

# THE DAY-STAR.

E. JACOBS,  
Editor & Publisher.

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

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## THE DAY-STAR

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### TERMS OF THE PAPER.

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

For the Day Star.

### THE DAY OF GOD.

The day of God! The day of God!  
In softest silence steals along;  
Like as the thief the threshold trod,  
When slumbers chained the careless throng.

As in the days "before the flood,"  
"They ate and drank" and rose to play,  
So comes the day—the day of God,  
"Wherein" the heavens shall pass away.

Or when the "cities of the plain"  
Beneath the sun in beauty spread,  
The storm of fire poured down amain,  
Where angel's feet had dared to tread.

So came the opening day of God,  
When "Midnight Cry" had died away;  
The Son of David seized the "rod,"  
To rule with wide majestic sway.

The angels loose the mighty winds,  
And on their errand quickly fly;  
The earth is "hurt,"—the storm descends!  
The fire and flood His power desery.

They guide the earthquake's awful tread—  
They sweep the earth with fearful power;  
They now will shake the pilgrim's bed,  
And on his foes their fury shower.

The morning's dawned upon the land,  
"The day of trouble" now is near,  
Deliverance waits the captive band,—  
"The day is come,"—Behold, 'tis here!

E. J.

### Letter from Bro. Strong.

Marysville O., June 20, 1845.

### DIALOGUE.

John.—And I saw a mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire; and he had in his hand a little book open; and he set his right foot upon the sea, and his left foot upon the earth. And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him who liveth forever and ever that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound the mystery of God should be finished, as he hath declared to his servants the prophets.

Enquirer.—WHAT MYSTERY?

Angel.—The second woe is passed; behold, the third woe cometh quickly.

En. Therefore, I desire to know what mystery is to be finished under the sounding of the 7th angel or third woe!

Paul.—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, wherein he hath abounded toward us, in all wisdom and prudence, having made known unto us the mystery of his will according to his pleas-

ure which he hath purposed in himself, that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on the earth, even in Him.

En. Am I to understand the manner in which Christ is to gather together all things in him, as being the mystery of which the mighty angel spoke?

Paul. Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye at the last trumpet; for the trumpet shall sound; and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption and this mortal must put on immortality; so when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written; Death is swallowed up in victory.

En. Then I understand that the 'last Trump,' 'the Trumpet,' and the 'voice of the seventh angel' when he begins to sound, and the commencement of the third woe, are to mark one and the same event—that is the finishing of the mystery of God—and that the mystery is the resurrection from the dead, and the mysterious change not only of the dead but of the living—from corruption to incorruption—from mortal to immortal: And are we to understand that the gathering together in one all things in Christ, is not to take place here before the resurrection! Our teachers have told us that this was to be understood figuratively and was to be realized in the millennium, when every man should set under his vine and under his fig tree, and even every national church are now asking patronage of the nations to bring about this event; and almost all denominations of people are of the same opinion and are continually saying, come, let us go up &c.

Isaiah. It shall come to pass in the last days, . . . that many people shall go and say, Come ye and let us go up, &c. . . . For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up and he shall be brought low; and the loftiness of man shall be bowed down; and the haughtiness of man shall be made low, and the Lord alone shall be exalted in that day.

Micah. In that day, saith the Lord, I will assemble her that halleth, and will gather her that is driven out. Arise and thresh O daughter of Zion, for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt break in pieces many people.

Zephaniah. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thy hand be slack. The Lord thy God in the midst of thee is mighty; he will love, he will rejoice over thee with joy, and will save her that halteth, and gather her that is driven out.

Paul. We beseech you brethren by the coming of our Lord Jesus Christ, and by our gathering together unto him. For thus we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the Trump of God and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord; Wherefore comfort one another with these words.

En. I understand then that the mystery, that is the resurrection and the gathering together of the saints, are to take place in what Paul calls the "dispensation of the fullness of times." Isaiah calls the same period "that day," when he says, "The Lord alone shall be exalted in that day." Micah calls it "that day," when he says, "In that

day saith the Lord," &c. Zedekiah calls it "that day," when he says, "In that day it shall be said to Jerusalem," &c. Why then are we told that we can know nothing about it, because it is to come on the world as a thief!

Paul. But of the times and seasons Brethren ye have no need that I write unto you, for yourselves know perfectly, that the day of the Lord (not the tremendous scenes of the day of the Lord, but the day itself,) so cometh as a thief in the night.

