

THE DAY-STAR.

H. 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."—9 Psa. 119.

C. CLARK
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THE DAY-STAR

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TERMS OF THE PAPER.

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THE WILDERNESS SONG.*

[AN EXTRACT.]

"THE old Israelites knew
What poor pilgrims must do,
If fair Canaan they ever possess;
They must still keep in sight,
Of the pillar of light,
Which led to the long promised rest.

The camp on the road,
Could not be their abode;
But as oft as the trumpet did blow,
They were glad of a chance,
For a further advance,
To take up their baggage and go.

I am thankful indeed,
For the heavenly Head,
Which before us hath hitherto gone;
And the heaven of love,
Which sweetly doth move,
And gathers our hearts into one.

With the poor despised throng,
I am pressing along;
Into closer communion we flow,
And all who would stand,
In this feet washing band,
Must take up their crosses and go.

The way it is new,
As it opened to view,
But before us the city we see:
So that none need to speak,
Of an onion or leek,
Or the flesh pots of Egypt to me.

I'm engaged in pursuit,
And must have the good fruit,
Which in Canaan's fair vallies doth grow;
Though a million of foes,
Should rise to oppose,
For one I'm determined to go.

Though some in the rear,
Are beginning to fear,
And complain of the trials they meet;
And though lions before,
With great fury may roar,
I'm resolved I will never retreat.

We are little 'tis true,
And our numbers are few,
And the sons of old Anak are tall;
With the resolute few,
I'm resolved to go through,
And o'er come at the risk of my all.

Though we're scattered around,
On this wilderness ground,
With good manna awhile we've been fed;
But this will not do,
We must rise and go through,
And eat the unleavened bread.

Now the morning hath dawned,
For the Camp to move on;
Soon Jesus his trumpet will blow,—
At the sound of his voice,
We will rise and rejoice,
And leave all our sorrows below."

* Used by the Philadelphia Brethren.

MUSINGS.

SWEET Comforter, Oh leave me not
In this late hour of fear;
Let thy "still voice" yet breathe within,
And be in presence near.

Long have thy whisperings led my feet,
Through peril, and through shade;
And now, in this strange closing strife,
Let not thy teachings fade.

I see outstretched, thy parting wing,
Beyond earth's dying sun;
And know the mission of thy grace
To man, is almost done.

But linger with the waiting few,
Who would not grieve thy love;
And let thy presence speak in power,
Till they are called above.

Then leave us not, Oh leave us not!
We hang upon thy will;
Our spirits cling alone to thee,
Oh, be our leader still.

Philadelphia, July 18, 1845. C. S. M.

Letter from Sister Minor.

OF THE MISSION, AND PERSONALITY OF THE COMFORTER.

DEAR BRO. JACOBS:—

It has ever been my manner, since I bore the Advent cross, to shun controversy, and not to answer again. Yet believing it is the PRIVILEGE, of the weakest child, to bear witness to the truth, I seek that liberty in your precious sheet.

To the "LITTLE flock," I would then say, Beloved of my soul, remember, that the "perilous times" of "the last days" are come. It is a time when the test of Elijah is again upon a professed Israel. When the followers of God are few, and the followers of Baal, many. When the Lord is bringing us up to a final test, and it will be decided by fire, whether indeed the Lord is a present God, or whether Baal. Ye are forewarned, that at this time, some shall have the form (or letter) of godliness, but denying the power, (or life) thereof, when it will be our duty from such to turn away, not answering again, but still going out, to meet and follow Jesus. Many profess, to follow the "word" and the "word" alone, as if the word, and the Holy Ghost, who moved and indited the letter, could be separated, or bear single and opposite testimony.

Yes, this is the question, or test, which is now before the waiting remnant, which the Lord will soon decide. It is the privilege, and duty, of every LITTLE child of the Kingdom, now to "look to his Maker," and have "respect to the Holy One of Israel." The Fathers cried unto God, and he answered them, and we receive their testimony, but stagger at the promise, that he is, in very deed, the same, yesterday, to-DAY and forever. We all profess to believe and follow the "word," let us appeal to it, and see if an hourly practice digests its precepts, and if this professed faith, is made perfect by works of obedience. When our Saviour was on earth he opened the understanding of his disciples to understand the scriptures. When he was leaving them he said, I will not leave you comfortless, (or without a guide) I will pray the Father, and he shall give you another Comforter, that he may ABIDE with you for ever,—the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth

with you, and shall be in you, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. Here our blessed Lord speaks of the Comforter as a person, and John afterwards testifies, that he is one of the three that bear record in heaven. Now the "word" also declares, that "AS many as ARE born by the Spirit of God, they are the Sons of God," and that "if any many have not the Spirit of Christ he is none of his." I believe this scripture means literally what it saith, I dare not explain or spiritualize it away. We also read in the "WORD" that "ye have an unction from the Holy One" and "the anointing which ye have received of him abideth in you." We have the testimony of the apostles, of their experience and privilege to be taught and led by the Spirit of God, and I believe without a doubt that we have the same privilege. The "word" says that we are the temples of the Holy Ghost, that we are SAVED by the renewing of the Holy Ghost, that we are sanctified by the Holy Ghost, that the love of God is shed abroad in our hearts by the Holy Ghost, and by him also we are SEALED unto the day of redemption. Many will assent to this, if the Spirit be understood to exist within us, as a latent or passive influence or principle only. But if we plead its active, present, and intelligent power, guiding, strengthening, and filling us with joy unspeakable, in all the sayings and sayings of the onward path, then we are accounted as visionary and fanatical, and those who possess the form, deny the power of the "word." I have long been convinced; that the fearful destitution of the power of the Holy Ghost, among the professed lovers of Jesus, in this last generation, resulted from their dishonoring and rejecting the mission and personality of the Spirit of God. The common or popular faith, recognizes a God, who was present in Bible times to hear and answer prayer. A God who once led his people, and manifested his presence and power, to those who trusted in him. It denies all past testimony of his communications with his creatures; but his PRESENT manifestations, and future promises are lightly esteemed, and those who insist upon their VALIDITY are regarded as departing from the "word," which "word," their FAITH, only receives as a record of the PAST. To the LITTLE ones of Christ, I am constrained in this hour of his Spirit's reproof, to confess, that though I feel to be one of the least, and most unworthy of all the household, yet I do according to the "word" realize every day what it is, to be led by the Spirit of God, and thus abiding witness, with the "word" has guided my trembling feet through all the wilderness track, thus far, and I TRUST in the God of Elijah, that if I follow the same teaching I shall endure even unto the end. I do also appeal to the "word," that this is the privilege and duty of every child of God. I am hourly EXPECTING that his tried, afflicted, and despised remnant will be delivered, and that this SAME JESUS will COME AGAIN in like manner, and reward every waiting servant. C. S. M.

Philadelphia, July 10, 1845.

Letter from Bro. Hamilton.

Rising Sun, Ind., July 9, 1845.

DEAR BRO. JACOBS:—

I do not think that I ever read the "Day Star" with so much pleasure and felt to appreciate it so much as I did the last one. The fact is now more fully impressed upon my mind than it ever was before, that the dear brethren in Cincinnati do not fully realize the greatness of the privileges they enjoy. The light, the exhortations, the strength and encouragement which they mutually receive evening after evening during the week from each other; the lectures on the Lord's day, with the almost hourly private conferences, can only be fully valued when once deprived of

their advantage. It was this deprivation that made the Day Star read so sweetly. The brethren that are scattered over the land are truly trodden down and hungry—to them this little sheet is a feast. They (some at least) read it again and again; they examine the Blessed Word, to weigh the doctrines it contains, and are refreshed; having digested all fully, they wait in anxious expectation for the arrival of the next number. My Brother, that little sheet should be increased to double or more its present size. The duty of God's little ones are now to provoke one another to love and good works, to exhort each other, and so much the more as we see the day approaching. We are scattered many hundred miles distant apart, many of us, but we can by means of this (I was about to say, blessed little sheet, may the Lord grant that it may be increased in magnitude,) talk with and hear each other talk, and thus be strengthened, comforted and made joyful.

Brethren, how will the Lord look upon us if we deal out our bread to the hungry with a sparing hand! Bountifully ye have received, bountifully give,—are our Master's words. What food so nourishing and strengthening, to the waiting child of God, as the news of the returning King? What so cheering to the persecuted and down-trodden follower of the Lamb, as the presentation of the sure promises of deliverance? This medium of comfort to the children of Zion is God's medium. We are bound to give it our hearty co-operation. Bless the Lord! it will not fail so long as the Master wants its use. But we may fail to enjoy the privilege that our heavenly Father has given us to put forth our hand with His, in its support.

Brethren, we love good company; here we can have the very best of company. The Lord himself will be with us in this work—soon will he remove us from labor to reward.

