

THE DAY-STAR.

S. JACOBS,
Editor & Publisher.

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

C. GLANK
Printer.

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THE DAY-STAR

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TERMS OF THE PAPER.

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For the Day Star.

PRIESTCRAFT EXPOSED.

A horrid thing pervades the land,
The priests and prophets in a band,
Called by the name of preachers,
Direct the superstitious mind,
What man must do his God to find;
He must obey his teachers.

Those people differing in their mode,
Each travelling in a different road,
Create a sad division;
Each one believes he must be right,
And vents at others all his spite,
Contenting them with derision.

They proselytes around them wait,
To hear them preach, and pray, and prate,
And tell their growing numbers;
They love to hear their preachers tell,
That adverse sects will go to hell,
All laid in guilt and slumbers.

Each party has its special rules,
Borrowed from Bishops, Popes, and Schools,
And think them best of any;
And yet they change to suit the times,
And differ in different climes,
To catch the passing penny.

They are directed to obey,
And never tread another way,
"All others are deceivers!"
All who dissent from this,
Are not within the road to bliss,
Nor can be true believers.

Some thousands thus are dup'd and led
By prejudice, and priestcraft fed,
Who love to hold contention;
Their old confessions they defend,
For human rules strongly contend,
The ground of much dissension.

Is this religion! God forbid!
The light within the cloud is hid—
My soul! be not deceived:
The great Redeemer never told,
The priests to separate his fold,
And this I've long believed.

I love religion, I declare,
For peace and love are ever there,
And universal kindness:
The Bible is my rule for this,
It points me to eternal bliss,
Dispels sectarian blindness.

Let Christians now unite, and say,
We'll throw all human laws away,
And take God's word to guide us;
Christ Jesus shall our leader be,
And in his name we will agree;
The priests no more shall fool us.

W. C.

Letter from Bro. Williamson.

Troy, N. Y., May 1845.

DEAR BRO. E. —

An opportunity presents and I gladly improve it in communicating a few things out of a full soul, thinking perhaps it may do you and others some good, to know that in the East the fruits of preaching the coming of the Lord in '43, and 10th day of the 7th month are not lost, but

bearing fruit we trust to the glory of God. We often think of kindred spirits in the far west, their trials, afflictions, and disappointments; but our God is ALMIGHTY.—The enemy of our souls has tried to distract and divide; but praise the Lord we can commune together with Him and at the mercy seat, and man cannot stop it, though Satan may present himself also, yet we are not ignorant of his devices. With the saints in the west we have passed through a severe campaign, our trials have been similar, our sympathies have been excited for each other under trying circumstances. God has blessed us in approaching our Maker in each other's behalf, & even to this day we can feel you while pleading for us, yet, though we are separated by 1,000 miles! Truly, "Great is the mystery of godliness," but "the secret of the Lord is with them that fear him." The passing by of the 10th day of the 7th month left us severely disappointed on the rock—sorely afflicted by the "east wind," "in perils among false brethren." All these however, we consider light afflictions "if by any means we can honor God in our body and spirit which are his." With you, many of us unwaveringly believed and strongly expected deliverance the 14th of the April moon or passover, but in this too we were disappointed. I don't know but I believed it as free from doubts as I did the 10th, however I never felt so much like weeping since I became acquainted with Advent doctrine. For a few days after the passing of the passover as I understood it; I thought I should die, but that God who fed Elijah and Daniel was very near to feed and comfort me. It seemed to me that every thing I had eaten for years before, I then threw up,—all my theories, opinions, every thing, the whole bible with the rest, all come together. My God, I thought, what shall I do! I have lost every thing, I never knew so little in all my life. Recollecting "if you drink any deadly thing it shall not hurt you." Something said at this time "read!" What shall I read? I took my Bible in company with a brother—we turned to Gen. 49: 1, "And Jacob called unto his sons and said, Gather yourselves together that I may tell you that which shall befall you in the LAST DAYS." There, I said, that never read so before to me. So now whatever 'Jacob' has to 'tell' his 'sons' is to take place in the 'last days.' In running my eye along the chapter, I came to the 22d ver. Joseph (see increase, addition,) is a fruitful bough by the well whose branches run over the wall, (in the last days). The archers have sorely grieved him; but his bow abode in strength, and the arms of his hands were made strong by the hand of the mighty God of Jacob (from whence is the Shepherd the Stone of Israel.) Mark the language! The SHEPHERD the STONE OF ISRAEL. This is all to take place in the last days.

