

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: 10.

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THE DAY-STAR

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TERMS OF THE PAPER.

Five 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.

THE LITTLE FLOCK. +

"Fear not little flock, for it is your Father's good pleasure to give you the kingdom."—LUKE 12: 32.

Fear not, little flock; for 'tis the Father's good pleasure to give you the kingdom that ne'er shall decay, and raise you to honors and glories in heaven: Effulgent as morning—so sparkling as day. The few be your numbers, and rustic your learning—Decided by fortune—unfavor'd by fame; We chosen, and send you to build up my kingdom, Begun by my Father, through faith in my name.

The Wolf, and the Dragon, will martial and meet you, Intent to harass, and bent to destroy;

Fear not, little flock, 'tis the Father's good pleasure to give you the kingdom, and fill you with joy, to forth to the battle in the strength of my spirit, The bulwarks of Satan and sin to pull down; And victory shall perch on the Christian's high banner, For I will be with you, your labors to crown,

In mine are the Isles—the ocean's broad regions,—I fashioned and formed the whole earth for my own: All Empires, their honors shall yield to my kingdom, And numberless worlds environ my throne.

Fear not, little flock, 'tis the Father's good pleasure to give you the kingdom—his glory to share,— The immortal riches—the heavenly treasures, And seat you on Thrones to reign with me there.

JOHN HOBART:

Indianapolis, Aug. 31st, 1845.

Foreign Correspondence of the Philadelphia Sat. Eve. Post.

MILLERISM ABROAD. +

Bristol, England, August 3, 1845.

PROPHECY! How much misery has been spread through the world in all ages by pretended prophecies—to what serious, and even fatal results, have their allusions tended—and how frequently have their innocent victims fallen under the hands of keepers of mad-houses, or been imprisoned, tortured, and even put to death by the agents of despotic governments.

A fanaticism of this kind has been recently gotten up in Wales, (a fanatical and somewhat superstitious part of the kingdom, by the way,) caused chiefly by one "Prince," who with two or three eccentric clergymen of regular churches, have been "touring it" through the counties of Glamorgan and Caermarthen, and preaching sermons predictive of the end of the world, and of the final fires—all of which are about to occur. Their congregations are called together by hand-bills headed—"The Lord is at hand!"—"Behold He cometh!" &c. Of course the attendances at these preachings have been numerous, and many who went to ridicule, became terrified. These wise prophets, however, have made no great impression as yet—but their followers are on the increase. Unlike your notorious Father Miller, they abstain from naming the exact day, and content themselves with declaring that it is *at hand*. Turn we, however, from these, to a delusion of a more serious character, because backed by a great name—a name respected in all parts of the Protestant world. I mean Martin Luther. Well then, publications are going the rounds, to the effect that we are to have the end of the world about April next—that it had been foretold by Martin Luther. The vaticination is drawn from "Luther's Divine Discourses," written in February, 1516; and the great Reformer begins by predicting a "great crash and downfall" in the spiritual world,

in 250 years from that date—which prediction is said to have been fulfilled by the denial of Christian Revelation in France. And he foretells "the last Day of Judgment" to be within 300 years. And again, in the 55th chapter of the aforesaid book, he hints that "about the time of Easter, in April," will the last day come. It is really probable that much anxiety and alarm will be produced by the revival of these ideas, dug up as they are, from an age full of enthusiasm, excitement, change and even terror—so deeply tinged with these emotions, that it is fair to presume that Luther himself was not free from their morbid inspirations and influence. Be that as it may, these things are not given to finite and frail man to foretell. They belong alone to the Infinite. "Of that day and hour knoweth no man;" and I merely introduce the singular correspondence, as one of the signs of the times, which are now more than ever, full of excitements. Is it not strange that in these days of education, such fancies should prevail! Yet so it is. Even in Germany, ever noted as a land of deep and gloomy sentiment, of prophecy, ever aspiring to the spiritual, and therefore to the unattainable. I observe that in the public schools, according to recent statistics, there are 6,000,000 of pupils. Still, superstition and fanaticism prevail—and will it is to be feared, to the "last syllable of recorded time."

INTERESTING STATISTICS.—The Christian Citizen gives the following as some of the munificent appropriations of Christian charity in this country during the present year.

American Bible Society,	\$166,651
Fortifications,	800,000
Presbyterian Board of Foreign Missions,	82,592
Repairs on Forts Schuyler and Adams,	10,000
Foreign Evangelical Society,	18,744
Twelve Army Captains,	26,208
American Home Missionary Society,	121,906
Sixty Navy Captains,	250,000
American Board of Foreign Missions,	246,666
Building and sailing one frigate,	619,000
To five hundred ministers of the Gospel,	250,000
To sixty Ministers of War in the Navy,	250,000
Baptist Board of Foreign Missions,	82,206
Support of the Military Academy,	138,046

Recapitulation.

