

# THE DAY-STAR.

E. JACOBS,  
Editor & Publisher,

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

C. CLARK  
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## THE DAY-STAR

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—FOR THE DAY STAR.

## THE OLD SHIP ZION.

BY JOHN HUBBART.

"The Old Ship Zion" rides high o'er the billows—  
Triumphantly grapples the flame and the flood,  
She's freighted with pilgrims, the Enoch's of ages,  
And bound for the Kingdom of God.  
She fears not the winter's impeding her passage,  
Though Rivers and Oceans were all to congeal;  
For Jesus her pilot outfits her for heaven,  
And pledges his word for her weal.

The hail-storms of malice and envy assail her,  
And fitter her canvass while ploughing the main;  
And foes in dread battle besiege and deride her—  
Elate with the spoils of her slain.  
The Dragon his fury full often hath wasted,  
Her course to bewilder or lose in "a flood,"  
And heresy lifted her crescent 'mid dangers—  
O'erwhelming her pathway in blood.

Yet onward and upward majestic she's sailing,  
With prophets and martyrs for mariners above:  
Forever and ever to reign with her Saviour,  
—Eruptor'd and crowned with his love.  
Still higher and higher her canvass is floating,  
As nearer high heaven she gallantly hies;  
Where brighter than noon-day a Kingdom awaits  
And honors more bright than the skies. (her,

Embark'd with her inmates I dream not of pleasure,  
Nor pine at those trials which soon must corrode;  
But strive for a crown that forever will brighten—  
A ransom in glory's abode.  
All hail ye Adventists, ye friends of the Saviour!—  
The fount of all blessing—the source of all good;  
Soon, glorified with him, you'll triumph forever,  
And reign in the Kingdom of God.

The 'day-star' of heaven now dawns on our vision,  
And Paradise opens her pearly domain;  
There free from all sorrow, all sin and temptation,  
We'll ever with Jesus remain.  
The Old Ship Zion rides high o'er the billows—  
Triumphantly grapples the flame and the flood;  
She's freighted with pilgrims, the Enoch's of ages,  
And bound for the Kingdom of God.

### Letter from Bro. Bartholomew.

"Of that day and hour knoweth no man, no, not the angels in heaven, neither the Son, but the Father."

DEAR BRO. JACOBS:—

There is perhaps no declaration of our blessed Lord, more obtruse and difficult to harmonize with other portions of scripture, and our Jesus founded on His word, which all Christians at least admit, that his knowledge is absolute, of things past, present, and future, than the one above spoken, if indeed it is applicable to all people, in all ages of the world. Although much has been said and written on this subject, and many, in '43, and up to the 10th day of the 7th mo., who were seeking for light, in the true exposition of this text, seemed almost horror-stricken at the repeated declarations of our blessed hope, that the Son of God was never to know the time of the Advent, until he found himself by the pow-

er of the Father, disclosed to the view of an astonished world. If this be true, then of course we must deny the equality of the Son with the Father, in the Divine attribute of knowledge.

But this we are not yet prepared to do: we believe the views that has been given hitherto, by Adventists generally, is correct in the main, that it was not for that generation to know the times and the seasons: For that generation, and many more, were to pass away before the first sign of his coming should appear, of course they were not immediately concerned as to time, and the frequent admonitions given to watch, for the signs and coming of the Son of man could only be applicable to that age of the world, and the generation to whom those signs were to be manifested, and made known, as a sure precursor of the near coming event. All who opposed this view were by many considered as scoffers at that blessed hope.

But alas! how has the gold become dim, and the most fine gold changed! Many, who most strenuously, and with scripture testimony, maintained the position of knowing the time of the revelation of the Son of God, have strangely, after the 10th, taken a sudden tack, doused their flag of definite time, which we had thought was nailed to the mast head, loosed their sails, and soon under a full press of canvass, made, as they may suppose, a quick and safe landing, in the broad bay of uncertainty, where lie, quietly moored, all the scoffers of our blessed hope. But bless the Lord, we take our quadrant, by the reflection of the piercing rays of the old Lamp, we seek in the distance, beneath a stormy sky, amidst surging billows, the old ship definite time, with sails well trimmed, pendants waiving in the breeze, still beating to windward, while in close and firm array, stand upon her main deck, the little way-worn flock, with steadfast gaze, while the *day-star* has arisen high in the moral heavens, looking for the blessed hope, of soon seeing in the light of eternal day, the glorious spires of the heavenly Canaan.

Then, with trumpet voice, would I say, to the little flock scattered and peeled, Ho! away there! steady—steady to your helm, heave her to the wind, clear the decks, hold fast the anchor, and soon you will outride the tempest, and make the blessed shore of life and immortality, and there for joy you'll fold your wings, and loud the lovely sonnet sing, on Canaan's shore.