Peter. But the day of the Lord so cometh as a thief in the night: In the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.

En. But tell on whom shall the day of the Lord come as a thief.

Paul. But ye brethren are not in darkness that that day should overtake you as a thief.

Peter. Seeing all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and earnestly desiring the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat: Nevertheless we (by giving heed to the more sure word of prophecy) according to his promise, look for a New Heaven and a New Earth wherein dwelleth righteousness.

En. I see that it is the day, and not the events to take place in the day of the Lord, that is to come as a thief. But there is yet a difficulty in my mind. I have read some where that Christ is to come as a thief. But I now see that the day of the Lord comes as a thief only upon the children of the night who refuse to give heed to the sure word of prophecy. Perhaps it may be shown that only to a certain class of men, Christ is to come as a thief, what class are they of?

The Lord Jesus Christ. Unto the angel of the church of Sardis write. Be watchful and strengthen the things that remain, that are ready to die, for I have not found thy works perfect before God. If therefore thou shalt not watch I will come on thee as a thief; . . . Behold I come as a thief; (on some, but) Blessed is he that watcheth and keepeth his garments.

Believer. Praise the Lord, oh my soul, for all his precious promises, and for this last. Oh, all ye who have been giving heed to the more sure word of prophecy, all ye who remember the Law of Moses, the servant of the Lord, which the Lord commanded unto him in Horeb for all Israel, with the statutes and judgments; all ye who are children of the Light (derived therefrom), who are now willingly watching, to you he says, "Behold, I come as a thief; Blessed is he that watcheth. My soul responds amen! Even so come Lord Jesus, Come quickly.

The prophetic periods have all expired but the 1335 days, and that soon to expire: So says the word of prophecy.—All the signs of his coming seen, but one, and that to be given after the time for preparation is passed. All the types fulfilled but such only as are to be fulfilled at his appearing.—The 3d woe commenced.—The 7th Trump sounding.—The dispensation of the fullness of times fast passing away.—The time of trouble commenced—the day of vengeance; the day of Recompence; the Day of God; all, all admonish us to watch. Let us therefore watch, and pray, Thy Kingdom come. Dear brethren of the Blessed hope, let us all be found watching; then when he who is our life shall appear, as soon he will, to our joy, we may say, Lo this is our God, we have waited for him, he will save us.

SILAS G. STRONG.

Excellent meetings were held at the Tabernacle on the 4th inst. throughout the day. The good Spirit of the Lord was with us.



## Letter from Bro. Christian.

Louisville, Ky., June 27, 1845.

DEAR BRO. JACOBS:—

With feelings of greatest love and gratitude to our heavenly Father, for the present opportunity with which I am blessed, of communicating a few words to the children of the Bridegroom which are scattered abroad on this troublesome earth, and thankfulness to you for your kindness in furnishing me with the Second Advent library and that welcome visitor, the "Day Star," (which to my soul, by the aid of God's Spirit has been what the star of Bethlehem was to the wise men,) a guide to all truth. I take up my pen on the present occasion to write: Doubtless you have expected something of the kind from me before this time, but owing to my situation in business and the trials by which the Lord has been pleased to prove me, together with my own weakness in the glorious cause of my Master, is the only plea for this procrastination. It has been some 8 months since my soul was made to rejoice with the glorious message of the coming One: Before that time I was zealously opposed to the doctrine advocated by Bro. Miller and yourself; but never examined my Bible closely with an unprejudiced mind upon the subject; on the other hand, I was mated with those which contend for a thousand years millennium here on this earth in its present condition. Upon examining the 20th chapter of Rev. closely, (which is the ground work for a millennium,) I found that the resurrection must take place at the commencement of the millennium, and this could not be without the revelation of our Lord Jesus Christ: Hence this thousand years will be with Christ and his saints on the New Earth. The next error with me was the return of the literal seed of Abraham to the peaceful possession of the promised land: But upon examining the promise which was made to Abraham, with Paul's comment upon the seed, I found it to be the spiritual seed of Abraham; thus it was with me. I was bequeathing my crown of Life, and my right to the tree of Life, to those which buffeted my Saviour in the Judgment Hall, and mocked him on the tree. O may I by faith be enabled to retain my right to the tree of Life! Seeing these errors, I was led to see that my rules of interpretation for the word of God was not correct, for I had not interpreted the one Testament in conformity with the other: Hence I commenced reading my Bible as though I had never read it before, in relation to the 2d Advent doctrine. About this time the cry of Behold the Bridegroom cometh, the 10th day of the 7th month, aroused me still more. O bless the Lord this was a dissolving time with me; it was a time of getting into the mount of holiness. The light of the coming One, together with definite time, alike struck upon my pathway, and O the glory that filled my soul: But time passed off and I was left an anxious enquirer, what to do concerning my position. The light shined from the word into my path once more. I had thought I was deceived, but by looking at the word I found I was mistaken in the event. The Lord did come to judgment on that day, as I fully believe: The proof as I conceive has been fully given in the 8th number of the 5th vol. of the Day Star. The feast of weeks was looked to with interest by me, but these all passed by without seeing my Savior. Then the 24th day of the 9th month was an important type. O this made me rejoice, for I could not see how we could pass this point without seeing our King and Saviour: This I saw as the antitype to Elijah's second disappointment; but this passed by and left us still in the crucible—another sifting time in the history of God's Israel. Then from searching my Bible, which thank God is still a Lamp about me; I saw the evidence of the 14th day of the 1st month of the Jubilee. O glory, glory to God! this made me rejoice more and more: Though it has passed by, yet forty or fifty days more and we shall be safe, in my humble opinion, on sweet Canaan's happy shore.