To the Mission of Gunpowder, including all the war expenses for the present year,

\$13,534,604

To the Mission of the Gospel among the heathen, and the destitute at home,

871,335

The interest of the sum appropriated to war expenses the present year, at 5 per cent., is \$812,076, which our Christian readers will see, falls somewhat short of the sum appropriated to the cause of Christian Missions.

Letter from Bro. White.

Portland, Me., Aug. 10, 1845.

DEAR BRO. JACOBS:—

The "Day Star" shines gloriously. We, 'down East,' are happy to catch a single ray from its brilliant light. Shine, ye little messenger, till the Glorious King of Zion bursts forth on the sons of the morning!

If we had money the size of the "Star" would be doubled; but the most of our brethren are under guardianship—at least those that would freely give their substance to spread the truth. But you remember God has chosen the poor of *this* world, rich in faith: Hallelujah! They are heirs of the Kingdom, Amen. If the devil's folks control our property, they can't our prayers. Go ahead, dear Bro.,—the Lord hears us pray, and our prayers you shall have. We have passed through keen suffering in Maine, as a people. We have been brought before magistrates—publicly whipped—put in the jail—workhouse, and families torn

asunder—all to prevent us from following the Lamb: but to no effect. In all our trials, none have been so keen and heart-rending, as those which have arisen from designing individuals (who professed to stand on the truth) arising among ourselves—professing great spiritual discernment. Trying to lead the flock, they threw the household into confusion, while they themselves were servants of sin. There is no safe place for a servant of Jesus Christ to plant his feet, but on the truths of the Bible. It is true we may expect glorious manifestations of God's Spirit; and I think the Bible warrants us in looking for visions, and those who may be discerners of spirits, even in the *last days* of time. But in such case we can judge alone by their fruits.

There is one Sister in Maine who has had a clear vision of the Advent people traveling to the City of God. In her vision she heard the "Midnight Cry"—she saw a mighty host start at the point where the cry was made, (finished)—soon she saw many denying the light set behind them, (which was the midnight cry.) By this time they were in darkness, and began to stumble and fall off from the strait and narrow path, down into the dark world below to rise no more. She saw them continually falling till the voice of God was heard as recorded in Ezek. 12: 25, which was a number of days before the "Sign of the Son of Man" appeared—which was the great white cloud, Rev. 14: 14. We think it may be 15 days—the prophetic hour of temptation, Rev. 3: 10.

At the time when God spake, he poured on his children the Holy Ghost, some more than others, in proportion as they were free from the world—made free by the truth. At this point, the wicked made a rush on the saints, but they had so much faith that they could stretch out the arm of flesh in the name of God, and the wicked would frequently fall to the ground: At this point some of the saints were put to death. Fallen Adventists (the synagogue of Satan) came and worshiped at the feet of God's true saints, (Rev. 3: 9.) when they saw the power of God on his patient waiting ones—while their faces lit up by God's glory, shone as did the face of Moses when he came down from the mount, Ex. 34: 30: By this, God made them to know that he had loved the "fanatical," "fanatical," "disgraceful" band, who could wash "one another's feet."

It appears to me that God has done all he can by his word and Spirit, in his usual manner of manifesting his power on his children: And the world & nominal church hate us more and more. From their best judgment they candidly think God has given us over to swift destruction, but a mighty change is to take place. At our feet they will bow, and KNOW that God has loved us—so says the Bible. They say they are Jews, but do lie. The hour of temptation will show their true character, and *ours*. Bless God, the scale will turn in favor of the little remnant. What will do it!—The truth preached by us! No—unless we open that door by our opponents, and this we cannot do, for God has rejected them. Then what will do it! Ans. "I AM THE LORD, I WILL SPEAK." Ezek. 12: 35.

Then what is our duty? First to stand where we can hear his voice every hour. Second, to listen and watch, watch!—The morning cometh, Amen.

You are aware that in this section, the charge of "fanaticism" is made against the Adventists, and I regret that our adversaries have so much ground for their charge. God has been with us in power—through the faith of his children the sick have been healed. At this point the devil got up a counterfeit to deceive the saints, and many of our best brethren were led away from the truths of the blessed Bible, and followed impressions alone, thinking every thing that looked miraculous, and which they could not account for on general principles, must be of God,—forget-

ting that the spirits of devils could work miracles. Now, Bro. Jacobs, I set quite a prize by my experience in this matter, and I have some points settled: First, that God's work looks perfectly consistent to God's children, but to the world inconsistent. He "works in a mysterious way his wonders to perform," but after he has wrought his wonders, the work looks plain to the children of light:—For example; The way God has led us, is one that we knew not, but now when we look back on that path all is plain. To others, as was the case with the Egyptians, all is darkness. Another point I have settled is, that which appears among God's people, and which they can not account for in the light of the Bible, but looks to them mysterious, is of the Devil.