The first thought that occurred to me was, Who is this Shepherd, the Stone of Israel? Says one, it is Christ: But stop! What tribe did Christ come of! The tribe of Judah, (ver. 8-12; Heb. 7: 14; Rev. 5: 5); Here then is a Shepherd, a Stone of the tribe of Joseph. But let us go on. "By the God of thy Father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: The blessings of thy Father have prevailed above the blessings of my progenitors, [Abraham and Isaac,] unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren," in the last days. In Deut. 33: 13-17; the same blessings are to be upon, and for the "come outers." (ver. 16.) "Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." "His glory is like the firstling of his bullock, and his horns [kingly power] the horns of an unicorn, with them he shall

push the people together to the ends of the earth: and they [the horns] are the ten thousands of Ephraim, and they are the thousands of Manasseh." Hence the Stone in Gen. 49: is here formed into a kingdom. Now turn to Dan. 2: 34: "And in the days of these kings shall the God of Heaven set up a KINGDOM * * * IT shall break in pieces and consume all these kingdoms, and it shall stand for ever. For as much as thou sawest till the Stone was cut out of the mountain, and that it break in pieces the Iron, Brass, Clay, Silver, and the Gold, the Great God hath made known to the king what shall come to pass hereafter." Here God declares that this kingdom is to destroy all others. That, this kingdom cannot be the land, all will admit:—That Jesus Christ is no where called a kingdom, as true as the other. Then what is it? It is a kingdom out out of the mountain;—and what is that? A mountain is of government; So they are cut out of the government. God calls them "cut out," we call them "come out"—it is the same.

In Dan. 7: four universal kingdoms are brought to view, and "one like the Son of Man," which makes the fifth. We find Daniel in trouble to know what these mean. He is grieved, and enquires; So one who stood by told him and made him understand the things, which are free in number. "These great Beasts which are four, are four kings which shall arise out of the earth." Here the four are explained; Now for the fifth. "But the saints of the Most High SHALL TAKE THE KINGDOM, and possess the Kingdom for ever, even for ever and ever."

He is more particular in his description of the fourth kingdom. He describes the horns—the little one that was to wear out the saints 1260 years, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." See ver. 27, which is a perfect parallel with ver. 18. Here then in Dan. 2: and 7: the "breaking" and "taking" process, is carried on, and Jesus Christ is not once mentioned, "but the saints of the Most High" are the principal actors in the whole affair.

The Kingdom, or Stone, cut out of the mountain, or Government, without hands (sure enough! They "came out of her,") is to dash them in pieces." You may read in connexion with what I have stated above, Rev. 2: 25-28; Psa. 149: 6-9; Obadiah 15-18; Isa. 33: 15; Job 18: 18; Prov. 2: 21, 22; Psa. 35: 5, 6; 49: 14; Mal. 4: 3; Rev. 12: 7-9, 20: 1, 2, &c., &c., an endless variety of scripture settles this point, and shows what God has got us "out" for. It is through the instrumentality of the saints that he will cleanse this world of the wicked. But one asks how this is to be done? I answer, "Not by might nor by power, but by my Spirit saith the Lord." Also Gen. 49: "Binding his ass's colt to the choice vine; [“ye are the branches”]; he washed his garments in wine, and his clothes in the blood of grapes." Isa. 10: "And I will raise up a scourge for him [fruit of the Assyrian] according to the slaughter of Midian at the rock of Oreb," and that was 300 tried men, with each a pitcher and a lamp—and a shout, "The sword of the Lord and Gideon!"

Another question is asked, Will this be done by the resurrected saints, or before they are changed? By consulting the parable of the tares and wheat, and other corresponding scripture, it will be seen that it will be accomplished by the living saints before their change. I might enumerate scripture texts on this point, but I have presented sufficient to enable you to understand me. Is not this glorious! May God help us to be shod with the PREPARATION of the gospel of peace.

The state of the cause at the east universally, is in a deplorable condition. I attended the Albany Conference, and such another Lord-delaying

company, or I should have said proceedings among any class of Christians professedly looking for Christ within *fifty years*, I never witnessed. There was work enough planned out to occupy the whole disputed ground among chronologers, even to "fifty six years." It has been the means of tearing asunder those who have labored together for years: But our cause is in the hands of an Almighty Ruler—we have little if any thing to say about *those* and other proceedings, here. I have sometimes envied the condition of the saints in the west. A weekly visitor from Cincinnati cheers up our hearts. We rejoice to find the saints in the west pressing forward.