I feel that I have done the will of God in coming up to time, though bitter has been the blast, and many have been the trials, by which I have been tried; yet I bless the Lord, I am still willing to trust him. Many there are I know who mate

themselves with religion when she wears a lovely aspect in relation to this world's affairs, and walks in the high places of the earth, having for her votaries, Statesmen, Poets, and Philosophers who are seeking to rear their heads above the battlements of form: But when she is arrayed in the drapery of sorrow—when around her plays the lightning, and rolls the thunder—when she has for her enemies the learned, cunning, bold and powerful, Popes, Priests, Legislators, Magistrates, Philosophers, and Orators, swaying the magic sceptre from Imperial Rome or "Babylon" to the ends of the earth:—When she offers no lure to the ambitious, no reward to the avaricious, no alliance with the lusts of the flesh, the lusts of the eye, and the pride of life—then these friends of former days are gone "like the baseless fabric of a vision," they have left not a wreck behind. Such was some among us, but they are gone out from us because they were not of us; the Lord judge between us and them.

There is a little flock in this place yet looking and seriously waiting for the Lord, though they are very few. We keep up four meetings through the week, including Lord's day. We seldom have any visitors save the children of the Bridegroom: But glory to God, we always have the Comforter with us. Some of the flock stands connected with the nominal churches as yet, while others have washed in the pool of Siloam and have been healed, having no fellowship with the powers of darkness.

For some days past we have had much sorrow on account of having to part with our dear brother Marshall, who leaves to-morrow for Philadelphia: He has been an example to the little flock at this place, and by his godly walk and conversation has won for himself the esteem and confidence of all who knew him. This evening we had a melting season: Bro. Marshall took leave of our little meeting; many tearful eyes was in the room while we sung the parting hymn: to-morrow morning he will leave for Cincinnati, and will bear this letter to you. May Almighty God who protected Elijah at Dothan, protect him! may the angel of the covenant watch his every step, and the Holy Spirit guide him safe with all the balance of the Israel of God into the promised inheritance, is my prayer.

It is now after 12 o'clock, and I must bring my letter to a close. Dear Bro., you must come to this place as soon as you can: We will try to defray your expenses at any time when you can make it convenient. Write before you come, so as we may get you a house to lecture in. Dear Bro., your kindness to me is not forgotten; Pray for me Bro., for my troubles are many.

JOHN F. CHRISTIAN.

## Letter from Bro. Thayer.

Pomfret Ct., June 6, 1845.

## \* THE WATCHES. \*

DEAR BRO. JACOBS:—

In our Saviour's intercourse with his disciples it was his custom to give them very full instructions on all points of truth and duty about which they enquired of him. We have a striking example of this in his answers to their questions respecting his second coming; and the signs that should denote his near approach. In the last point his instructions are very full and minute. We might thence expect to find in them allusions to all the important occurrences connected with the Advent, that should immediately precede that event. It would then be truly a matter of surprise if we should not find in them any distinct allusion to the grand movements of '43 and the 7th month, provided as we believe, they were truly of the Lord.