My faith is still firm. Heaven and earth shall pass away, but the words of the Blessed Jesus will not fail.—He is coming! The Lord is coming! Blessed be his name. My heart responds, come quickly! We have passed about the last point in the chronology of our Redeemer. Jerusalem has been destroyed,—the abomination of desolation has fulfilled its days;—the sun has been darkened;—the moon has failed to give her light at the point of time referred to;—the stars have fallen;—the nations have had their distress with perplexity—Witness the financial difficulties of 1840 and '41, with all nations.—Our own nation cannot but painfully and indeed shamefully remember it. All upon the eve of bankruptcy—all equally (or nearly so) distressed—all in perplexity. Public credit prostrated—public confidence gone—the public treasury empty, and in debt.—Parliament and Legislators at their wit's end. Truly there was distress of nations, with perplexity into which they were not aware of being led, and out of which they cannot tell how they have been delivered. But it is the Master's way-mark on the path of time;—we are past it! Bless the Lord!

Men's hearts have failed them for fear, and for looking after those things that are coming on the earth; it is vain for them to deny it. The almost breathless silence that chained the crowded multitudes of those who heard the proclamation in 1842 & '43, that "Babylon is fallen, is fallen," &c. The deep meditating look—the solemnity of deportment, truly told the story of the fearful and falling heart of man.—But it is in the past like those points that preceded it, and is forgotten by the inhabitants of the earth: But do we forget it brethren? No, not "if we hold fast our confidence." It was then we went forth to meet the Bridegroom.—He tarried.—We slumbered, some slept. These points too we have passed. Now the glorious point came next as we passed along the way home to the Kingdom of our Redeemer, "Behold the Bridegroom cometh!" We arose, we trimmed our Lamps. Glory to God! The Cry was made; the blessed word failed not; it cannot fail: The Bible is the word of the Lord,—trifle with it who dares! The Bridegroom came; those that were ready went in with him to the marriage, and the door was shut; Christ received his Kingdom,—the atonement was made,—the law fulfilled to the smallest tittle,—the 7th trumpet sounded—the mystery of God was finished. The voices were heard to proclaim, The kingdoms of this

world have become the Kingdoms of our Lord and of his Christ.—All are in the past. The woe from the angry rod of Him who will soon dash the nations to pieces, has begun. The evil servant who saith in his heart, My Lord delayeth his coming, has been doing his work. The day of the Lord is upon the world, and as a thief, and they do not know it. The wicked have done, and are doing wickedly, & none of them have understood. The wise,—those who fear the Lord and tremble at his word, have understood; they are not in darkness; that day has not overtaken them as a thief. The end is come; our redemption is nigh! It is nigh, and we know it. Jesus said we might know it; and bless his name we do know it. Pray the Father for us Brethren—we will soon meet in the glorious Kingdom.

I have not time to say any thing concerning the brethren here, now, except that they are anxiously waiting the Kingdom.

We all expect a visit from you should time permit.

Yours, in hope of speedy deliverance.

J. HAMILTON.

Letter from Bro. Hamilton.

Rising Sun, July 13, 1845.

DEAR BRO. JACOBS:—

We (myself and family) feel this morning while deprived of the privilege of meeting with those of God's dear children who are looking for their returning King, truly scattered from the flock, and amongst enemies. Enemies I say, because should those who would take away from us the glorious hope of soon seeing our returning Lord, be even those of our own house or family; whether wife or husband, parent or child, brother or sister, though near to us by paternal ties, and we dear to them by the same connection, yet they are our greatest enemy: For the stronger the natural tie the greater the influence.—And just as much as is eternal life greater than temporal life, so much greater is the magnitude of the danger from that individual who would take away our hope of eternal life, than the individual whose heart is flaming with vengeance in his pursuit to wreak his hand in our blood; and the good book warns us to beware of them. See Micah 7: 5, 6.

We are situated here within the sound from the church of the voices of those, with whom we once took sweet council, and together with whom we went to the house of God, with whose voices we mingled ours. In praise to our blessed God and Saviour, and in whose faces we saw the witness of the flame of love to God that burned in their hearts. We hear the same sounds that then gave expression to that which so much animated us and drew us irresistibly thither; the same associations are awakened by them. Our hearts have not become callous to the love of God; but that blessed character is more and still more beloved by us, and the impulse that those old associations send forth are only heightened by that increase of love. But dear brethren, I fear that it is now little else than a sound, painful as it is to think so, and still more painful to say so. Yet facts seem to force that conclusion upon us;—they are quite indifferent (to say the least) about the return of our King—they treat his messengers with neglect. That animation which once lit up the moistened eye at the mention of the name of Jesus, is no more apparent, the Spirit of God has or is about to leave them I fear, and according to 2 Pet. 2: 18, they are becoming or have become a snare into which there is danger of falling, and being entangled and overcome.