We are pleased with the course you are taking in the "Star," as it speaks out plain on the present truth, and commandments of my Master. Go on, but look out for the Devil's counterfeit—Look out for false tests!

There is no danger of going too far till we reach the mark that God has made. When our brethren became willing to do every duty—ever so crossing, the Devil took advantage of that willingness, and sent some of them over on the other side of the Lord's mark. It is a time when the devil will crowd in on the side of love, all the error he can. Every filthy message comes to us with much pretended love on the face of it: But love from heaven is delicate and tender—she never steps out of the path of truth. We war against wicked spirits in heavenly places in love.

JAMES WHITE.

Letter from Bro. Bunting.

New Richmond, Clermont Co., O., }
August 23, 1845. }

DEAR BRO. JACOBS:—

I take this present moment to write you a few lines, and by your permission, to speak to the dear brethren and sisters in Cincinnati, who are still holding fast to that Blessed Hope, of the glorious appearing of the great God and our Saviour. Although I am now deprived of the happy privilege of assembling with you daily as heretofore, yet my heart is still with you, and I still hold fast to those three watches, or periods of time that are past, in which we have been looking for the Lord from heaven, according to the scriptures: VIZ., 1843, or evening; the 7th month, 1844, or midnight; and the opening of the spring of the Jewish year 1845, which I believe is the Jubilee, and the first part of which is the 3d watch, or cock-crowning of Mark 12: 35. I believe that we have already entered into the 4th or morning watch, in which the Lord will surely come, if I am right in this belief. I hope and trust that the 4th and last watch will end on the 22d day of the 7th month, which will be the last and great day of the feast of Tabernacles. See John 7: 37; Num. 29: 12, 35. But whether we all then receive the end of our faith or not, one thing is plain from the word of God, that the Passover & feast of Tabernacles will be kept by the waiting people of God until the type is lost in the antitype. Zech. 14: 15. There is one thing that I greatly desire, and that is, the opportunity of washing the feet of the saints, and so much the more as the doing of this long neglected command of Jesus is attended with some reproach. I hope if it is convenient that you will send me the Day Star. I remain yours in hope.

R. G. BUNTING.

Letters from Bro. Cook.

Oswego, Aug. 14, '45.

DEAR BRO. JACOBS:—

Through grace we were preserved on our journey, and brought here in safety. The band here with Elder Greenleaf, and on Eel River with Elder Chaplin, are in a good state. The band here had adopted the ordinance of the New Commandment, the Lord's day before we arrived; John 13: 1-17. From what they told us, it was to them a great blessing. Then one asked the question, whether they were not all child-like, or Christ-like, enough to obey the apostle's injunction: "Salute one another with a holy kiss." It was done, and they were truly humble and happy, I was glad that they did not wait for us, or any

body else, in order to obey Jesus. The next Lord's day, (the 2d after our arrival,) we met at our aged and excellent Bro. Chaplin's, 12 miles distant.—There we all engaged in the ordinance of the Lord's supper, washing feet, and the holy salutation. Last week I went near Ft. Wayne to find Bro. Merrill, who heard Bro. Fitch at Oberlin. He is still in the faith,—went with me to Springfield on Eel River, where we spent last Lord's day with Bro. Collins. We here had the same services, and were all melted down, if I may judge of others by what I felt, or saw in them. My faith had grown exceedingly, and the Lord's speedy coming was never, to me, more a matter of fact than it has been since. The brethren all seemed to gain strength, so that if the experimental argument is good for any thing in religion,—in the reception of the 2d Advent, it seems so here. We observed the ordinances just as they are left on the inspired page, and were conscious of being more dead to the world, and more alive to every thing Divine. As we who believe are all "one in Christ Jesus" and as the command is, "salute one another," we felt the command was obeyed in the letter and spirit, when that, and the washing of feet was attended to by the brethren in one part of the room and the sisters in the other. Never have I left meeting in a better frame of mind to pray, and sink out of myself into God's Spirit and truth. Much might be said, but if the plain word of God is not authority with your readers, my reasoning will be of no avail. But if any ask what next? I answer that very thing in God's word which we discover to have been neglected; but now I see nothing further save a patient waiting and earnest prayer for the coming of our Lord. AMEN! EVEN SO, COME LORD JESUS!