There is then, a few way-worn pilgrims, standing firm upon the rock, who are still trimming their lamps, and searching what, or what manner of time, the Spirit of Christ, which was in the Prophets, did signify, (or make known,) when it testified beforehand, the sufferings of Christ, and the glory that should follow, (or the time when the great steamer would arrive,) and they know, for Peter has long since told them, that it was revealed to the prophets, that it was not for them, nor yet for the apostles, to know the times nor the seasons, but for those who should live, when the signs spoken of should appear. And altho' they have had sore trials, and the elements have gathered blackness around them, and raged with fearful destruction, portentous of this world's swift approaching doom, and although they have been oft disappointed, in their most ardent desire and expectation of seeing (not spiritually,) the King in his beauty, the same Jesus as to identity, that ascended in the sight of the men of Galilee, and notwithstanding their sore trials, and sad disappointments, though tempests, fire, and storm should rage, and contending elements should shake this sin cursed earth from pole to pole, and men's hearts fail them for fear, and for looking for those things that are coming upon the earth, yet they seem resolved to cling, as with a death grasp, to the blessed hope, and are striving to lay fast hold on instruction, or wisdom, and not to let her go, and to keep her, knowing that she is their

life; (Prov. 13.) They know that the heavenly messenger told Daniel (12: 20,) that at the time of the end, many should be purified, and made white, and tried, & such, (or the wise) should understand, (time was the subject of this instruction,) but none of the wicked should understand. (Query. If there is a period during the time of the end, and prior to, the personal advent, in which the wicked shall not understand, will there indeed, after that period, be any true conversions? Was there ever, or will there ever be a conversion without faith? and does not faith come by hearing? To hear, and not understand the language spoken, is equivalent to not hearing at all.) As it was in the days of Noah, the wicked did not understand, they knew not, till the flood came and took them all away: But Noah was wise, he heard, and understood the time, the day, and we may yet understand. Yet we need not look for, or expect a new revelation. Therefore brethren, Let your loins be girded about, and your lights burning, and ye yourselves like men that wait for their Lord when he shall return from the wedding. [Luke 12: 35, 36, 38.] And if he shall come in the second watch, or 3d watch, and find them so, blessed are those servants, [39th.] And this know, (mark well,) that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. (by fair inference then, if he knew not the hour, his house would be broken through,) [40th.] Be ye also ready, for the Son of man cometh, at an hour when ye (wicked) think not, (as in the days of Noah,) [41st.] Peter saith unto him, Lord, speakest thou this parable unto us, or even unto all? [42d.] And the Lord said, Who then is that faithful and wise steward, (the good man of the house, of whom I have just spoken, and oft before told you, that they should so understand the time, that their house should not be broken through.) No, Peter, the good man is not in darkness, that that day, should overtake him as a thief. If I have spoken this parable to you, exclusively, and not to all, or to that generation to whom the signs of my coming, of which I have spoken, shall appear, then who is that faithful and wise steward, the good man of the house, who shall be found watching for the time, when the signs appear, in the last days. And who is the evil servant, who shall say in his heart, my Lord delayeth his coming, and shall begin to beat the men-servants, &c. I tell you again, [46th.] the Lord of that servant shall come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. Methinks I hear Peter replying; Lord, we had thought from the parable, that thou wouldst come at the last day, on all as a thief, and that none would know the time; but now speakest thou plainly: We now understand the parable, what part was intended for the good man of the house, and what, for the evil servant, for thou hast told us before, that what thou said unto us, thou said unto all, watch. Then, when thou said, be ye also ready, &c., was only applicable to the evil servant, who would be in darkness, in reference to the time, and not expecting thee, would not be found watching. We find Peter, 27 years after this, (and with him agree the other apostles,) speaking in his first epistle, of the salvation which was ready to be revealed in the last time, at the coming or revelation (not of death, but) of Jesus Christ, of which salvation, the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you, (at the coming of Christ,) searching what, or what manner of time, the Spirit of Christ, which was in them did signify, (or make known,) &c. I think then we may still, without presumption, continue to look to the prophets, trim the lamp, and search the word, for the revelation of time, which may yet be made known. And if this is

the Jubilee, then may we not look for some definite period, between this, and the close of the present Jewish year, with confident expectation, for the consummation of our blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ. If not, then may we abandon at once, all our former positions, as false, and fanatical, and look for the first sign, or way-mark, viz., the darkening of the sun, and moon, and falling of the stars, and say, the Lord delayeth his coming, for fifty years at least. Then who could contemplate, without a heart sickening with sorrow, the incalculable amount of human wo, misery and death, that has, and would mark every period of passing time, under the incessant reign of the Man of Sin, the Prince of the power of the air, the Spirit that now worketh in the children of disobedience. But brethren, praise the good Lord, we have before us a more pleasing picture, and we may close our eyes upon, fold up, and lay aside for ever, this picture of gloom, for truly have the signs, as predicted, been literally fulfilled in their order, except the last, the sign of the Son of man, and the generation to whom the first in order was manifest, have nearly all passed away. And we know we have seen the fulfillment of some, and can say with the poet,