There is in these parts the most unparalleled backsliding lecturers and brethren—all in consequence of renouncing the 7th month movement. Some who were very prominent in giving that cry can now look upon it with contempt; but I need say nothing on this point, as their writings show where they are. With you, we believe unwaveringly we have entered the year of Jubilee—the day of the Lord 1000 years long—that we have commenced to live, and shall live and reign with Christ a thousand years—"cut out of the mountain without hand"—that Jesus Christ is in us, except we be reprobates; and we dare not say we are. He that *abideth* in the doctrine of Christ hath both the Father and the Son; and I believe this is what is meant by tying the colt to the vine. We are looking and expecting the manifestation of Jesus Christ the very next thing to take place. We have only to say in the language of the Bible, "Speak to the children of Israel that they go forward." "Prepare war! wake up the mighty men: Let all the men of war draw near, let them come up." Through God we shall do valiantly; and we shall say, by thee have I run through a troop, and by my God I have leaped over a wall. Tell Bro. J.—he has the benefit of the prayers and sympathies of God's little ones here. He has made out quite a band of Adventists in your place:—There are quite a number here, and putting them all together, some that complain of us, will have no occasion to complain of being left alone. The "great principles upon which we can all unite and act," will be approbated beyond the expectations of many.

I have only to say to all the dear saints at the west, though the sons of Anak are there, yet we are well able to go up and possess the land. The Captain of the Lord's Host has already terrified the inhabitants before us. The household of faith salute you, and may the God of Peace sanctify you wholly; and I pray God that your whole soul, and body, and spirit may be preserved blameless until the appearing of Jesus Christ. Faithful is he that calleth you who also will do it. Hold on to God by faith and remember me to all the saints. Amen. M. WILLIAMSON.

Letter from Bro. Holmes.

Mulberry O., June 6, 1845.

DEAR BRO. JACOBS:—

I inclose you two dollars, to assist in keeping up the "Day Star," with a humble desire that it may continue until the good Shepherd shall appear; which, according to the Holy Scriptures, will take place before this generation shall pass away. I cannot at present fix on any day or hour, when that glorious event will take place, but I believe it will be as it was in the days of Noah. We find that seven days before the flood, the exact time of the flood was revealed to Noah; So in the coming of Christ; I believe the time will be revealed to the children of God. I have no doubt but the true Midnight Cry has been sounding through the earth, and I think it will not cease to sound until He shall come to reign through all eternity. But before that grand and awful event takes place, I look for Daniel's time of trouble, such as never was upon the earth, no nor never shall be; and I am of opinion that we are now entering upon it. In the time of this trouble I understand the resurrection will take place. I am oft times pained to see so many of the former second Advent friends turning back, but we find when the cry was sounded, all those virgins, both wise and foolish, took their lamps and went forth to meet the Bridegroom; but some faltered and fell back, and the Bridegroom came, and those

that were ready went in with him and the door was shut. Therefore I think the door is not yet shut. Afterwards those foolish virgins who had trimmed their lamps when the wise trimmed theirs, came & knocked at the door, and Behold it was shut! It was too late. May the due consideration of this fact, ever stir up every child of God to a careful obedience to every command left us by our Blessed Saviour: Then, when Christ shall appear, shall we also appear with him in glory; which is the prayer of your unworthy brother. E. HOLMES.

Letter from Bro. Stewart.

Cleveland June 4, 1845.

DEAR BRO. JACOBS:—

Please send me one copy of your paper to this place, as I have returned to Cleveland to wait the return of the Lord from the far country as He has received his Kingdom, and I expect soon will say, "Those mine enemies, who would not that I should *Reign over them*, bring hither and slay them before me." I have become satisfied that the time has come that the filthy are to remain filthy still. The truth falls to the ground and is trampled under foot by the world and church. A German brother has been here a few days lecturing to the Germans, but with no success. He told me that he knew the door was not shut, for there had been conversions since October: So he labored here two Lord's days and during the week days, but all in vain. They said he was a "Millerite." No good. The brother preached that the Lord might come at any day, and if they did not love his appearing they would be burned with fire from heaven. The brother now, does not know but the door is shut sure enough. May the good Lord keep all his little flock a few more days until deliverance comes. The little band here are happy in the Lord. They hold their meetings every evening except Saturday. Bro. Cook has started for Indiana, strong in the faith once delivered to the saints.