Some may charge me with having introduced, to these western brethren, the fanaticism which report says, prevails at the East. I have four answers, either of which ought to satisfy a Bible Christian: 1st, Jesus and his holy apostles did these very things,—yes, these very things! Amen. Dare any but infidels deny this? If contumely comes on me for this, is it not good to be in such company?

2d. Jesus enjoined the washing of feet: "Ye ought to wash one another's feet." The apostles in four places enjoin the salutation, Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Pet. 5: 14. Of what value are the apostolic writings if their fourfold command is not to be regarded!

3d. The humility & affection, which we should exhibit in all our Christian intercourse, can not be so well expressed as by these very acts. I see the same wisdom and benevolence here that all but infidels perceive in the other ordinances. Is it not more Christ-like to obey than to oppose God's word?

4th. These brethren and sisters, believing their Bibles, had gone, some of them, quite in advance of me. For this I bless the Lord. The charge falls on them and on the Saviour, and his apostles. It is good to "follow the Lamb whithersoever he goeth." Let us tread in his steps, then He will look round, ere long, on our adversaries and say: "WHO IS HE THAT CONDEMNETH!" Amen!

The brethren through this region are with you as to "the door" and present truth. They believe we are "in the morning" watch. Amen!

We go this week with our friends, Bro. and Sister Willard, to Laporte Co., to visit the band with the Br'n. Catlins.

I wrote to Bro. Pickands and Robinson, about the proposed Conference. Let us have one a few weeks hence.

Adieu. Wife joins in love to all who are looking for the blessed hope.

WHO SHALL BE GATHERED ✕

"IN THE DISPENSATION OF THE FULLNESS OF TIMES?"

This question is replete with interest to every child of Adam. It awakens all the solicitude of the parental heart when seen in its bearing on the destiny of their much loved little ones; and secures the opposition of unbelief when answered from God's word.

Allow me to disentangle the subject, and state several points most clear to common sense and most certain from scripture; for it is a legitimate

subject of Christian enquiry, and ought to be understood. There are five fundamental truths which form the basis of a scriptural answer.—An answer that will satisfy all but those who are not reconciled to the will and ways of God.

1st. Nothing is more plainly or frequently stated in the Bible than that the believing shall be saved; "Ye are all the children of God by faith in Christ Jesus." It is "OF FAITH THAT IT MIGHT BE BY GRACE, TO THE END, THE PROMISE MIGHT BE SURE TO ALL THE SEED." Gal. 3: 20; Rom. 4: 16. We would "take from" this word of the Lord and apply the promise to Prophets, Apostles, or Martyrs only! "All the saints small and great" are comprehended. Is it not as impious and dangerous to "add to" another class! The other scriptures we have considered, which have been supposed to allude to the salvation of infants. It is sufficient now to say that they do not, cannot contradict this fundamental truth: It is then by "faith"—all but believers are excluded, whether old or young, bond or free.

2d. IF ANY MAN BE IN CHRIST, he is a new creature, "chosen to salvation, through sanctification of the Spirit and belief of the truth." Now if God has another plan of salvation let it be shown; till then I take this as a fundamental truth. It is the indefinite promise that is made and applies to each and every person. If they are "in Christ" they are not so by birth, but by "the sanctification of the Spirit and belief of the truth."

In contrast with this Bible doctrine, Universalism says that all ought to be saved;—Orthodoxy, all children ought to be. Again, Universalism cries out, none deserve to perish; therefore all must be saved. This principle the Orthodox apply only to infants, idiots, &c. Once more, Universalism relies on the physical power of God to renovate all men in the resurrection. The mass of the ministry, with less boldness, but with no more reason or scripture, affirm that all (or a part of) infants, idiots, &c., will be saved as the Universalist affirms, all will be.

Thus the mis-called Orthodoxy of the church is removed but a step from Universalism. Both alike suppose that God saves the many, by physical power,—not necessarily "through sanctification of the Spirit and belief of the truth."

3d. Analogy. By this we may be led to feel the force of fundamental principles, in the Divine Government. Jehovah's great world is the first book on which man opens his eyes. The evolving records of Providence is the second, and Revelation is the third; but all harmonize. They mutually sustain and beautifully illustrate each other. Does one tract of wild land need clearing by great labor and expense, while other tracts clear themselves under a mediatorial Providence—producing spontaneously every thing that is "pleasant to the sight, or good for food," and erect dwellings and granaries! Does one native apple tree need engrafting and cultivation to perfect the fruit in quality and increase its quantity, while others produce the fruit in the same quantity and quality, without any such means! Even the thorn bush, engrafted, will produce the fragrant pipin; but will those not engrafted produce the same? Now mark! You are dreaming that your child will be just like yourself and produce the same fruit to the glory of God in Paradise, tho' you receive the engrafted word and your child does not! But the strength of the analogy is not yet apparent. You expect that those young shoots which the frost nips, or the plough uproots, or the sun "withers away" to bear just as much fruit and in just as great proportion as those which live, grow, are engrafted, and cultivated!!! Yet this is the prevailing doctrine of the church. It outrages common sense and contradicts God, and scorns the laws of his moral empire!