I bless the Lord for the warning given in 2 Pet. 2: 19-21; it came with timely admonition to my heart. I, this morning felt much the want of the exhortations of some of God's children, and the encouragement which I so frequently have received on Sabbath morning at Sister Moore's. Not having any prospect of meeting with those who are looking for the Lord, I felt an impulse leading me, or propelling me toward some of the churches that were about being filled: But (I believe) the Spirit of God put before me this 2d epistle of Peter, and there I do believe is portrayed the present character of nearly all, if not entirely so, of the organized churches. I read, and as I read I also blessed

God that I am free, and that he had shown me the danger into which I might have fallen, never before saw it so clearly; never saw the magnitude of the danger of these allurments never so forcibly felt the necessity of the Cry "Come out of her my people, that ye be not partakers of her plagues": This light no doubt was given just when most needed.

But it may be asked how we know there is so much danger as above alluded to? How we know they are the characters spoken of in the 2d ch. of Peter? and why we conclude the Spirit of God has left them?

I answer, 1st., in relation to the Spirit. If he had it, or was led by it, they would bear its fruit, and it is by the fruit we are to know the truth. They have rejected the messengers of God—those who were sent to proclaim the most joyful news that ever saluted the ear of the lovers of Jesus, viz., the speedy return of the Savior to the earth the 2d time. The blessed Redeemer said, Luke 10: 16, He that hateth you hateth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me. They he said to his messengers whom he sent to the cities and places whither he himself would come at his first advent. Also, 1 Thess. 4: 8; again, Acts 13: 40, 41. Beware therefore, lest that come upon you which is spoken of in the prophets: He hold ye despisers, and wonder and perish: Who are these despisers that shall wonder and perish? Isa. 29: 11-14, says they are those to whom the vision of all (the prophets) have become as a sealed book, &c.; upon whom the spirit of deep sleep has fallen, whose eyes are closed, &c.; who acknowledge they know not, neither can know. When Lebanon shall be turned into a fruitful field, the dumb hear the words of the book, the eyes of the blind see out of obscurity, the men increase their joy in the Lord, the poor rejoice in the Holy One of Israel; and when the terrible ones, the scorner, with those who watch for iniquity shall be cut off. The Lord said, "My Spirit shall not always strive with man, for that (or because) he is flesh," (or governed entirely by a carnal heart); Gen. 6: 3. Christ said, Matt. 24: 37, 38, "As the days of Noe were, so shall also the coming of the Son of man be: They were eating and drinking, marrying and given in marriage, despising Noe the messenger of God: And God says his Spirit will not always strive with them; so, says Christ, it must be before he come again. The prophet Hosea 4: 6-17, says, Because thou hast rejected knowledge, I will also reject thee. Ephraim is joined to his idols; let him alone. And lastly, that the Spirit has left them, their own admissions are ample proof; for their public prints in which they so lamentably deplore the departure of God's Holy Spirit, and pressing call upon all the churches whom they admit to be similarly forsaken, to unite in prayer and fasting for its return.

It is evident that the Holy Spirit directed Peter's mind to the organizations which call themselves the Church of God, that would be in existence in the last days, from the fact that he in ch. 3d, says he wrote both the epistles to stir up their pure minds, and that they might know that in the last days scoffers would come, &c.; he calls them cursed children, who had forsaken the right way.—Wells (where water might be expected, but) without water; clouds [from which we naturally expected the refreshing shower, but] carried by a tempest. He says they are false teachers, who bring upon themselves swift destruction, & after whose pernicious practices many would follow, by reason of whom the way of truth shall be evil spoken of. He says they speak evil of the things that they understand not, [no doubt meaning the evidence of Christ's 2d coming]. He says "they riot in the day time," following the honor, the pleasure, and the profit of the world. Jude says, "They are without fruit—twice dead"—or dead again, having forsaken the right way, "Speaking great swelling words, having men's person's in admiration, because of advantage."

There is danger of being entangled by them therefore, and again brought into bondage and death;

1. Because, by their great swelling words of vanity they allure through the lusts of the flesh and much wantonness, those who have escaped from them. See 2 Pet. 2: 18.

2. There is danger, because they have not the Spirit of God. Jude 19.

3. Because God has now become their enemy. Hosea 4: 6-17.

4. Because we have been called by God out of them, that we be not partakers of their plagues. Rev. 18: 4.

5. Because the latter end of those who are entangled again by them, is worse than the first. 2 Pet. 2: 20.

6. And because they are nigh unto cursing, whose end is to burned.

Pray for us that we may be kept from all their entanglements.

I have written this letter, though very feebly done, hoping it might warn some one, if they are in danger of thus falling.

I commenced writing as dated above, but threw aside until this morning, July 21st. We have been much cheered by the papers you send, viz., the Standard and Hope, and expect this afternoon a treat from the Day Star. I send you enclosed one dollar.