Yours, in daily expectation of seeing the King in his beauty. J. W. STEWART.

THE DAY-STAR.

CINCINNATI, TUESDAY, JUNE 17, 1845.

THE CHURCH OF GOD.

[CONTINUED.]

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the *whole family* in heaven and in earth is named, that he would grant you, according to the riches of his glory, to be strengthened [not by votes or resolutions] with might by his Spirit in the INNER MAN."

To bear the name of Christ, and no other, is then the business of Christians, as well as to be governed by his laws, and no other. Whatever name the world, or sectarians may call them, is none of their business. They are to consent to no name unauthorized in the "general rules." While He is the Father of the *whole family*, it is sinful to depart in the least from His laws or authority, or to resolve them into "great principles" set forth in language not His own, which at the best, is receiving those laws only in part. The Laws of this Republic, are to a considerable extent, copied *verbatim* from English Law; yet the subjects of those Laws are not English subjects: They have another name. The controlling head, and executive of these Laws occupies his place upon an entirely different tenor from the head and executive of English Law. And yet had there never been a revolt in the colonies—a movement to draw forth from these laws certain "principles" upon which we could unite and act," the new head, executive, or "name" would never have come into being. Let us not be misunderstood. The idea is, that any attempt on the part of Christians,

having for its object the shielding of themselves from public odium, in consequence of any heresy, real, or supposed, springing up among those they can admit to be *real* Christians—to rid themselves from such reproach by legislating, or resolving, in such a manner as to pronounce upon heretical acts in such cases, is treason against God.

We have clearly seen from scripture, that it is a departure from God's law, to reject from our fellowship any child of God for a difference of opinion. Will not such an act exclude us, as subjects of his laws.

But God has hitherto, in some sense, blessed organizations! What then? Does this argue that he approves them? Did God approve of Joseph's brethren selling him into Egypt? And yet, out of that unauthorized, wicked act; he brought the salvation of Jacob's household. Did God approve of the murder of the Prince of life, by the hands of Jews and Romans? Yet, on the offering of Christ, hung the salvation of a world. To say that God approves of organizations, because he has blessed his people while ignorantly involved in them, would be a course of reasoning that would render meritorious *any other sin*. The design is not that we should separate from all, or any Christians; but more fully to unite with all. To do this, I must leave my sect, and stand upon the *alone*—the simple ground of a disciple of Jesus. When it is known that I hold with a firm grasp the privilege God has given me of thinking, searching, and speaking for myself; acknowledging accountability to none but him—reserving the privilege of changing my views every day, if need be, to keep in the path of God's unfolding truth, and that I reject from my fellowship none that love our Lord Jesus Christ;—under such circumstances I shall gain the fellowship of *all Christians*. But if I am identified with a set of resolutions, passed by a deliberative body, though every word of the resolutions were in scripture language, a prejudice would be awakened against me by *some true Christians*, in consequence of that *other name*, not borne by the "whole family." Taking shelter in the Gospel field, just as God has fenced it out, wherever I find a believer in Jesus, I find a brother, and rest upon the promise in Matt. 18: 20; "Where two or three are gathered together in my name, there am I in the midst of them." If the uniting spirit of heaven be in us, it will flow out to mutual edification, while we remember him who said, "Be not ye called Rabbi: for one is your Master, even Christ, and ALL ye are brethren. And call no man your father upon the earth: For one is your Father which is in heaven. Neither be ye called masters: For one is your Master, even Christ," Matt. 23: 6-10. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4: 4-6; He, is the one that has named the "whole family," and why, O why! should I unite with a party when I belong to the *whole family*? A family that are "one in him" by faith in Christ Jesus.

But, says one, while there is such an endless variety of opinion among Christians, it is impossible to unite them! What has a mere opinion to do with uniting, or disuniting Christians? And again, if it were, as you say, impossible for all Christians to unite, what means such language as this? "Be of the same mind one toward another," Rom. 12: 16; "That ye may with one mind and one mouth glorify God, even the Father of our

Lord Jesus Christ," Rom. 15: 6; "Be perfect, be of good comfort, be of one mind, live in peace;" True, these injunctions would hardly be fulfilled, if the scripture contemplated every expression of opinion as affecting the Christian's bond of union, which is *Love*. Not one word in the scriptures sanctions being of different sects, or an effort of associated action for the purpose of telling the world who, or "what we are" other than what our daily lives and conduct may tell, while sheltered under God's organization.