Our Saviour's discourse on this subject is given by Matthew, in his 24th ch., where after detailing with great minuteness the signs in the physical and moral world that should herald his near approach, we find it intimated in the 43d verse that there will be just previous to the event, several periods in which he may be expected with unusual interest. In the 13th of Mark, that part of his instructions which refer particularly to those periods of expectation is given in fuller detail. We are there taught in verse 35th, under the similitude of the watches of the night, that these

points of expectation will not extend to more than four in number—that there will be an intervening space of time between them, the length of which is not revealed; that before, or at their expiration the Saviour will certainly appear, and the precise point within their limits when he will actually come is not made known—from which fact a command is given to watch, especially at each of these periods, which command unavoidably involves, and sanctions the strongest expectation of his then coming. Beyond all question in my mind, the Saviour in the instructions of that verse, had his eye on the very occurrences which in these days have been transpiring before our eyes. Were not the anxious watching and the lively expectation of Advent believers of seeing the Redeemer coming in his glory at the close of the Jewish year '43, an actual fulfilment of the first predicted period of expectation? for certainly the Saviour's instructions are equivalent to a positive prediction; & do not the watching & expectation at that time, clearly point to it as the predicted evening watch?

The next period of watchfulness & expectation was to be at the second or midnight watch. It is worthy of notice, that in Luke 12: 38, while the Saviour does not assert that he shall positively come at the midnight or cock crowing watch, yet by an exclusive allusion to them, warrants in his disciples a more careful look out, and a stronger expectation of seeing him, than had characterized the first or midnight watch. "And if he shall come in the second watch; or come in the third watch, and find them so, blessed are those servants." Find them how? Why find them watching. Watching when? Why in the midnight or cock crowing watch. Watching at these times for what? If he shall come. Watching for his coming. Here unequivocally then, is a full sanction given to express watching, (which must of necessity involve expectation) for Christ's return at the midnight, and also at the cock crowing watch. In 8 months from the close of the Jewish year '43, there was another period of general & increased expectation of Christ's coming, and watching for the event, which point directly to that time, as the second or midnight watch. The scriptures seem to indicate this as a period of great moment, for they furnish other very striking marks by which it may be accurately known. In Matt. 25: 6; it is foretold that at midnight a specific cry shall be made: "Behold the Bridegroom cometh, go ye out to meet him." The literal fulfilment of this prediction in October last points to that time, as the true midnight watch, or second predicted period of expectation.

There was a space of six months between the evening and midnight watches, as thus fulfilled, and at the expiration of the same term of time after the midnight watch there was another period of strong and general expectation of Christ's return.

Last spring then, was clearly the third predicted period of expectation, or the true cock crowing watch. We have been since then unquestionably in the morning watch, and we have no reason to suppose that it will be longer than the others. We may expect then with great confidence, that Christ will come before it ends; for, he says, we know not whether he shall come at even, or at midnight, or at the cock crowing, or in the morning;—that is, before the morning watch shall entirely run out.

This exposition of the watches, which I have no doubt is the true one, is free from a fatal objection which may be successfully urged against any other view of them, that I have seen presented. It is this,—they are from the scriptures, each of them, to be a period of definite watching in expectation of Christ's return. I have seen no view of them but the one herein presented, in which this has not been evidently overlooked. This view of the watches elucidates another very important point. All those expressions which seem to indicate that the time of the Advent will not be known; such as, "of that day and hour knoweth no man," "ye know not when the time is," &c., are found without exception, I believe, in immediate connection with the watches, and are so qualified by them, as to render it very clear that the Saviour intended them to be limited in their application exclusively to the period of the



watches: and thus understood they rather confirm than militate against the sentiment that the time of the Advent is clearly revealed, and may be known with a good degree of precision.

Yours, waiting and expecting.

W. THAYER.

## THE DAY-STAR.

CINCINNATI, TUESDAY, JULY 8, 1845.

### TO CORRESPONDENTS.

The communication of *Bro. H. L. Smith*, appears to be written in an excellent spirit, and embodies many sentiments which every Christian heart must love; but there is a want of clearness, apparently something concealed relative to the personality of our Lord: Still, I may entirely have misapprehended the language, for in one part of his letter he denies "spiritualising" away the personality of Christ; and by making no reply to the editorial remarks published in connexion with his last letter; I am led to hope that *Bro. Smith* does still believe there is a "literal body of Jesus in the universe of God."