Since writing the above, I have received the Hope and Day Star. I have only room to say that I feel rejoiced all over from head to foot. O bless the Lord, we will soon be home in the Kingdom of our dear Jesus. Brother, hold on. God will bless you. How I would love to hear another lecture. You must try and come down as soon as you can. Yours,
J. HAMILTON.

Letter from Prof. Huber.

Middletown, Conn., July 12, 1845.

DEAR BRO. JACOBS:—

Though a stranger to you in the flesh, yet I trust, yea I know, we are not strangers to each other in the Spirit, for the language which I have heard you speak through the "WESTERN MIDNIGHT CRY" and then through the "DAY STAR" is one that I well understand, and as ardently love, through the wisdom and grace imparted to me, though unworthy, by the Great Author and Fountain of all good. I am, therefore, encouraged to address you a few lines, to let you know that there are a few Brethren and Sisters here, who are earnestly longing for, and confidently expecting the coming of the King of kings, and to whom your communications through the "Day Star" is "meat in due season," in which they rejoice, and by which they are enabled with the aid, and influence of God's Spirit to grow in grace and in the knowledge of the truth.

Truly the Seventh Trumpet is sounding, the mystery of God is finished as He hath declared to His servants the prophets—the kingdoms of this world are become our Lord's and his Christ's, who has commenced ruling them with a rod of iron, and will soon dash them to pieces as a potter's vessel.—Rev. 10: 7; 11: 15; Psa. 2: 9; Rev. 2: 27.

Christ is crowned King, having received "dominion, glory and a Kingdom."—Dan. 7: 13, 14; Psa. 2: 8; Rev. 10: 15; 14: 14.

Michael has stood up (assumed his royal office);—the time of trouble has commenced (among his enemies that will not have Him reign over them), and soon, yea very soon His Saints will be delivered, every one whose name shall be found written in the book of life.—Dan. 12: 1.

The Judgment is setting, and the 3d woe has commenced, which will end in the destruction of those that destroy (corrupt) the earth. Rev. 11: 18.

Who that looks at the stupendous judgments that are abroad in the earth, in the light of Revelation, the fires, floods, pestilence, famines, earthquakes, and wars, and preparations for war, but must acknowledge that this is the "day (prophetic) of the Lord's vengeance;" Isai. 34: 8; 63: 4; and that the nations are fast preparing for the battle of the great day of God Almighty? Rev. 11: 18; 19: 15-18.

The 5th angel of Rev. 14: 13, that hath "power over fire," is offering up the prayer for the gathering of the vintage, which is now evidently being answered; witness the ten thousand fires in this very country where, and at the very time when, the "fire-potent" angel cries with a loud cry for the treading of the wine-press of the wrath of God.

And is God displeased with His children for offering up the prayers predicted and indicted by His own Spirit? Nay, the 19th and 20th verses assure us that He will answer the prayer fully, and in Luke 18: 7, 8, our Saviour declares, that God will avenge his own elect, that cry unto Him day and night, and that speedily.

The Master of the house has risen up and shut to the door, Luke 12: 25; Matt. 25: 10, compare with Dan. 12: 1, and we hear and see the unsuccessful knocking in the unavailing prayers and fastings, and the fruitless labors of thousands for admittance and revivals, upon which subjects the thrilling testimonies of the official organs of the various denominations speak volumes in the language that cannot be misunderstood by him, whose path is as the shining light, that shineth more and more unto the perfect day.

The evidences and harmony of God's word on these various topics are astonishingly numerous & clear to the true child of God, that is willing to take Him at His word, and like Caleb and Joshua, to follow Him fully. But, ah! the world and the nominal churches will not understand. A spirit of deep slumber has come upon them, lest they should see with their eyes, and understand with their heart.—Isa. 29: 10. None of the wicked shall understand. Dan. 12: 10. As it was in the days of Noah, so shall it be also in the days of the Son of man. They knew not until the flood came and took them all away. Luke 17: 26; Matt. 24: 37-39. But the wise shall understand. Dan. 12: 10. Noah did know the time, the very day, Gen. 7: 4. The secret of the Lord is with them that fear him, and he will show them his covenant, (both its nature and the time of its fulfillment.) Psa. 25: 14. Ye brethren are not in darkness, that that day should overtake you as a thief. 1 Thess. 5: 4. But if thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Rev. 3: 3; which teaches that, if we do watch we shall know; for God will do nothing but he revealeth his secrets to his servants the prophets. Amos 3: 7; and whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Rom. 15: 4.

The time of harvest, (Matt. 13: 30; Rev. 14: 15;) the time of severing, (Matt. 13: 47, 49;) and the time of sifting, (Isai. 30: 28; Amos 9: 9;) having come,—we have had a mighty shaking here. Many have gone back to Babylon—and many more are looking back, and quite too fearful to follow the Lord fully, while but a handful, comparatively, are willing to go without the camp and bear the reproach of Christ, not counting their own lives dear unto themselves that they may but finish their course with joy, and receive a crown of life at the appearing of Jesus Christ.