“What we have felt and seen,  
With confidence we tell;  
And publish to the sons of men,  
The signs infallible.”

Then ye fearful ones fresh courage take,—ye trembling scattered flock, obey the command of Jesus, who saith, when these signs begin to come to pass, then lift up your heads, for your redemption draweth nigh. Yes, brethren, we will still lift up our heads, and look up, for this is said to us in particular, and not to past generations, and by the assistance of Divine grace, we will pray according to Divine direction, Thy Kingdom come, thy will be done, until he make Jerusalem a praise in the whole earth. Praise ye the Lord! Amen! and Amen!

D. BARTHOLOMEW.

Aurora, Ind., August 15, 1845.

#### Letter from Bro. Jones.

Randolph, August 3, 1845.

DEAR BRO. JACOBS:—

I rejoice that God has some faithful watchmen yet on the walls of Zion, who will give meat in due season; and I expect there will be some when our King comes. I have received the “Day Star” and it rejoices my heart that it is in the hands of one that is not ashamed to advocate the cause of my Redeemer, and the keeping of all his commandments: And also that it keeps time,—for God has revealed the time of certain events, and those events are to reach to the second coming of our blessed Lord; and the wise shall understand. Dan. 12: 10. Again, [Isa. 8: 16,] “Bind up the testimony, seal the Law among my disciples.” Now from what I can understand of God’s blessed word, (and I think I have his Spirit to witness with the word,) a time will come when “the secret of the Lord” will be with his people,—those who are humble enough to follow “whithersoever he goeth” That time has come, glory to God!

When I read the two articles on the “watches” it filled my soul with joy. I delight in the time; and blessed be the God and Father of our Lord and Saviour Jesus Christ; I believe we shall have time all the way into the Kingdom. Yes, the light I received on the watches was good and clear. Now I wish to say something on “the day of the Lord” which we are in. As we expected, the “Cry” was given at midnight, therefore the morning came in April last, about the 23d,—the beginning of “the Day of the Lord.”

In Thess. 5: 1-3: “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 so cometh as a thief in the night; for when they shall say peace and safety, then sudden destruction cometh upon them [how!] as travail upon a woman with child.”

It seems to me that the night ended in April, and then the day of the Lord commenced; and since that time the great fires, and floods, and sick-

nesses, and pestilences, wars, and rumors of wars, and a thousand calamities that have visited the earth are the “travail” that is coming on them, (the wicked) and will continue to increase until they are destroyed. They begin to talk with wonder and amazement on these things. Soon their eyes will be directed to the heavens, gazing on “the sign of the Son of man, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” Matt. 24: 30. Oh may it be my happy lot to be one of the 144,000 in that happy day, to say from my heart, “Lo this is our God, we have waited for him and he will save us.”

It seems to me that the Spirit of God is with those who are willing to wash the saints’ feet; And God says he will make them of the synagogue of Satan, who say they are Jews and are not, but do lie:—Behold I will make them come and worship before thy feet and to know that I have loved thee. Rev. 3: 9. God will bring all the children into obedience to these commandments, and those others must come there too. Glory to God! There is a little band in this place that are trying to walk in all the commandments and ordinances of the Lord blameless—not excepting the keeping the of seventh day Sabbath; and glory to God! his blessed Spirit is with us, and we expect to see that “same Jesus” in this “morning watch.”

If we are wrong in believing that the door is shut, and that God has led us all the way, why is it that we have the glory in our souls that has attended us hitherto! Glory to God, we are right! we are in the strait and narrow path that leads to life; and now, comes in the command, “Let the weak say I am strong.” Let us hold on our way and we shall soon have immortality, and blessed be God, that is good enough. “I will be in this band, Alleluia!”

I send you one dollar, and wish the Day Star may be enlarged if it is the Lord’s will. These papers that have sprung up, in different sections are the “cock-crow,” and glory to God, they are comforting to the LITTLE children.