When brethren write, let them speak (write) out plainly their sentiments, and if they are backed up by the word of the Lord, they shall have a place—no matter how unpopular the sentiment.

The letter of *Bro. H. B. Woodcock*, is good so far as he sticks to the Bible. I could conscientiously publish a part of it as "meat in due season," but a part of it I could not, for it involves a contradiction of the other part. It will not agree with the scriptures, to have the people of God fulfilling the type of the children of Israel "going forward" through the Red Sea, and at the same time to be more deeply interested to save the "Egyptians" than to find the other shore.

### The 1335 Days.

A series of articles have been recently published in the "Jubilee Standard" from the pen of *Bro. Gross*, in which the 1335 days of Dan. 12: 12, are clearly proved to extend as far as the present month, (July). The sum of the argument is, that the "times and laws" given into the hands of the Papacy, continued till July 1800, when the Pope for the first time in 1260 years, yielded his authority, and accepted of a church and government at the hands of Napoleon. The bare fact of the French having gained the ascendancy in Rome in 1798, does not seem to be a sufficient data for the overthrow of that power, when they afterward had their work to do over again—which was accomplished by Buonaparte at the head of 60,000 troops in 1800. These articles of *Bro. Gross* are certainly reasonable, and did our limits permit they would be given entire to our readers: But justice to our western correspondents prevents.

Can any of our brethren at the east inform us why these articles have not appeared in the "Watch" and "Herald"? They used to give every thing on the subject of time, that had any show of argument, whether from friends or foes.

The letter of *Bro. Thayer*, is the best exposition I have yet seen of the watches. It seems to me it cannot fail to inspire within every Christian heart, an increase of that blessed hope, which causes us to rejoice in prospect of speedy deliverance.

### MIDNIGHT CRY.

If the history of the past year does not afford us a fulfillment of the predicted Cry at Midnight—literal in every particular, let that fact be shown. It has been asserted that there is a defect arising from the fact that the cry of "Behold he cometh"! was not universal—it was not made in all nations. I ask, where does the scripture assert it shall be so? Till this is shown, the assertion must remain without a foundation. It would be just as necessary to show that John was not the true harbinger of Christ, because his message was confined to the Land of Palestine.

Bro. Christian, we hope, will let us hear from him often. His honest, simple letter has done us good. Those that make a "covenant with the Lord by sacrifice," are likely to "follow the Lamb whithersoever he goeth." There were many slaveholders that embraced the Second Advent doctrine at the same time *Bro. Christian* did; and they felt it a Christian duty to emancipate their slaves, as some of them told me. But they were not quite ready, while this Brother knocked the shackles from his, at once, and God has kept him from that hour.

[COMMUNICATED.]

Lord, what is man, or what this selfish greedy feeling that is in him! Unrenewed man is full of a selfish, devilish spirit, that is ever ready to seize upon the riches, honors, and pleasures of this world; and is always vexed, and perplexed, and cannot rest, because he can not bend all the world to his own will, and bring it all into his own possession. There is no enemy so formidable to the Christian, as self—none that he has so much reason to fear. Self is a traitor in all his dealings. It always wants the best of a bargain, right or wrong. It will not only cheat, deceive, and wrong the poor and needy, to gain corruptible wealth; but will sway an iron sceptre over the heads, hearts, and consciences, of all that it is capable of silencing with a frown, in order to carry out plans self-begotten, and born in its own corruptions.

Self is an enemy to God and Holiness, and lies at the root of all our temptations. We are naturally fond of it, and if we make terms with it, it will swell and puff, and look down with indignant scorn upon the whole multitude around. It will make us jealous of our friends, and fill us with spite and malice against our neighbors. Sometimes it will cast us down till we feel ourselves friendless and forsaken. The soul that harbors this enemy of God (and the natural man loves to do it) must inevitably be driven headlong to destruction—the subject of the whims and caprices of the unholy.

The following article is from the *Baptist Advocate*, published in New York, and but a few steps from the office of the "Morning Watch." This "Baptist Advocate" was perhaps, more bitter in its opposition to the "Midnight Cry" in 1843, than any other professedly religious paper. Can Professor Whiting now tell us whether he, and the "Morning Watch" has "gone back" the other side of midnight, or whether the "Baptist Advocate" has got out of darkness, into open daylight?