My trials have been, and still are, manifold and severe, but through the grace of God I am enabled to rejoice with joy unspeakable in the midst of the fiery furnace of affliction. Hated by the world, and scorned and abandoned by friends, (Micah 7: 6; Job 19: 13-19; Matt. 10: 36; Psa. 79: 4; 41: 9;) I find comfort and support in God alone, whose loving kindness will not depart, though mountains shall depart and hills be removed. Isa. 64: 10. Soon the days of our mourning will be ended. Isa. 60: 20. I firmly believe that in the year of this Jubilee every one of God's Israel shall return to his possession (the heavenly Canaan,) and to his family (the general assembly and church of the first born,) Lev. 25: 10-13. O for grace to hold fast the profession of our faith without wavering, firm and steadfast unto the end, that we may be presented blameless and unrepensible before the throne of his Father at the appearing of Jesus Christ our blessed and adorable Redeemer.

Your Brother, in hope of a common deliverance at the end of the 1335 days, this year,—THIS WATCH,—(THIS MONTH!)

JACOB F. HUBER.

Letter from Sister Bishop.

Ramsay's Mills Ind., July 19, 1845.

DEAR BRO. JACOBS:—

Having but a few moments to write by Bro. J.—, I would inform you that we are in moderate health, and still anxiously waiting the

return of our blessed Saviour. Although we are deprived of that society that makes glad the hearts of God's children, yet, bless the Lord, we have his Holy word which will guide us into all truth; and by the side of that the "Day Star" and the "Hope of Israel," which, when we receive them, I am never so sleepy but what I can sit up till I read them all through—and find them to be meat in due season. To aid on the "Day Star" I send you fifty cents, and am sorry that I cannot do more; still we are willing to do all we can, for we want to see the paper kept up till we are permitted to see the King in his beauty.

If you come to Madison before we move back to that place, come and preach to us. There is a good meeting house close by us, that you can have at any time, and some of the people are anxious to hear on the subject. Nothing would be more joyful to us, than once more to hear the gospel of the Kingdom proclaimed in its purity.

It has become my duty to take charge of our daughter's family, as I suppose you have heard of her death. [Sister Brown of Madison, Ind.]

I am sorry that a notice of her death was not published in the "Star," but I was so much affected by her loss that it was neglected. She died, decidedly, a Second Advent believer, and the most triumphant death I ever witnessed.

We join in love to you and yours, and all the dear friends of Jesus in Cincinnati.

SARAH BISHOP.

Letter from Dr. Ashton.

Piqua, July 11, 1845.

DEAR BRO. JACOBS:—

I was taken last winter with inflammation of the lungs, and have suffered much for three months. I had a continued fever with a distressing cough, and according to human calculation, it appeared my days were nearly numbered; but in my weakest state, I still felt a strong hope that I should continue until the Lord should come. My faith is still strengthening in His near approach. I am led to pray how fervently for His coming. Some think the Sign of the Son of Man in heaven has appeared; but I cannot think so, for we have not had that general mourning which it will produce. The world is now rejoicing and scoffing at the coming of the Saviour. They do not rejoice on account of his near approach, but because he tarries so long; and some hope he never will come.

Bro. Cook was here last Lord's day; I went with him to the Baptist meeting and heard Elder Blodget preach a good discourse on the Resurrection. I invited him to dinner with us which he accepted, and I was much blessed in hearing Bro. Cook read the scriptures to him. I think Elder B. agreed to examine the subject, though he let on that Bro. C. was mistaken in his views on the scriptures, and thought that he might be much more useful in the Baptist church.

Dear Bro. I pray that God may preserve thee as a watchman on Zion's walls, until He comes whose right it is to reign.

I remain over thine, looking for the Lord.

DANIEL ASHTON.

Letter from Bro. Benedict.

Collins Center, N. Y., July 12, 1845.

DEAR BRO. JACOBS:—

Your paper brings us the language of Canaan. It tells our experience, and what I experience I cannot give up when the Holy Ghost manifests it to be truth—I cannot distrust it. I have noticed that those in our place, and within my knowledge, that distrust the manifestation of the Spirit, their language is confounded:—They manifest a different spirit from that of the meek and lowly Jesus. I can praise God that he has opened a flood of light in his word—it has become so plain that fools can understand it by the Spirit of God, if that Spirit dwells in them.

I have been taking three other Advent papers till they waged war with those that were willing to receive the kingdom of God as a little child, and 'work out' what God wrought in them. Glory to God, the light grows brighter. The truth we want—we have had the "time" up to the 10th day of the 7th month—since that we have been led to see the "manner of time."