I believe the angel ascending from the East has been, and is sealing the servants of God in their foreheads; but the Laodicean church say it is the “eastern delusion.” If any body has been deluded, or are deluding others, they ought to “confess” and forsake it: But I know that God has been, and is, in this cause, and has led me, and I bless his name for it.

Your brother, seeking for glory, honor, and immortality. GEORGE W. JONES.

#### Letter from Bro. Crosier.

Canandaigua, N. Y., August 8, 1845.

BELOVED BRO. JACOBS:—

The portion of the Household who have the reading of the “Day Star” in these parts prize it very highly. It is a faithful beacon to warn and cheer the scattered pilgrims in their perilous journey. I wish it and the “Hope within the Vail” could pay their weekly visits of comfort to every pilgrim tabernacle. Our brethren who have the means can render efficient service to the Household by inquiring out the destitute and supplying them with one or both of these precious papers. A little labor and expense thus applied may convey “meat in due season” to many who in this time of our scattering cannot be visited by lecturers and may otherwise “perish for lack of knowledge” of present truth. Our cause is common. By industry and economy on the part of each, all may be fed. Our hearts rejoice in the fidelity of the “Star” and “Hope” to the King, and their fearlessness in advocating his entire Word and obedience to all his commands—not excepting nor mystifying that in Jno. 13: the last, and, though long and fearfully neglected by the churches, doubly significant and important one. He gave it to his “little children” under the most interesting circumstances and when he was to be with them but a “little while.” He had just instituted the supper to commemorate the breaking of his body and the spilling of his blood for us. But what good would that blood do unless applied to wash away our sins? Hence, how significant

the accompanying ordinance. “He riseth from supper” and “washed the disciples’ feet.” “He that is washed needeth not save to wash his feet, but is clean every whit.” The churches have baptism in the place of this ordinance, making it a sign of the application of Christ’s blood; but Peter teaches us that baptism is a figure of, not “the putting away of the filth of the flesh,” but “the resurrection.”

The ordinances then are, 1st, The Lord’s Supper; 2d, Washing one another’s feet; and 3d, Baptism. By which we express our faith in, and the crucifixion of Christ; 2d, the washing away our sins by his blood, or “the washing of regeneration;” and 3d, the resurrection. I look upon these ordinances as equal in importance. The “little children” when they “know these things” “do them” in obedience to the express command and example of their Lord and Master; but those who have grown too large to get into the Kingdom by the narrow way, will excuse themselves for overlooking so humble an ordinance as “feet washing.”

I think, dear Brother, if they would take your advice and “try it once” they would be abundantly convinced of its practical and happy effects. If our nature is not sufficiently subdued to attend to this ordinance in the purity and simplicity of “little children” it is high time it was, and must be before we can possess the Kingdom. Perhaps nothing is better calculated to detect the presence of the carnal mind and cement our hearts in pure and holy love. May the Lord enable us to “walk in all the ordinances of his house blameless.”

O. R. L. CROSIER.

#### Letter from Sister Warren.

Macedon Locks, Wayne Co.,  
N. Y., July 26, 1845.

BRO. JACOBS:—

Our Lamp reflects such a brilliant light through your paper, that I trust many a lonely pilgrim has been refreshed while perusing it. The time has now come when God’s people need that kind of food which is pure and holy. I have a great desire that your paper may be sustained in presenting “the whole truth.” Do it, Bro., fearless of man. O may the Spirit of the Most High God so fill and direct you that you cannot err. When I see the straight path for our feet to walk in, I cry out, Lord save, for vain is the help of man; yea, cursed is he that maketh flesh his arm. Yet how many we find who have trusted in man’s teaching, instead of the Word, until they are driven back upon the shores of “uncertainty.” But let us “look up” for the kingdoms of this world are become the Kingdom of our Lord and of his Christ. The Seventh Trumpet has begun to sound, the mystery of God is finished, (converting the Gentiles,) and I believe the work of God now, is with his people, purifying and preparing them for his appearing. And while we are scattered upon the mountains like “sheep in the midst of wolves” may we be “wise as serpents and harmless as doves;” so the great Shepherd and Bishop of our souls will preserve us blameless unto his peaceful Kingdom and coming. Above all let us put on charity which is the bond of perfectness. That charity which suffereth long and is kind, which thinketh no evil, seeketh not her own. And while there is so much error abroad in our land, you especially, need much of that wisdom that cometh down from above, which is “first pure then peaceable,” that you may expose error, and at the same time not hurt the “oil and the wine.” We well remember that to err is human, therefore while in this frail mortal state we may err in some points and at the same time be correct in the main. The more we are filled with the Holy Ghost, the less liable we shall be to imbibe error; for the Spirit of God leads into “all truth.” I have only occasionally seen your papers, but they have assisted me so much that I subscribe one dollar, and request you to forward it to me.