"We have regarded Millerism as virtually dead for some time past, yet a show of life has been exhibited by the protracted existence of some of the publications which sprung into being during its

prevalence. Among these was the "Midnight Cry," which subsequently assumed the name of the "Morning Watch." That our readers may understand how completely the assumption that human calculations could precisely determine the day of the world's destruction, has been exploded, we copy an extract from a late editorial of that paper:—*Baptist Advocate*.

"Another Warning.—The truth of our Savior's words, in reference to the fact, that we should not be able to "know the day or hour" of his Advent, becomes more apparent with every attempt, which is made to ascertain or fix it, while his caution on the subject is disregarded. The point assumed as the day of the Passover, according to the supposed Caraitic reckoning of the Jewish time, has passed by, and the Redeemer has not been revealed in the clouds. He has not gathered his elect from the four winds—the dead in Christ have not risen, and the strong confidence with which some fixed on this time has not been justified by the event. We have been told, that the Jubilee trump was blown in the forty-ninth year, and that it had its antitype in what is termed the 10th day movement, of Oct. 22d, and that, consequently, six months from that date, that is to say, on the first day of the first month, the antitypical Jubilee would take place—the people of God would be delivered from captivity. Well, the first day of the first month (as those who took this position were pleased to reckon it) has passed by, and the saints are still strangers and sojourners here. Ought facts to teach men nothing? Should they not at least doubt whether they are quite infallible in their interpretation of Scripture? After repeated proofs on this subject, we should hope they would be somewhat modest in reference to their ability to understand all things which are written. If, however, they will persist in substituting confident assertions for substantial evidence, & rash hypothesis for the unerring Word of God, they must learn, that the confidence which they wish others to repose in their teachings, has its limits."

The corrections alluded to in the following note were made after about one-third of the edition was worked off.

CORRECTION.

In the outline of my discourse, in your last, column 1, page 32, read "at some time,—on some occasion, some how, it should be done." In the 2d column, paragraph number 6, "If cleanly,—if we eat at home," &c.

Your readers are not informed, that after my discourse was delivered in Akron, *Bro. Pickands* came out with mighty power, giving an exposition of John 13: 1-17. He said that while we complained of the Papists for altering the ordinance of the Lord's supper, we "with sacrilegious hands had taken away this entirely." It was given on the same night, and is invested with the same Divine authority. We met in the evening with many of the dear brethren and found from experience that we were "happy in doing" as Jesus bade us. It was a very good meeting. I am glad to see that our esteemed Sister Minor shares the light and blessedness. J. B. C.

BRO. COOK.

*Bro. Cook* went into the country on Tuesday of last week, being unable to labor in consequence of poor health. We are glad to learn that he is better.

A postscript of the following letter informs us that he expects to spend Lord's day (the 6th inst.) with us.

"Mulberry, July 3, 1845.

DEAR BRO. JACOBS:—

My health has improved. The fever, ague, and diarrhea have all yielded their hold on me for the present. I praise the Lord both for affliction and relief from it. Affliction is good to keep me sensible of my frailty and dependence; Relief is grateful, because it is pleasant to labor for Jesus, with the prospect of being alive and remaining at his coming and Kingdom. Amen!

Dea. Chamberlain writes me, that Miss Mat-



thewson of Connecticut, is still alive, and waiting for the Lord, with the hope of welcoming him at his coming.

It was my purpose to have gone to Indiana via Indianapolis; but such has been the state of my health—such my present weakness that I feel incompetent to encounter the difficulties of such a journey. My purpose is to set off as soon as convenient, and go directly to Oswego, Kosciusko co., Ind.

Our sympathies now belong to Jesus—His truth and His people. "The door" of access to the world to give invitations is closed.—Now it is not my duty, nor yours to run about giving invitations among those who have rejected the call.—These things are "hid" from their eyes: We have now to do with our own hearts,—our brethren, and our coming Lord. We are to keep our garments—our lights burning, and act like those who are looking not for the re-opening of the door, but for the Lord, that when he cometh and knocketh we may open to him immediately. Amen, even so, come Lord Jesus.

We were pleased with your article on "the Door" in your last. It may make the matter plain to many. There are thousands who feel and act as if the door was shut, but some of them strenuously oppose notwithstanding. They have no message to mankind—no deep and controlling feeling for them: Yet they contend with you for expressing it plainly.

The Lord bless you and sustain you is the prayer of yours, as ever. J. B. COOK.

#### EXTRACTS FROM A DISCOURSE BY J. B. COOK.

At the Tabernacle, June 22d, 1845.