4th. The uniformity of the principles of God's government are seen, in the light of facts, which he has recorded for our learning. These facts fully sustain the arguments from analogy. No exception was made in favor of the unconscious, or the unknowing infants, or idiots at the Deluge, the extermination of the Canaanites, or in other periods of Jehovah's righteous retribution. In several instances "the young" are particularly named as objects of destruction. "Slay utterly old and young, both maids and little children and women, but come not near any man upon whom is the

mark (of God) and begin at my Sanctuary." Ezek. 9. The man with the ink-horn reported the matter, saying, I HAVE DONE as thou hast commanded me."

Those who imagine that "the Judge of all the earth," will violate the principles of his own government—capriciously depart from them to favor his or coming generations—and act in opposition to all the past, must have unscriptural notions of his character. They are certainly deluded.

The arbitrary notion of "elect infants" is more at war with all analogy, and scripture record, and Divine perfection than the prevailing theory. There is, however, little hope that any are numbered with "God's elect," save those who begin, go on and stop, where God does. *The naked truth on this subject, is no more heartily hated than was Jesus.* He was truth incarnate.

5th. Immortality is obtained, not at birth, but at the resurrection. 1 Cor. 15: 51-54. And this, if we follow the inspired word, belongs to those who are "IN CHRIST." See verse 23. 1 Thess. 1: 13, 18. No man can prove that any frail mortal gets immortality except on God's gracious plan, by Jesus Christ. Those who are "in Christ" exchange "this mortal" for "immortality," at the "last trump." Death has passed upon all men; and all are MORTAL till then. From that point they have "glory, honor, and immortality." As the word of the Lord is "not yea and nay" we must believe that no one, not even the righteous are immortal but by means of the resurrection. Then "this mortal puts on IMMORTALITY." The "LITTLE ONES WHO BELIEVE" in Jesus are of course included. Oh what an overwhelming motive the truth presents to bring our children to Christ. Amen!

From these considerations it appears settled that Eph. 1: 9, 10, comprehends all who shall be gathered. They are those and those only who are "in Christ" by the "sanctification of the Spirit and the belief of the truth." If we set aside scripture and analogy, and frame a theory based on human sympathy and the physical power of God, we should comprehend all. We should not take universalist principles and limit them to a part of our race. But if we believe God's truth we must see that the penitent, broken and contrite believer is in character and capacity vastly removed from all others of the human family. No others "come out of great tribulation." None others "have washed their robes and made them white in the blood of the Lamb." All the saved sing one song—of course they are saved in the one "way" by believing and obeying the truth.

Laporte Ind., Aug. 23, '45.

DEAR BROTHER:—

Allow me to say a word on the Redeemer's lovely example of humility, recorded in John 13: 1-17. Bro. Snow sets off, in his article on this theme, at a distance, and approaches it as our opponents do, our holy hope. He does not, can not, begin with the Bible and express his feelings in this matter in Bible language. We feel that our position relative to the 2d Advent, is impragable, because we can express ourselves in the language which the Holy Ghost useth. We want no other channel in which to let our feelings flow than the unambiguous language of the Bible. If the language of the Bible, be the language of truth, then the 2d Advent is the great truth of Revelation. If on the other hand, the language of inspiration is not the language of truth, and God does not use terms best adapted to teach us as he will, then Jesus may never come. Those who repent and are baptised may offend God, by doing something which he never designed to have done. On this principle, the Great Teacher may not have washed his disciples' feet at all, nor meant to have them "wash one another's feet." If he did not mean what he said, by the language he employed, then we are all at sea, as to religious truth and duty. We have neither chart nor compass by which to steer. We may smoke cigars or say our prayers, at our option.

When the father of Elder Chaplin, who is a cripple and in advanced age, got down at the feet of his brother to wash his feet, the feelings of his soul were flowing out from every feature of his face, and he exclaimed: "Washing feet, an' darnin' stockings!—Washing feet is WASHING FEET!!"

If this be so, the whole subject is plain to the humblest child of grace, but if washing feet means darnin' stockings or something else, it may be very mysterious.