My apology for writing is, I am separated from my Advent Brethren, but will Providence place us where we can do nothing for God? No, never. But if we are willing we shall always find something to do. Therefore I make this attempt

imperfect as it is. While I write, my soul is full of glory in view of what awaits the finally faithful. A few more days of temptation and trial and all will be over. I hoped that ere this he would have redeemed Israel, nevertheless I will wait patiently, for our Joshua will not leave us to perish in the wilderness. God does not trifle with his people, neither have we followed a cunningly devised fable, but have been taught of God in this matter. My faith is unshaken that in a very little while he who is our life will appear, then we shall appear with him in glory. Finally my brethren, the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

Yours, groaning for redemption.

H. M. WARREN.

#### Letter from Sister Bryant.

Cincinnati, August 19, 1845.

To Bro. Snow:—

Dear Bro., I see in No. 17, of the "Standard," that you have published (separately) the command, "Let your women keep silence" &c. I wish to enquire if this command is to be obeyed in its fullest, or only in a limited sense? Or is it given, not practically, to be obeyed in all cases—as there are other scriptures which would seem to clash, were it so, some of which I will name.

In 1 Cor. 11: 5, the apostle gives directions how a sister may pray or prophecy, in an orderly manner:—It does not seem to be in private, for then appearances would not be necessary. In ch. 14: 1, he says, "Follow after charity, and desire spiritual gifts; but rather that ye may prophecy." ver. 3, "But he that prophesieth speaketh unto men to edification, exhortation and comfort."

Now Brother, when I first read the "commandment" in your paper, it hit me severely; as I have been, as I then supposed, quite an offender: But I have had so much joy in my soul of late, it would be a great trial for me, to be denied the privilege of sometimes speaking to my brethren and sisters, by way of exhortation. Please direct a humble sister in the way of her duty, that she may know how to possess her vessel in sanctification and honor.—That is, please give an exposition of the above command in the next No. of the "Standard." I was in hopes some more able pen would have noticed this, as I have never before written for the public eye. Many of us have never seen you in the flesh, but for the work's sake you have been made very dear unto us. May the Lord help you so to remain.

Yours, waiting for the consummation of our blessed hope.

ELIZA CROSBY BRYANT.

#### Letter from Sister Minor.

DEAR BROTHER:—

I am longing with unutterable desire for the consummation of our glorious faith—and my soul is crying to God day and night for full redemption. When I received the series of burning truths, trials, and tests, by which a handful has been sifted out from the world, since the alarm of '43, my spirit is filled with wonder and praise, at this strange purpose of God.

He commenced the work, and will assuredly accomplish it, and if we will yield ourselves fully to his plan, he will not only take care of his own cause, but all those also, who keep his counsel. It becomes those who remain, to heed softly, lest they also grieve His Holy Spirit, and fall after the same example of unbelief. The temptation to impatience and murmuring is now great among those in the wilderness crucible. We expected long before this to have seen Jesus, but our hope is deferred, and our hearts are sick with desire to behold him. We are weary and pained with every day's report of misery, and crime, and woe. We are standing separate, and entirely severed from the sympathies of men, and it does not yet appear what we shall be. In this state of strange endurance, many like typical Israel, are led to murmur at the way.

This is a great sin in the sight of God, for which they were visited with many judgments and

wasted in the desert: It is UNBELIEF and shews want of confidence in our heavenly Leader, and I am praying and striving against this. Let us then gird ourselves anew, and press forward, for great is the reward of those who ENDURE. All will soon be over, and then we shall wonder at our little faith. I do believe that the clusters of the vine of the earth, are fully ripe, and that the wine press will soon be trodden without the gate. A solemn interest increasingly clusters around the 7th month, and I cannot believe that our blessed Lord will tarry beyond it. I love the dear children in the west, and expect soon to meet them in glory. We send a mite for the Day Star, and pray that its light may increase.

Your waiting sister.

C. S. M.

P. S. I have felt a thrill of joy while reading the following notice in our public Ledger.

"RELIGIOUS EXCITEMENT, similar to Millerism has broken out in England under the auspices of late ministers of the established church, who preach the approaching second Advent of the Saviour. The leader is the Rev. Mr. Prince. His associates are the Rev. George Robinson, Thomas Lewis Price, William Cobbe, and Mr. Starkie, the latter being the only lay-man that has yet taken an active part in preaching the new theory. They have all been suspended by the Established Church. Mr. Prince has been laboring principally in Wales. He visited most of the principal towns in Glamorganshire and Carmarthenshire. The second coming of the Saviour he states will take place in a FEW WEEKS."