REPORTED BY THE EDITOR.

TEXT—John 18: 38; first clause, "What is truth?"

Some two years ago there were many prophets in the land, and they predicted much. It is however, well known that we laid no claim to that title, still there were many prophets; and they prophesied, among other things, that when 1843 should pass away, we should give up our Bibles—turn infidels, &c. Well, the time has passed, and we have done neither of these things, but are still searching for truth from the great fountain of truth. These prophets have then proved themselves "false prophets."

"What is truth?" The enquiry is just as natural as, What shall we eat! What shall we drink! And wherewith shall we be clothed! Many from the beginning, have searched, and asked this question, but there are few who have found the true answer.

The Roman Catholics say, we have the truth—it is embodied in the church—with an infallible priesthood, and the Pope, at its head. The Episcopalian sees corruption in the Romish Church, and takes a step in advance of them. The Presbyterian questions the right claimed by Episcopal functionaries, and goes a step in advance of them. The Baptists sees the relics of Popery among the Presbyterians, in attempting to evade one of the plain commands of scripture, and moves on a step further. The Armenian sees a lack of faith, such as produces good works, and still moves on: But none of them get the truth till they take the Bible alone; the only book in which a system of Divinity is embodied.

"What is truth?" There is a method of answering one question, by asking another: and it is not, on all occasions, improper, I will answer this by asking, What saith the scriptures? Let them answer! "Sanctify them through thy truth: THY WORD IS TRUTH."

Here, then it is; and here let all our enquiries under this head forever centre. The word of God alone, is unadulterated truth. This is the frame work of every civil and religious system in the wide world. The entire history of the world, is but the filling up of prophecy.

Truth, is the harmony between a statement and the facts in the case—a faithful narration. The word of God, as recorded in the Bible, has been tried for centuries, and we not only believe, but we know it is true, for we have not only a faithful history of its fulfillment in the past, but we have seen it with our own eyes.

Its requirements in the domestic and civil relations are true; but especially so are its promises.

A promise was made to Noah that the flood should no more return; and the bow in the cloud still appears, as if to remind the threatening clouds of the faithfulness of God's promise.

To Abram it was promised, when called to leave his country, that his seed should return thither in the fourth generation, and possess the land—that for their foreseen disobedience they should be driven out again, and scattered to the four winds, until a "Redeemer should come to Zion, and to them that turn from transgression in Jacob." How faithfully, has every promise made to Abraham, been fulfilled down to the present point! And surely then will his faithful household—all the true children of God, be gathered according to the promise! Then "trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Having found "what is truth," do it. Do not go around the cross to save your life; but "follow the Lamb whithersoever he goeth."

There is such a class, (Rev. 14: 1-5.) who through their faithfulness—their obedience to the truth, are to scale the walls, and stand on Mount Zion, with the harps of God. O how I long to be of that happy number! Yes, there is a class that follow the Lamb wherever he goes; but there is another class that care for this present world.

Again, look at the truth as developed in the fulfillment of predictions contained in this word. Man has groaned for 6000 years under the predicted curse, "In the sweat of thy face shalt thou eat bread," and death, the promised result of transgression, has always wounded up his life of toil.

The four Universal kingdoms, have filled up their history in exact accordance with the lines and boundaries marked out by the pencilings of inspiration.

Also, the persecuting power that was to arise in the divided state of the fourth kingdom, has done its work, and filled up its dark deeds of blood, till it reached the boundary line laid down in the Bible, and then it stopped.

How minutely was every thing predicted by the prophets respecting the first Advent, fulfilled, in the appearing and work of Messiah! Simpson, I think, records 103 instances of fulfillment at that time.

It is not necessary to go back after prophetic dates to prove the Second Advent of Christ to be near—those periods are nearly all passed,—The vision has spoken, just as it was to do at the end. We are beyond them! We are now in the midst of fulfillments of prophecy as perfectly clear as were those at the first Advent. And is it indeed, now credible, that those, who like Caleb and Joshua, have been going forward—following on—never halting, are all wrong, and their opposers all right! Such a conclusion would be at war with every principle of prophecy, and a libel on God's Throne!

The fulfillment of the Sixth Trumpet, and termination of the Second Woe, is perfectly plain, and the evidence, as presented by Bro. Litch, on that point is satisfactory to every unprejudiced mind: Satisfactory as they are, however, they are not as clear, as the evidence that the Seventh Trumpet began to sound last autumn, and that the insipid stages of the Third woe are now passing before us.

