among us, and we hope it will be continued while it is needed. You may depend on my exertions to increase its circulation in this quarter. Finally may the God of all grace who has called us unto his eternal glory, after that we have suffered a while, stablish, strengthen, and settle us. To Him be praise and dominion, both now and ever. Amen!

N. M. CATLIN.

Prepare ye this among the Gentiles; Proclaim war, wake up the mighty men, let all the men of war draw near; let them come up:

Beat your plow-shares into swords, and your pruning-hooks into spears; let the weak say, I am strong.—Joel iii. 9-10.