J. B. COOK.

DIED,

After a short illness, in Newton, Liberty Township, Union County, Ohio, August 7, 1845, SALLY, consort of SMITH BROWN, aged 60 years. She was formerly of Hannibal, N. Y. She calmly fell asleep in Jesus, full in the faith that she soon would hear the shrill note of Gabriel's trump calling her to come forth from her dusty bed, and join with her companion and all the ransomed ones in their upward flight to meet the Lord in the air. She died full of years, and rich in faith. If we should be called home, before our Great Deliverer comes, may our last end be like hers.

Marysville, Ohio, Aug. 25, 1845.

DEAR BRO. JACOBS:—

At the request of Bro. Brown, I have written the above notice.—Himself and wife were both firm believers in the immediate appearing of Jesus Christ. They were faithful in attendance to meeting, and in obeying all the commandments. They both seemed to realize that their separation would be short, and calmly submitted to the will of the Lord. May the Lord guide the trembling feet of our dear brother and preserve him blameless unto his coming. Bro. Strong has been very sick, but now is getting better. It would do us good to meet with you again this summer. But many that we saw at Conference last summer, where are they now? I loved them then, I love them now. Again I say, where are they? have they departed from the faith once delivered to the saints, or is it I! have I taken the wrong road, or have they become weary in trying to keep up, and set down by the way? Oh, Lord forbid! But may they soon come up and join their persecuted brethren in facing the storm in the thorny path that is marked out for the followers of our Redeemer. May the Lord stand by you, dear Bro., in your labor of love, and sustain you, and the "Day Star" which comes to us laden with rich provisions for our starving souls. Our meetings are small but interesting. We hope the Lord will soon call his children from labor to reward.

Your brother in the hope of the Gospel.

G. W. CHERRY.

THE DAY-STAR.

CINCINNATI, SATURDAY, SEPT. 6, 1845.

CONFERENCE! CONFERENCE!!

We purpose, The Lord willing, to hold our Conference at the *Tabernacle* in this City, commencing on Wednesday the 10th OF SEPTEMBER, and continuing over the following Lord's day.

We hope Bro. Pickands, 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.

CORRECTION. In the notice of our Conference, through mistake, the appointment was made for Tuesday, the 10th, &c.; It should have been Wednesday, as the notice now stands corrected.

RISEING SUN, IND.

I had the pleasure of spending Monday and Tuesday of this week with the little band at Rising Sun, Ind. They hold their meetings regularly at the house of Bro. Hamilton on Sundays, and

two evenings in the week. Their numbers are small, but their meetings are good. The most of them enjoy the blessings of the present truth. I lectured for them on the evenings aforesaid. At the close of the meeting on Tuesday evening, an opportunity was given to follow the example of our Lord as recorded in John 13: Some four or five availed themselves of it, and experienced the promised happiness; while others excused themselves—confessing that it was a plain command, but to be obeyed under *some other circumstances.* They will probably inform us when they have found those *other circumstances* that come nearer to our Lord's example, than those under which we were placed that evening. I will not find fault, or judge those that do not yield to the above command, but only say, see to it that you are perfectly satisfied with your own arguments—only leave the path clear for us to follow the examples and obey the commandments of Jesus.

Bro. David Evans, who formerly labored in the Advent ranks in Indiana and Kentucky, is now with them—He loves the present truth.

THE TWO COVENANTS.

[CONTINUED.]

After having it settled by Paul that the two sons of Abraham "are an allegory," and "are the two covenants," it will be interesting to trace the events in the allegory, filling up the history of the year, from the circumcision of Abraham's household—the change of his and Sarah's names—the sure promise that at "this set time in the next year," Sarah should have a son, (Gen. 17: 21,) and the history of the appearing of that seed at that time. Gen. 21: 1, 2.) All this has its meaning explained as referring to the covenant that he would "make with the house of Israel after those days" when he would put his laws in their hearts—write them in their minds, and remember their iniquities NO MORE. Heb. 10: 16-18, and to the end of the chapter. Gal. 3: 16, 17; 4: 24, 26.—The Law being written on the hearts of the whole household (Ishmael not excepted) when in the seventh month they received the circumcision made without hands in putting off the sins of the whole body. Col. 2: 11.

The first that we notice of Abraham after the circumcision of his household, is, while sitting in the door of his tent, or *tabernacle*, the angels, or messengers of God appeared to him, and the first proposition he makes after begging them to tarry with him, is to have a little water brought while he himself (according to Luther's translation) would wash their feet: And it is not a little singular that this part of Paul's allegory has had its fulfilment by those who had their hearts circumcised in the seventh month.