But if we break off from all sects, and meet together for the purposes of worship, is not that virtually building another sect? Yes,—the very moment a human rule is acknowledged, or the opinion of one suffered to prevail over another, so as to affect his fellowship in the body. The body of Christ, like the human body in a healthy state of action, ejects all diseases from its real members in their first stages; while, unlike the human body, the body of Christ is not subject to casualties. Believers in the *whole* of the "perfect law of liberty"—and of course in its evidences of the immediate coming of Christ, have been made free from Babylon by a voice from the angel, or messengers of God, following the one proclaiming her fall. Rev. 18: 4; God having made us free, it is our duty to continue so; and so we have continued in the west, and so by the grace of God we mean to continue.

I would by no means impugn the motives of brethren who have sent a voice to us across the Alleghany from Albany. By no means! The day of God may show the proceedings of that body actually necessary to the health and well being of the body of Christ: Still, as an individual, I cannot help looking upon those proceedings with many tears of unfeigned sorrow. I view them as an infraction upon the glorious gospel order and Liberty into which God had called us, and which we have so sweetly and harmoniously enjoyed for the last few years. By those proceedings, some of the weak children of God will be excluded from the fellowship and communion of others—by inferences, if nothing more; which will always arise where human rules are admitted: And as we have seen, that rule is *human*, that excludes the weakest acknowledged child of God from our communion.

If the Babylon into which we have fallen, be a cause of bitter lamentation to every lover of Jesus, well will it be for them, timely to remember, that at the point of reckoning which we have now reached, upon our chart, no Babylon is recognized, from which we can possibly "extricate ourselves," (as Bro. Miller says,) but it is a Babylon, where "the Lord [not man] shall redeem thee from the hand of thine enemies." Micah 4: 10.

[TO BE CONTINUED.]

REASONS OF OUR HOPE.

As we have endeavored always to give a reason for the hope that is within us, Christian candor requires that we should weigh well the reasons that are now being urged, from a new and unexpected source, why we should not *hope*, as we do, that the Lord will come *this present year*. The following reason from the "Advent Herald" of June 4th we will consider.

"THE PASSING OF THE TIME has now proved the inaccuracy of the reasoning that made the Midnight Cry, the antitype of the Jubilee Trumpet, &c., &c. Had it been such, by no possibility could the personal coming of Christ have been delayed beyond the commencement of the present

Jewish year, or the passover at farthest. Time having shown the inaccuracy of such reasoning, it is much to be regretted that any should be unwilling to come out and promptly acknowledge and forsake their erroneous views. Does not honesty require this?"

Certainly! Honesty always demands that we should forsake erroneous views, but Christianity, which embraces the purest honesty, demands; when it tells us to "prove all things," that a view be first proved erroneous, before we can be honest in forsaking it. Now then, let us have the proof that "the passing of the time has proved the inaccuracy" of "the fall movement being the Midnight Cry." Midnight, supposes the approach of morning, and the opening of a coming day. The scripture has so contemplated it in view of the great events for which we are looking. Mark 13: 35; &c.; While we are willing to admit that the Midnight Cry demonstrates about the point of time at which the night will end, and the "great day of God" dawn; we cannot now admit, without proof, that the dawn of that day is to be marked with the "personal coming of Christ." I think a fair inference, if not *positive testimony*, proves that the opening of the great day will not be thus marked.

Peter says, "The day of the Lord will come as a thief in the night." How is that? Why, it is here, without showing itself; and this cannot be true of Christ's personal coming. "IN THE WHICH the heavens shall pass away;" not necessarily at the beginning of which. "Looking for and hasting unto the coming of the day of God, WHEREIN the heavens being on fire," &c. That day is called a "day of trouble," Isa. 22: 5; Ezek. 7: 7; "A day of trouble and distress;" Zeph 1: 15; Isa. 2: 12; It "cometh as a destruction from the Almighty," Joel 1: 15; "A day of darkness;" Joel 2: 1; "A day of vengeance, and year of recompences," &c.; Isa. 34: 8, Jer. 46: 10; a "dreadful day," Mal. 4: 5; &c. While the coming of Christ is spoken of generally in very different terms. "Glorious appearing;" Titus 2: 13; "appear to your joy;" Isa. 66: 5; &c. If we are told that Christ's appearing is the rising of the Sun of Righteousness that ushers in the day of God, Mal. 4: 2, we would ask for a comparison of the last text with 1 Pet. 1: 19, where we are to heed the sure word of prophecy after the day dawns. Neither has the passing by of the Passover proved that this is not the Jubilee; as argued from the antitype of the Jubilee trumpet having been given in the fall.