My soul is filled with Jesus. Light is thrown upon my mind when he shines out through this veil. Praise the Lord for what I feel of his presence daily. Jesus dwells in me the hope of glory.

O that God would enlighten our remaining darkness, that we may be able to stand before the Son of man!

Your companion in tribulation.

I. R. BENEDICT

THE DAY-STAR.

CINCINNATI, TUESDAY, JULY 29, 1845.

SPIRITUALISING.

It is known to our readers that a class of individuals have recently sprung up at the East, who take the ground that Christ has come spiritually, or that there is to be no other coming of Christ than what has already taken place in the past movements—while the manifestation for which we are to wait, is a change from the mortal to the immortal state.

One reason why we have said so little on this subject, is, there is not a single instance yet come to my knowledge, of such faith being embraced by any second Advent believer west of the mountains—though the views of the brethren above referred to, have been laid before our brethren here for investigation. So far as we at the west, are concerned, nothing more need be said upon the subject. We are too well satisfied with the plain denunciations of the Lord on this subject, to abandon for one moment, the idea of seeing "the Son of Man coming in the clouds of heaven with power and great glory." But we now have a large, and increasing list of subscribers at the East, who are living freely in the midst of the above named anti-scriptural influences, and for whose benefit we are willing to publish an occasional article on the danger of anti-scriptural spiritualising.

The letter of Bro. Manning, in another column, is most excellent on this subject. I have taken the liberty to arrange the different items of prophecy mentioned in Bro. Manning's letter, in separate paragraphs, and at adding in brackets some of the texts in the New Testament, showing the manner of their fulfillment. Bro. M. will excuse me for this, as it has caused me trouble and pains of publishing another article showing the same thing.

Let all that are troubled with doubts or fears, that they shall never see "this same Jesus" read and compare these texts as often as their temptations come upon them. It will prove a sure antidote to unscriptural spiritualism. Remember, this is no human rule; but a rule from the Great God, showing the manner in which HE has taught us to look for His fulfillment of prophecy.

One word to our brethren at the East, who are in the midst of these trials. We do not assume to dictate a course for you to pursue toward brethren that have gone astray, O, no. But, undisturbed as we are with these views, we think we can look in among you, through the medium of your letters and papers, impartially.

Permit us then to say, that we occasionally see some things in your opposition to those views, that if they are not honest, they are not so. If we will but our efforts to cast out evil, begin and end with "cast words and hard arguments," or a "thus saith the Lord" wielded in the power of the Holy Ghost, we shall best please the Lord, and do the most execution.

Destructive Fire.

So well satisfied are we, that the angel of Rev. 14: 18, having "power over fire," is doing his work, that we cannot, sometimes since, to chronicle the particulars of the onward march of this *angel of God*.

A week last Saturday, another fire was added to the list in the city of New York—upwards of 200 ware-houses were burned—a number of lives lost, \$3,000,000 destroyed. What now, do those editors say, who told us in the spring of 1843, that "Miller's burning scrape" was coming off too late in the day to accomplish any thing in New York, seeing it was after the Cram water was let into city!

Bro. Snow, of the "Jubilee Standard," says of "Feet Washing," "We have made it a subject of special prayer and study, and have become fully settled in the belief that our Lord never intended to institute feet washing, as a test of Christian character, or a religious ordinance."

Did our Lord then make a mistake when he said, "I have given you an example that ye should do as I have done to you" (John 13: 15); and further, "Teaching them to observe all things whatsoever I have commanded you," (Matt. 23: 23.) When Bro. Snow "prayed" over this subject, he "ought" to have tried it once. What our Lord has commanded, we dare not call a "ceremonial washing." If this thing has diverted others from the glorious Hope, its effects are the reverse in his place. See Rev. 14: 12.

Letter from Bro. B. P. Manning.

Newbury N. H., July 5, 1845.

Dear Bro. Jacobs—

Although a stranger, I feel it a duty to write a few lines for your paper, (if you think best to publish them,) for the consolation of God's little despised humble few, that are scattered over the hills and through the valleys, who are looking for the King to come and deliver them speedily, and liberally.—Not a spiritual coming as some have it.

My soul is pained to think that some of our good brethren are trying to make out that all of the blessed Bible is to be fulfilled spiritually. Well, Bro., I praise the good Lord that this is not the case; for I find that His first coming was prophesied of, and He came just as the prophets said He would.—Every thing that took place after His birth also, was literal, just as the prophets said it would be. So His Second Coming will be literal. For proof see—

The place of his birth. Mic. 5: 2; (Fulfilled, Matt. 2: 5, 6.)