## THE DAY-STAR.

CINCINNATI, MONDAY, AUGUST 25, 1845.

### CONFERENCE! CONFERENCE!!

We purpose, The Lord willing, to hold our Conference at the *Tabernacle* in this City, commencing on Tuesday the TENTH OF SEPTEMBER, and continuing over the following Lord's day.

We hope Bro. Picbands, Bro. Cook, and Bro. Barry, will be here without fail. Let all the lecturers west of the mountains attend—as well as all others who feel interested in our glorious hope. Brethren and sisters from Hamilton, Dayton, Marysville, Granville, Akron, Cleveland, Lower Sandusky, Oswego, Indianapolis, Louisville, and other places, turn out to the Conference! The friends here will do the best they can for your accommodation.

### ISRAEL DAMMON.

This brother says, in the last "Day Star," that some remarks in the "Standard," showing a disposition to put down some or all of "our dear sisters," from speaking in the congregations, led him to suppose his letters would not be well received. It will be seen by referring to No. 17 of the "Standard," and the last page, that the obnoxious "remarks" are word for word from the teachings of the inspired apostles, Paul and John, without note or comment. Bro. D. says, "This cannot go with us." Cannot the Word of God go with them? If they cannot bear his Word, how can they stand when he appears!

[Jubilee Standard.

The little affair alluded to in the above paragraph, will illustrate one of the most successful devices of Satan in accomplishing his work of destruction, by first bringing about a rupture between brethren. A hint or insinuation is thrown out under the cover of truth, and must have a bearing some where. This hint is capable of as many different constructions, as the number of suspicions it is calculated to awaken as to its real

design. The brother does not say—nor does he attempt to prove that it is wrong for females to exercise in social religious meetings; but quotes one text that leads people to suspect that he is thus opposed.—In fact, after suspicion is permitted to work its wicked suggestions a little while, they become sure it is so. Here lies the root of the error, in neglecting frankly, honestly, and above-board, to bring right out the whole truth upon the subject we broach.

If we think it is wrong for females publicly to exercise, we ought to say so, and give the reason; and if these reasons are founded on God's truth, they will stand.

Bro. Snow quotes the command, "Let your women keep silence in the churches," without giving its full connexion:—"If they will learn any thing let them, ask their husbands at home." These restrictions related only to the times when "the whole church were come together into one place" (1 Cor. 14: 23;) to confer—arrange worship, &c., (ver. 26.) and for such purposes, to enquire—or ask questions, and dictate.—If they will learn let them ask elsewhere.—"They are commanded to be under obedience"—"I suffer not a woman to teach or usurp authority over the man." 1 Tim. 2: 12. What then may she do? She may publicly pray and prophecy. 1 Cor. 11: 5. "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." 1 Cor. 14: 3. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons, and your daughters shall prophecy." Acts 2: 17. See also Luke 1: 67-79, for a specimen of what is termed prophesying. Again, "There is neither male nor female; for ye are all one in Christ Jesus." Gal. 3: 28. Not only after, but before Christ shall come; for it is by "faith" they are thus one, and while they are yet "heirs," (not possessors). See ver. 26, 29.

Where is the privilege denied to godly females, of publicly praying, or speaking to men to edification, and exhortation and comfort? Again, what was the penalty annexed by Paul in the case alluded to, when they ask questions, and dictate to the men? "It is a shame [not a sin] for women [thus] to speak in the [whole] church." From whence does shame arise, but customs in society? "If it be a shame for a woman to be shorn or shaven, let her be covered." 1 Cor. 11: 6. "If," then, customs in society not only admit females publicly to pray, exhort, and comfort God's children, (which is no where denied in scripture,) but also to participate in the business affairs of the church equally with brethren, they might even do that, incurring not even the penalty of the breach of a custom in society. In this light of the subject, it seemed to me wrong to infer that Bro. Dammon had done as much as to say, "the word of God cannot go with us." The word of God can go with us; but its being partially, or "deceitfully" handled, can not go with us. Let us not broach a subject likely to produce differences among friends, till we can meet it fully and candidly. Bro. Dammon, was also in fault, in this respect; and perhaps had his suspicions too easily awakened. Will Bro. Snow explain the bearing he designed that quotation to have? For our sisters here are very careful to do their duty, and I think they are "under obedience" in their public labors—at least they are not commanded not to prophecy.

☞ The "Jubilee Standard" was not received last week.

The subject briefly treated in the letter of J. S. from New York, is not altogether new to us here. We have been investigating it for some time past, and think we have found the true light it was designed to afford us at this time.