There is no positive promise that the captives were to be delivered on the first day of the year; though we expected deliverance in the opening of this Jubilee. The promise is (Lev. 25: 13:) "IN THE YEAR of this Jubilee ye shall return every man unto his possessions."

To my mind, God has given evidence that the "great day" has dawned; "in the which the heavens shall pass away." The very first day of the year was marked with a destructive earthquake, in that section of our land first peopled by the Anglo-Saxon race; and where the catalogue of crimes began for which God is now visiting the land. The unparalleled fires, drouth, famine, and threatening aspect of political affairs since the dawn of this year, mark it as the day of God BEGUN. Now then, before we give up the Midnight Cry having been given last autumn, and also the antitype of the Jubilee Trumpet, should it not be "proved" that the day of God "by no possibility" can be ushered in without the "personal coming

of Christ,"—and that the *first part* of the year of Jubilee was the *only part*, in which the captives could be delivered.

"Does not honesty require" that the writer in the Herald should do this, or take back his *frail reasons* against the reasons of our glorious hope of seeing the Lord in this year of Jubilee? The writer must admit there is at least, a *chance* for us to be *honest* in holding on to the Midnight Cry, and our glorious experience of the 7th month for the present. Why then does he wish us to abandon the view? Does it bring the coming of Christ too near? He professes to believe he is at the door! Does it put him too far off? That can't be, for we are watching against that hour. Can he give us *any* reason why we should now abandon such ground? It is the only consistent ground we can occupy, for it shows every inch of our path to have been lighted by the word of God; while to abandon it, would be to involve us in darkness, and forsake the entire teachings of the past.

THE LIBERTY CONVENTION.

This Convention occupied the Tabernacle during its sittings in this City on Wednesday and Thursday, the 11th and 12th inst.

Their loud and oft repeated expressions of applause, by the clapping of hands and stamping of feet, reached the room in which I write, and formed such an appeal, either to my feelings or curiosity, as to induce me, right or wrong, to leave my labors for an hour or more, to look in upon their operations, and listen to their story. Every nook and corner of the immense building, 80 feet square, was full—every window on three sides of the house was filled with faces, besides a large concourse around the door—the street on either side, for some distance, lined with horses and carriages, &c.

Finding with difficulty, a place to stand within the wall, I observed upon the stand fifteen or twenty persons, among whom were James G. Birney, Mr. Pierpont, of Boston, Judge Hanna, of Pa., Judge Stevens, of Ind., Dr. Brisbane, Dr. Bailey, Samuel Lewis, and others of this city. A younger looking man from Connecticut was speaking—with a strong, clear voice, and with all the power of eloquence possible to be expressed in the English language, aided by the most impassioned, impressive gestures, and unaffected glowing zeal. He pictured the wrongs of the oppressed and down-trodden slave—told the fugitive's story of gratitude when freed from the oppressor's arm,—His tears for kindred still groaning,—Then turned his dark penetrating eye toward heaven and breathed a prayer for degraded humanity, and again appealed to every manly feeling in the immense, spell-bound audience, to arise in might and majesty, and break the captive's chains. The force of the appeal melted my heart and I wept—not because there were no others to weep, for "tears were falling all around"; but because man on earth, in his best estate, was doomed to suffer, and those sufferings were increased a hundred fold, because "on the side of the oppressor was power." If then a heart of stone can warm and melt with gratitude, to see a mortal stepping down from his estate of earthly honor to lend the abject slave a helping hand, O how should our bowels move when we remember the mighty works of Him who has "chosen the poor of this world, rich in faith, and heirs of the Kingdom!" While these arms fail for want of potency,

to bring the needed relief, His is almighty, and will break the iron fetters:—While the human voice animates the sympathies of the soul, His breathes life into the forgotten dead, and rewards oppression's wrongs. He, whose now the kingdoms is, has bared his arm to rule the nations with his rod; and now the oppressor in his turn must tremble.

Letter from Bro. Maull.

Cincinnati, June 4, 1845.

DEAR BROTHER:—

I find myself, pen in hand, addressing a few lines to you and the scattered ones;—breaking a former resolution that I made, to write no more. Thanks be to God for his abundant mercy, I still enjoy the light of his countenance and am comforted by his grace and enlightened by his word.