These messengers took no time to write arguments against Abraham's proposition in this matter; neither did they, Peter-like, say, "Thou shalt never wash my feet," but immediately acquiesced, saying, "So do, as thou hast said." They also fed upon the bread and meat which he brought, as God's servants have done upon the words by which man lives, and the "strong meat"—not fit for babes, but for those that have grown to the stature of a perfect man in Christ. Sarah also, the allegory representing the New Jerusalem, had a hand in preparing this food. So have we, more than ever, been fed with the truths concerning the Holy City during *this year.* Though some have attempted to make the scriptures concerning the New Jerusalem "laugh" at the promise, as Sarah did, yet she herself believed,

These messengers bent their way toward Sodom, in company with Abraham, to bring out Lot, before the fires of God should consume the cities of the plain. "And the Lord said, Shall I hide from Abraham the thing which I do?"—Here was the *making known* to Abraham, and the change of his views relative to the number in Sodom that were to be saved. After pleading with the Lord to spare the city for the sake of 50 righteous men, he at length became convinced that there were not ten such in it—yielded the point that "the door was shut" &c., "returned to his (proper) place," Gen. 18: 17-32.

The next item I will notice in the history of this important year is, the bringing out of Lot and his family from Sodom. Lot, though in Sodom (the wrong place for him) met these angels in the gate—acknowledged them as God's messengers, besought them to tarry all night, and wash their feet; but they first refused, which must have been owing to something wrong in his course, that required somewhat of a change before they could go in with him: But when he "pressed upon them greatly" (showed a real earnestness in the matter) they went in and tarried with him. He then made them a feast, which he might not have done, but for the engagedness that was awakened in pressing them to tarry. Here was where Lot procured for himself much trouble in inviting into his house the messengers that had been disfellowshipped for their "unseemly practice" of washing one another's feet:—The men of Sodom, old and young, compassed the house about from every quarter; and had he been in the *State of Maine*, he would probably have been put under guardianship, and the two angels into the work-house or jail. The truth now became dearer to Lot than every thing else besides—even than his much loved daughters. He plead for it in real earnest, before the infuriated mob, but to no avail—all he got in reply, was, "Stand back," these fellows came in to sojourn—you have fallen into the delusion, and now we will do worse with thee than with them.

[TO BE CONTINUED.]

☞ The letter of Bro. Joseph Fassitt, owing to my absence a part of the week, was laid aside & consequently receives but a brief notice. The letter is good and would be published entire, but it seems unnecessary to say more at present in favor of the example of Jesus in washing the feet of his disciples. Bro. F.'s article favors this subject, but in looking after the circumstances under which the command is to be obeyed, the fact seems to be overlooked that the example was given when Christ and his disciples were assembled together in a larger number (by one) than when the example and command were given relative to the supper. Before 1 Tim. 5: 10, can prove when, and where this work is to be done, it should first be shown that our Lord gave permission for his example of humility—(to be perpetuated by his disciples) to be transferred, or exchanged for an act of hospitality merely.

☞ The article of Bro. Wm. B. Elliott, under a press of engagements, is laid aside until I can find time, more thoroughly to examine it.

☞ If possible, we shall endeavor to issue a double number next week, containing the article of Bro. C. B. Hotchkiss, (before alluded to) and a review of the same. It is called for by two or three correspondents, and we cheerfully comply in

its publication, knowing that the truth can lose nothing by investigation.

☞ A few copies of the "Western Midnight Cry" and "Day Star," embodying Vols. 2 to 6 inclusive, bound in boards, can be had by calling at this office. Price \$2.50.

Letter from Bro. Snow.

New York, Aug. 19, 1845.

BRO. JACOBS:—You will please discontinue the bundle heretofore sent, of your paper, and if there are any in this city who wish for it, it can hereafter be sent to the address of each individual. My reason for this course you will readily see when I assure you that the most substantial and spiritual of our brethren here do not regard the "Day Star" as teaching sound doctrine on some important points, nor do they approve the sympathy and fellow-feeling that is apparent in its columns toward a class of persons among us who deny the personal coming of our blessed Redeemer—for instance, H. L. Smith, C. B. Hotchkiss, Mrs. Schureman, &c. We regard such persons as anti-christs, and cannot receive them or their teachings into our house, or bid them God-speed, and be guiltless. You can take your own course, but in the fear of God we believe and feel ourselves bound to cast off from our fellowship every one who denies the coming of our glorious King with a *body of flesh and bones*. That coming is near, and hasteth greatly, and we are striving to meet him whom our soul loveth with "clean hands and a pure heart," and are determined to "hold fast," and let no man take our crown.

Amen and amen.

S. S. SNOW.

REMARKS.

It is with feelings of exceeding pain, that the above letter is published. Is it really from the pen of Bro. Snow! Is this that noble heart—that loving, and fearless spirit that stood out in advance of the armies of Israel, when the thundering notes of the Seventh Trump were first heard breaking over the hills, and throwing their glad echoes into the dark corners of every valley in our land! Did the hand that wrote without trembling, "Behold, the Bridegroom cometh on the 10th day of the 7th month"—pen this letter?