It will probably be presented more fully in our next.

Some good brethren have advised that our paper be continued its present size, while the mass of our correspondents are in favor of its being doubled. Under present circumstances we cannot promise a double number only occasionally, and shall need what is due more promptly at that.

Bro. H. B. Bear, writes from Liberty, Union Co. Ind., that he wishes me, or Bro. Cook, or some other person, to reconcile 1 Cor. 7: 14, with the doctrine of Bro. Cook's discourse on the "dispensation of the fullness of times." I will join in the same request. This text, with three or four others, has been somewhat of an obstacle in my mind to that part of his discourse. Still it may be reconciled.—We will see.

#### Extract of a Letter from Bro. Main.

Boston, Mass., Aug. 8, 1845.

DEAR BRO. JACOBS:—

I have long been desirous of having your little sheet, for there are very few Watchmen now, who are giving "meat in due season." There is, however, one consolation; We have a God to whom we go, who freely gives his children all they need, if they keep all (not a part) of his commandments. The word tells us not to trust in an arm of flesh.

When Jesus went his journey he gave his servants talents, and when He comes again, He will call us to an account for the improvement of those talents. It is God—His Spirit—His truth, and not man, that judges in these last days.

When Jesus comes, he will find just such a church as he left,—composed of the common class, "fishermen" &c. There will be some Mary's, Martha's, and Phebe's, and a host of faithful sisters that are helpers "in the Lord" as well as brethren. I hope Sister Minor, and Sister Clemous, and Bro. Henry, will keep their pens a going till the King of kings comes.

The Lord is blessing the bands at Randolph, Boston, and Lowell. In the latter place he has done a wonderful work. The brethren and sisters have come out of Babylon again, and are trying to keep all God's commandments, not excepting washing the saint's feet—the holy salutation, and God's Holy Sabbath—not the first day, but the day that was set apart for a sign until he comes. \* \* \* The Little Horn has thought to change times and Laws, but they will all come back to the true Israel. \* \* \* We may be told it is all Sabbath with us now, and that it makes no difference which day we keep: But some of us have to work—we want rest, and we will have it on the seventh day. We are yet the children of the "bond-woman."

The brethren in Boston, Roxbury, Randolph, Lowell, Nashua, and New Boston, and the brethren and sisters in the East generally, are much engaged—it seems like "going out" on the tenth. We know not the cause of this, but they are all filled with the Holy Ghost.

Glory to God! brethren, my soul is happy while I think that we shall all reach home *this year*. When you are reviled, revile not again; but take it as Jesus, our great Father did. Keep all evil tempers, and all self away, or the Holy Spirit will be grieved. Lie at the feet of Jesus—be instant in season, &c., and you will forget whether you are in the body, or out of the body. Glory to God for trials! I want to go to Nashua and New Boston—thence to Lake Champlain, if the Lord permit. Bro. Smith, and Bro. Morse, of N. H., have been with us at Boston. Bless the Lord

for their visit! I am glad to hear from the brethren from the State of Maine. My soul has been blessed ever since I met with them—although enraptured at Orrington, it done my soul good. Four brethren there have been sentenced to three month's close confinement.

I am glad to hear from Bro. Dammon again; if faithful he will get his crown. Improve your talents, and keep the Holy Ghost.

C. MAIN.

#### REMARKS.

I have not the least unkind feeling toward those that are impressed with the duty of observing the seventh day as the Sabbath. If they regard the day to the Lord, it cannot be sin. The way I have observed it hitherto, is by sending off about 800 copies of the "Day Star" to the Sheep and Lambs of the flock, in every State in the Union, (except Delaware and Maryland,) and in the Canada's. When night comes and I get down upon my knees to render thanks to God, among other things for which I feel thankful, is the assurance that (faith having come) I am no longer under a school-master. [Gal. 3: 25.] On the first day I meet the brethren at the Tabernacle where little children are taught the words of Jesus in the morning, and lectures given three times throughout the day. Taking the authority of Jesus, I cannot tell which of these two literal days are the most Holy. Can Bro. Main tell! He says "we are yet the children of the bond woman." I have learned how good it is, with my brethren, to realize that we are the children of the "free woman." Our mother Sarah (not Sarai) demands that the bond woman and her son be cast out. [Gal. 4: 30.] Paul tells us that the two sons of Abraham—the one by the bond woman, and the other by the free, are an allegory; and are the two covenants—the one, under the Law, relating to the old Jerusalem—the other under the Law of Liberty, relating to the New Jerusalem. I have yet seen no evidence in the scripture, showing the claims of the seventh literal day to superior sanctity, but will observe it when such proof is brought, and can have it shown which of the two day's employment, as I now observe them, is the most holy.