Since I left Cincinnati in company with Bro. Butt, we have visited Hamilton, Bro. C. Fall's neighborhood, near Jacksonburgh, Germantown, Dayton, and about two miles from Oxford. In these places we preached the Gospel of the Kingdom as a witness to some, and I have thought, judging from the expressions of some of the household of faith, to their comfort.

My Bro., God has been with us and opened our way! At Hamilton our meetings were pleasant and comforting to the few there. At Bro. Fall's neighborhood, at a quarterly meeting of the M. P. Church; a large congregation listened with profound attention, and manifested more interest in the Lord's soon coming than I expected, the brethren there considered it a good meeting, five or six were baptised. From this meeting we went to Germantown, where we were kindly entertained by Bro. Espich and Toyer; Bro. and sister Toyer appear to me to be a remnant of the Philadelphia church, as they manifested the *line* that that name signifies, and are holding fast the things they have (i. e. Christ's coming,) and are sighing and crying over the desolations of Zion.

I once thought the Philadelphia church was the Advent brethren, but recent developments have convinced me different, for I find, that that churchy that "beareth all things, believeth all things, hopeth all things, endureth all things," and that never faileth; is *greatly* wanting among us now, and in some instances I fear we lack *patience*, much less that love that we look for in those indulging in the Blessed Hops of the Lord's soon coming. I speak this to our shame. I think this church was in existence in the days of Whitfield, Wesley, Howard, and Harris, and continued down to the time that wealth, pride, and fashion crept in, and then, it appears to me, the *whole* church became Laodicean, and I think it is *emphatically so now*. The Saviour is knocking at the door, and very few indeed are willing to admit him, or acknowledge his rights. I have thought we have been too apt to crowd every part of the word, where there appears to be the least semblance of appropriateness, into the present time, thinking if we only bring the end *near*, or make the time *appear*, short it will all be right. May the Lord forgive me wherein, in time past, I have perverted the scriptures, and help me to do so no more, Amen.

My heart was cheered when Bro. Espich told me that after the last lecture Bro. Butt delivered, one man's eyes became opened, and so far as we can judge by the fruits, he is trying to cease to do evil and learn to do well, giving evidence of this by making considerable sacrifices, and he is beginning to seek the company of those that will lead him to Jesus. Many has been my fervent prayers that God may lead him into *all truth*, and that he may shine as a *star* in Bro. Espich's crown, who is a worthy and devoted brother, and feels like occupying till the Lord comes. From Germantown we went to Dayton, finding the brethren and sisters there strong in the faith, giving glory to God. Our congregations here were not large, owing in a measure to the limited notice given, being principally confined to the brethren: Notwithstanding this however, there were some present whom we had not seen before. On our return we preached at Germantown, Jacksonburgh,

and in the vicinity of Oxford. In the two latter places the congregations were large & attentive. I find there is *still* a divine energy attending the presentation of the *reasons* of our hope, as regards the *full* extent of the good accomplished, eternity *alone* can reveal, but this we do *know*, and therefore testify, that the hearts of God's true people (no matter what their name) are comforted, and sinners made to tremble: We also had a pleasant meeting at Hamilton, the brethren seemed to be comforted.

Upon reviewing the whole of our journey I feel much encouraged to persevere in the good work. O that God would give me a grateful heart, for he has been with us, and he still is with us, and says he will go with us to the end.

In respect to the late 7th month movement being the antitype of the Jubilee trump, and this being the Jubilee year, the Bridegroom having come and the door shut, with Christ having received his Kingdom, and now ruling the nations with a rod of iron: I am becoming, the more I investigate the word on these points, *satisfied* of their incorrectness. Yet, still I see the *last* signs appearing; Glory be to God, the blessed morning will *soon* dawn, and with it bring the fruition of our hopes; when "The Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it."

I have been forcibly struck since I left the city, with the Saviour's words, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." This is a general case, men's hearts are truly failing them for fear; they deny that Jesus will soon come, yet they are forced to admit that the *fires*, *floods*, and in many places *pestilence*, and *famine*, and *earthquakes*, are indicative of *something* more awful coming upon the earth. This state of things cheers my soul, not that I take pleasure in the distresses of my fellows, but because they are signs there's no mistaking, which proclaim Messiah near. O how often I feel like exclaiming in the lines of an old hymn.

"O conclude this mortal story,
Throw this universe aside;
Enter now, thou King of glory,
O receive thy ready bride."