The reasons presented for this strange course is, in the first place, because "the most substantial and spiritual of our brethren here (N. Y.) do not regard the "Day Star" as teaching sound doctrine on some important points." Yet Bro. Snow never found it convenient to tell his readers this, or like a faithful watchman to sound the note of warning,—neither yet has he told us where the unsoundness is, but all the time till now, suffered in silence the weekly visits of 60 copies of this unsound sheet among the flock of his charge. True, he has opposed the washing of the saints' feet, which this paper advocated, but the plain unvarnished words of Jesus were placed opposite his arguments, so this cannot be the unsound doctrine of which he complains.

Another reason for dooming the "Star" as far as those among whom he labors is concerned, is because the aforesaid "substantial" and "spiritual" brethren, do not "approve the sympathy and fellow-feeling that is apparent in its columns, towards a class of persons among us who deny the personal coming of our blessed Redeemer—for instance, H. L. Smith, C. B. Hotchkiss, Mrs. Schureman," &c. Bro. Snow very well knows that I have never advocated the views that Christ would not come with a *real, literal body*. He has my review of the letter of Bro. Smith, and my dissenting remarks upon those of Bro. Hotchkiss, (Vol. 6, No. 5, 9, 12, 13,) and as for Sister Schureman, this is the first intimation that I have ever received, that she was unsound upon the doctrine

of Christ's personal coming, though I published her letter. Am I now to receive the withering rebuke of Bro. Snow,—the man for whom I could have laid down my poor life, because I have not joined him in denouncing the above individuals as "anti-christs"—the "synagogue of Satan" &c., after having shown their views erroneous and unscriptural! If this be my crime, those rebukes must scorch and scorch me still.

In the midst of arduous labors for the last two and a half years, I have never yet found time to publish an "apology and defence," or I would here make some statements relative to my past course. I do not like the plan of speaking of one's self, or of a frail worm intruding between the glorious light of God's truth, and the hearts of his dear children. Suffice it to say, that in common with my brethren, the trials through which I have passed, neither language nor pen can describe. I owe it all to grace, that to-day I have a sound mind, for had it been possible for opposition and excitement to have deranged the mind that trusts in God, and follows his truth, I should have been that man. Leaving a large society where I had held an official station for four years—hearing the cry for help across the frozen tops of the Alleghany's in the dead of winter, and being compelled for the truth's sake, to leave the band of loving hearts that had given me a welcome home when shelterless—when the trammels of sectarianism were cast aside for ever—was trying. To see a companion and children stretching their last gaze upon the land that gave them birth—pronouncing their silent adieu—climbing the mountain side from the shattered wreck of our conveyance, to find a brief shelter when the storm beat piteously; & then in the midst of strangers to meet the unsparing opposition of those ever suspicious ones where strangers are,—these things are among the smallest of my trials. My writings,—exhortations, and prayers, have been scornfully driven from beneath a parent's roof, where, ever till now, a manly pride mantled upon the brow at the mention of my name. The "Star" would have wept, with my soul in it, when a brother, and a sister—children of the mother that bore me, sent it back to the "outcast's" dwelling, branded with the letters, R-E-F-U-S-E-D.

In these trials, my pained heart has ever found relief in casting to heaven a steadfast eye, and marking well the steps my Master trod. Besides my Jesus, if I have a friend on earth, such friends must be found among the outcasts for the truth's sake. I did reckon my Bro. Snow among such, but by him I am now cast out, which is the severest trial that could arise from any rejection by man. However, this heart is becoming calous to trials from such sources. When I see what trivial subterfuges are resorted to for the purpose of severing the cords that bind kindred hearts, I sicken at the mention of the name of man. "Worthy is the Lamb [and he alone] that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5: 12.

Letters and Receipts,

C. B. Hotchkiss, \$1.00, Elijah Waddle, 1.00; J. R. Benedict, .50, (postage .10 cts.); S. S. Snow, John Wood, 1.00; G. W. Cherry, (the arrangements are made); J. B. Cook; Wm. J. Hart, 1.00, and .50 cts. each for Abel Dickinson, and Mary Ann C. Field; Wm. B. Elliott, 2.00; C. S. Minor, 1.00; H. Mosby, P. M.; a Friend, 5.00; S. H. Wainwright, for Rebecca Earl, R. H. Jackson, Abraham Flavil, and H. K. Morse, each, .25, John Hobart; J. Hamilton, 1.00; H. B. Woodcock, 1.00; A. G. Perkins, 1.00; Othniel Taylor, 2.00.