That a messenger should go before him. Isa. 40: 3, and Mal. 3: 1, 4, 5; (Matt. 3: 3; 11: 10, 14.)

That he should be born of a virgin. Isa. 7: 14; (Matt. 1: 23; Luke 1: 31-34.)

That the wise men should worship him. Psa. 72: 10;

That there should be a messenger at Bethleham. Jer. 31: 16; (Matt. 2: 17, 18.)

That he should be carried into Egypt. Hosea 11: 1; (Matt. 2: 14, 15.)

That he should work miracles. Isa. 35: 5, 6; (Matt. 9: 27-30; 11: 5; 12: 22; 23: 29; 24: 24; 23: 14; John 9: 6, 7; Mark 7: 22; John 5: 8, 9; Acts 3: 2; 5: 7; 14: 5-10. See.)

That he should be hated and persecuted. Psa. 22: 6, 7; Isa. 53: 3; (Matt. 27: 39, 40; Heb. 4: 15; John 1: 11.)

That He should ride into Jerusalem. Zach. 9: 9; (Matt. 21: 5; John 12: 15.)

That He should be sold for 30 pieces of silver. Zach. 11: 12; (Matt. 26: 15.)

That He should be betrayed by his friends. Psa. 41: 9; (John 13: 18.)

That His disciples should forsake him. Isa. 53: 7; (Matt. 26: 31.)

That He should be spit upon. Isa. 50: 6; (Matt. 26: 67.)

That they should give Him vinegar and gall to drink. Psa. 69: 21; (Matt. 27: 34.)

That they should part his garments. Psa. 134: 18; (Luke 23: 34.)

That a bone of him should not be broken. Isa. 53: 26; (John 19: 36.)

Here then we find, in the New Testament, the prophecies relating to the first Advent fulfilled. So I would say to my dear brethren, hold fast to the blessed Bible, and keep the blessed Spirit of Jesus.

I believe that God has been in all the past movements by His blessed Spirit.—Glory to His name! The work for the world and the name of Christ is down, and we are in the watching and Paul's patient waiting time; and I believe we have come about to the last moments of time on this old Earth. Glory be to God for ever! Brothers, don't be deceived by the backslider Adventists, but let your faith stand in the power of God, and rest in the wisdom of God.

I would say to the dear brethren, as I am trading the most part of my time, that I find some of the despised few, that are living souls, and are trying to keep and do all the commandments of God: And in so doing they get the blessing, believe there will be a few ready when the King comes. Praise the Lord! Although some say, "He has come, and is in the secret chamber, and is in the desert; but our blessed Lord said, believe it or not, Some again, say he is come, and is in their feet, but I believe this is all of the devil. Away with such spiritualisms! for when Christ comes, he will come as the lightning that cometh out of the east, and shineth even unto the west: Praise the Lord for the blessed Bible!"

Well brethren, we are in the year of release. The Jubilee Trump has been blown in the 33rd year.—The Bible says, "The bridegroom came, and the door was shut," and I believe it. Would then, and keep your garments, lest you walk naked, and they see your shame.

My brother, go ahead, and let God's children have the "present truth," and God will bless you.

Yours in the blessed Hope of seeing the King this present month.

BENJAMIN P. MANNING.

Letter from Bro. J. Weston.

Randolph, Mass., July 12, 1845.

Dear Bro. Jacobs—

I have long wished to do something for your paper, but have not succeeded before. I think it the best of all we now have. I have been with the dear brethren here a few days and find them in a good state. They salute each other and wash each other's feet, according to the commandment.

We are looking with much confidence for the Lord this month.

Yours, waiting,

JACOB WESTON.

The above letter contained the names of twelve subscribers, and twelve dollars. Who else next month will do as much for the "Star"? Ed.

Letters and Receipts.

For the week ending, July 26th.

Daniel Ashton, \$2.50, and .50, for Wm. Clark; by Jacob Weston, for Joshua Mann, Z. Thayer, Warren White, Otis Nichols, and Elias E. Traver, each 1.00, and for Livingston White, William Catherine Tucker, Geo. W. Jones, and Elias Hubbard, each .50, and for J. Smith, Oria Wetherbee, and Ischael Pope, each .25, and for Darius White, 4.00; Sarah Bishop, .50; C. M. Humphrey, P. M.; Jacob F. Huber, J. Hamilton 1.00; B. P. Manning, P. Tibbitt, (omitted by mistake, a part of it will appear next week); J. D. Cook, (too late for this number); Alfred Bowers, 1.50, and .50 for Geo. Sloop; C. S. Minor; E. M. Worth; P. M. for Joseph Vial, 20; Mary A. Schuroman, (will appear in next number); J. D. Cook.