#### Letter from Bro. Hersey.

Boston, Aug. 13, 1845.

DEAR BRO. JACOBS:—

Amid the surrounding darkness, and awful apostasy of the leading Adventists, it is with joy and gratitude to God, that I see the "Day Star" shining higher and brighter.

While the "Voice" is holding a tremulous course, and the "Hope of Israel" set in the East, the "Morning Watch" gone down in perpetual night, the "Herald" heralding any thing but the Advent of our Lord, and the "Standard" holding up only part of the truth: It is a source of exulting joy to me, to see the "Star" in the West, and the "Hope within the Veil" in the East, holding on to all we have attained, and weekly striking up new light from the word of our blessed Lord.

For one, I am satisfied, that the "earth, sea, and trees" are being hurt, therefore I know the servants of God are all sealed.

That the "censer of fire" has been cast upon the earth: therefore the incense, and prayers of ALL saints has "ascended up before God."

That the 3d woe, has been upon the earth for months; therefore, the 7th trumpet has begun to sound, when the mystery of God was to be finished.

That the "angel which had power over fire" has put up his "loud cry" to gather the tares vine of the earth: Therefore the numerous fires, and more numerous prayers, that God would come and destroy all the wicked from off the earth. [I

wonder what we should have thought, to have heard prayers for the destruction of the wicked, about the tenth of the 7th month! Neither we, nor they, were then ripe.]

Our little band in this city, find it good to keep holy the Sabbath day, and also find the verification of Christ's words, that they are happy that do his commands, in breaking bread and washing one another's feet, on the first, or resurrection day. While the Tabernacle folks are organizing, and have chosen 6 deacons, the leaders are doing all they can to destroy us, and holding up to every one who is thought to be favoring us, that we are a deluded set of licentious fanatics. But we remember what our Saviour says, "If they have called the Master of the house Beelzebub" &c. "If they have persecuted me, they will persecute you." And also we remember, Matthew 5: 11, 12, with great comfort and joy. But the greatest joy of all, to us is, that it is in the midst of just such "smiting" of fellow servants, that the Master returns: And therefore we conclude He is very near.

Your Brother in tribulation.

LEWIS HERSEY.

This is the "Watchman" who was the author of a number of stirring articles (that were published in handbill form, and scattered in thousands over the land in 1843. I rejoice to hear from him, but the first thought upon reading the letter above was, it will not do to publish it—it is too personal. Another thought was, it is too much responsibility for me to conceal the words of one whose pen has animated tens of thousands, and who still holds on his way without halting or looking back.

New York, Aug. 8, 1845.

DEAR BRO. JACOBS:—

I am living in the hope of soon seeing Jesus, who is King of Saints, and was crowned on the 10th day of the 7th month, at the completion of the atonement,—and will most assuredly come within one year from that date.

Says the word of God, "to the Law and the testimony." Let us then see what the "Law" says on that point. Read Deut. 24: 5, for a starting point: Then turn to Gen. 17: and read carefully the whole chapter—concerning Abraham's age—The Covenant—The Promise, and the changing of his and Sarah's names: Notice these things particularly; for by so doing you will get the true time, and no mistake. It is certainly God's everlasting truth, and cannot fail of a fulfillment. Now turn to Gen. 21: for the proof of his promise in the type:—Notice Abraham's age again, you will find it just one year from the change of names, to the fulfillment of the promise as it regards the birth of Isaac.

Now Paul in Gal. 4: tells the whole story; Jesus, in Rev. 3: speaks of his "new name." Dear brother, may you and I receive that name, and go no more out of his blissful presence forever!

Now read Isa. 62: 1-7, and may the Lord seal this truth on your honest heart, as it is sealed to mine! I feel that my feet are firmly placed on the Rock, and that Rock is Jesus Christ our Father—The Father of the everlasting age: And Jerusalem which is above, is free, and is the mother of us all. She is now our mother; and soon come down and receive us to herself. Oh all the glory to God Most High! My soul rejoices in prospect of a sure and speedy Redemption.

Adieu till he whom my soul loves, shall see me.

J. S.

#### Letters and Receipts.

For the week ending, Aug. 23d.

James Clough, .50; a friend, 1.00; D. Hamme, 1.00; B. G. Milner, 1.00; R. Weeks, 1.00; J. Coan, 1.00; C. Main, 3.00; A. Vawter, 1.00; H. B. Bear; Lewis Hersey, 2.00; C. S. Morse, 1.00; Rufus Pike, 1.00; S. Gregory, 2.00; Goldsmith; Lewis Gordon, 2.00; Joseph Vawter,