I thank God, the glory of this blessed hope has not left me, nor has my longing desire for the consummation passed away, still groaning within myself, I cry, Come Lord Jesus; O come quickly. Your brother, in the Kingdom and patience of Jesus.

W. H. MAULL.

REMARKS.

One or two things in Bro. Maull's letter need a little explanation to make all parts of it intelligible.

1st. You think that the Philadelphia church only continued "down to the time pride, wealth, and fashion crept in, and then the *whole* church became Laodicean and is *emphatically so now*," and yet Bro. and Sister Toyer are members of the Philadelphia church. Must not the Philadelphia church be the *whole* church, or no church of God at the present time? And if the *whole* church is Laodicean at the present time, what becomes of Bro. and Sister Toyer? Please explain;—as I have understood the *whole* Laodicean church is to be lost, and of course are not God's church; while the *whole* Philadelphia church is to be saved, and of course must be those that are ready, alive and remaining, when the Lord comes. If I am wrong please show wherein.

Again, what portion of scripture is a foundation for having brought "the end near" in time past! or what scripture authorizes us to suppose "the end" further off than we have supposed it?

I am sure hundreds of voices will respond a hearty AMEN to your petition for forgiveness "wherein in time past you have perverted the scriptures," and that God will help you to do so no more.

As Bro. Maull has abandoned the seventh month movement—the Jubilee, &c., yet sees "the last signs appearing," will he be so good as to explain what these *last* signs are, and what were the first? And as the "blissful morning will soon dawn," will he show us what this "soon" means—whether it be any where within the space of **50 years**!

Again, do men's hearts now fail them for fear as much as during the "incorrect" movement of the seventh month!

Finally, How is it that the "pestilences, famines, earthquakes, fires, and floods" cheers your soul, while you are unwilling to pray the prayer in Psa. 104: 35?

Extract of a letter from Bro. H. B. Bear.

Miamisburg O., May 20, 1845.

DEAR BROTHER:—

I am still looking for the Lord. My mind is not satisfied with any thing else, but that the Kingdom of God is nigh at hand, and that the Advent doctrine is, and has been from God. It so, time *must* be very short. O may the Lord help us to be watching, waiting, and loving his appearing! I am still receiving the Advent Herald, Morning Watch, and Day Star. They give me great comfort while hearing no lectures on the subject: But I must confess that I have been considerably perplexed in relation to the different views of the brethren, but thank God, I am still disposed to "prove all things, and hold fast that which is good."

If we can ascertain the truth, and find evidence in the Bible in relation to the Lord's coming, we should take heed to it. Please continue sending the paper to me.

I remain yours, in the hope of the Kingdom of God.

HENRY B. BEAR.

If every one would come to the same safe and scriptural conclusion, to "prove all things, and hold fast that which is good," they would gain at least two good things: viz., more scripture knowledge, and a better preparation to inherit the Kingdom.—Ed.

Letter from Bro. Cook.

Lower Sandusky, June 5, 1845.

DEAR BRO. JACOBS:—

You may expect me to be with you, Lord willing, the 4th Lord's day in this month. The 22d inst.

The drought, interspersed with several severe frosts, has to many almost destroyed the prospect of harvest this year.

The first frost some weeks since, killed the wheat extensively either in the head or stalk, but the successive frosts have nipped almost all the tender vegetables. In one place, I was told that nothing was growing for man or beast.

Not a few feel that facts, now occurring, urge upon them the opening of the great and dreadful day of the Lord.

Yours, in the hope of speedy redemption,

J. B. COOK.

Let the appointment of Bro. Cook, be circulated as extensively as possible. Should not the Lord come before the 22d inst., let the brethren from the surrounding country come in, and we will hold a Conference for a few days, on the *old plan*. Brethren, what say you? E. J.

Letters and Receipts.

For the week ending, June 14th.

H. B. Bear, \$1.00; J. Hamilton, .50; H. Lewis, 3.00; E. Holmes, 2.00; J. B. Cook, H. H. Johnson, P. M., for Isaac Simmons, and S. C. Scott, each, .50; T. P. Spencer, P. M., for J. W. Stewart, and Mrs. L. Griffith, each, .50; J. Pratt, P. M.; J. V. Himes, J. Nelson, 2.00; J. Smith, .50; D. Bartholomew, .50; J. Howells, .50; W. C.—; D. Browning, P. M., for F. Glascock; 1.00; L. Stewart, P. M.; H. C. Conkling, P. M.