The signs are all fulfilled. The sun has been darkened—The moon assumed the appearance of blood, and the stars have fallen from heaven. Following this, we must have the preaching of the faithful, and also of the unfaithful servant. And we know who the "evil servant" is, because he says, "My Lord delayeth his coming." His teachings are opposite, in their tendency, to those of the faithful servant. You listen to him, and feel that there is not that alarming definiteness in his preaching that once made you tremble, or rejoice. The arguments and general state of feelings under the labors of the evil servant, are much the same as those we have had to oppose in following on, "searching what, or what manner of time," &c. The servant that gives meat in due season is moving on—he always has a truth just suited to the time. Trusting in God, and not leaning to his own understanding, he sees just where God, in his great treasury of truth, has marked every

passing event. His words are words of comfort, for in him is light, and no darkness at all. My brethren, the prediction respecting the wise and evil servant is fulfilling before us as plain as the darkening of the sun. Then followed a movement in the administration of God, likened to ten virgins that took their Lamps and went forth to meet the Bridegroom.

There has been a "going forth" just as predicted. It is fulfilled. Then followed a time of tarrying, beyond the period in which the Bridegroom was expected. During that period, as every one knows, our exercises were different from what they were before—We all "slumbered and slept": Then came the "Midnight Cry," as described in the Bible, so it came. There is the prediction;—in the history of last autumn you have as exact a copy of it, as the impression is, of the seal that made it; or as my right hand matches my left. Then the door was shut! But what door? If we had been a little more humble, and coolly looked this thing in the face in the room of taking umbrage at the expression, "The door was shut," it would have been better for us.

It is the great and effectual door that God had opened for proclaiming the "Everlasting Gospel"—this door is shut, and none can intelligently deny it.

[Bro. Cook here narrated some instances in his extensive travels, and labors, showing how mightily God wrought through the weakest instrumentalities up to the 7th month, and other instances showing the almost entire inefficiency of more powerful efforts since that time.]

Here then we are brought every step of the way by the torch of truth. The impress of eternal truth is on all the path. True, we have made mistakes, but God foresaw them—they are noted on the page of truth; and even these mistakes are required to make out the whole plan: Without them there could have been no tarrying, and then the chain would have been broken, but it is now perfect.

These events cannot be repeated. No, no. We cannot have old Babylon revived, and its scenes enacted over again. Media, Persia, Greece, and Rome, are not again to appear upon the stage. We can not have the first advent again—the Resurrection, Ascension, Pentecost, the Papacy, &c., are predicted but once.

Babylon was to fall but once—Media and Persia was to fall but once—Rome was to fall but once—The little Horn was to arise but once—The first Advent was to be given but once. There is but one tarrying time—one Midnight Cry—one "day of God" "in the which" the whole drama is to end, and bring our long expected deliverer. O let not man deceive you! God has brought us by his truth, into the opening scenes of the great and dreadful of day God.

It has come as a thief. And whenever did the thief blow his trumpet beneath your window, and coolly add, "I am coming to rob your house to-night?" You, that have his word abiding in you, know how the day has come. You can mark the judgments falling in rapid succession upon the land, and rejoice to know your Saviour's nigh. Come Lord Jesus, even so, Amen!

#### Letters and Receipts,

For the week ending, July 5th.

J. B. Cook, \$1.00; D. Browning, P. M., for Frederick Glascock, 5.00; C. Hastings, P. M., for Jacob Weston, .25; Allen May, P. M., for E. L. H. Chamberlain, and J. F. Huber, each, .50; (Bro. Huber's paper is regularly mailed with the rest. The letter of J. B. C. was delivered June 29th.) H. H. Johnson, P. M. for C. Clapp, 2.00; L. Merrill, P. M. .50; and 1.00 for A. Messer, and .50 for C. H. Farnsworth; S. Gregory, 1.00 by P. M. at Peekskill; Mrs. Saxton, .50; Wm. R. Flick, P. M. for John Fite, 1.00; Williams Thayer, .50, and .50 each, for Mrs. J. W. Fairfield, Mr. King, and Mrs. Blake; J. B. Cook; H. B. Woodcock; D. Bartholomew, for W. Chesman, .50; John Kellogg, jr., P. M. at Benson, Vt., writes to have all the papers to that office stopped. Will Bro. T. Johnson enquire into this?