

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 LAMP THAT SHINETH
IN A DARK PLACE, UNTIL THE DAY DAWNS, 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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TERMS OF THE PAPER.

Fifty cents per Vol. of 13 numbers, (in advance) to those who are able to pay, and gratis to those who are not able to pay.

THE MERCY SEAT.

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
'Tis found beneath the mercy seat.

There is a place where Jesus sheds
The oil of gladness on our heads;
A place than all besides more sweet,
It is the blood bought mercy seat.

There is a scene where spirits blend,
Where friend holds fellowship with friend;
Though sundered far, by faith they meet
Around one common mercy seat.

Ah! whither should we flee for aid
When tempted, desolate, dismayed?
Or how the hosts of hell defeat,
Had suffering saints no mercy seat!

There, there on angel's wings we soar,
And sin and sense seem all no more;
The Lord comes down our souls to greet,
And glory crowns the mercy seat.

O let my hand forget her skill,
My tongue be silent, cold and still;
This bounding heart forget to beat
If I forget the mercy seat.

THE MORNING WATCH.

DEAR BRO. JACOBS:—

I have a few things to say relative to our hope. Our heavenly Father saw the great apostasy through which his people would have to pass, and that it would be necessary, just prior to our Lord's coming, to purify, make white, and try them, to prepare them for his Kingdom. In order that his people might know the time of his coming, the Great God has written out the way. He directed our minds to the four universal kingdoms that should exist prior to his coming, and which were to tread under foot his people for a specified time, viz. 2300 days, (or years) at the end of which we thought our Lord would come.

In order to illustrate the time of his coming, the Lord has taken a night which is divided into four watches, and commanded his people to watch, inasmuch as they knew not in which watch he would come. Mark 13: 35-37. There are but the four watches in which he commanded them to watch. The first is the evening, fulfilled in 1843, and is spoken of in Matt. 25: 1, where he brings to view the same night that there was a taking of lamps and going forth. That the Bible is the Lamp, no one but an infidel can deny. That watch closed and the Lord did not come: This disappointment was brought to view in Mat. 25: 5, "While the Bridegroom tarried, they all slumbered and slept." This proves that the time when they expected him, had passed—then he tarried. And it was one of the means he used for trying his people, to prepare them for his Kingdom. Many stood the trial, for they saw that He had told them, "If the vision tarry wait for it, for it will surely come, it will not tarry." This was "meat in due season," although we had

met with a severe trial. When we were asked, when the Lord was coming, we could only say, "The Lord has told us, if the vision tarry, wait for it, and that consequently, we were expecting the Lord every day.

The second watch was at midnight, Mark 13: 35; "For ye know not when the Master of the house cometh, at even or at midnight." This watch, ending at midnight, was fulfilled on the 10th day of the 7th month, 1844, and is spoken of in Matt. 25: 6. "And at midnight there was a cry made, Behold the Bridegroom cometh! Go ye out to meet him." We afterwards saw, that the Lord had told us the second watch was to be at midnight, and the cry was made at midnight. Bro. White says, "This cannot be, for while the Bridegroom tarried, they all slumbered & slept, & if Christ had come then, he would have found them all sleeping." But let me say, Christ never designed to come in the second watch; but it is objected, why then did he command them to watch! Let our Lord answer, "For ye know not in what watch your Lord doth come." Mark 13: 35. We could know by watching, when he would come—by showing, first, that there was a going forth, in 1843, and then a tarrying. If there had been no watching, there could have been no tarrying, and so we should have had no evening watch. So in the second watch; if we had not watched, there would have been no "Midnight Cry." But now we can know how long a watch is, and that two of them were past, when we had the midnight cry, for the second watch was at midnight, and the cry was at midnight. It seems to me that those who deny that the midnight was the second watch, deny the words of Jesus.

Now we see that the second watch was just six months long; for it was just that length of time from the tarrying, to the midnight cry. This we could not then know, for there were two watches yet to come.

The third watch was at the Passover, being just six months from the midnight cry. Now is fulfilled Dan. 11: 10, "The wise shall understand," for we are now in the last watch; and we know the 6 months will end the 23d or 23d of this month; and within that time our Lord will come, for it was for the Son of Man that he commanded them to watch.

But how do you know that each watch is six months long! Our Saviour told us the cry was made in the middle of the night. Matt. 25: 6, and we see that the second was just six months, which I believe gives us the length of them all: Besides, the night was divided into four watches, and the cry was in the middle of the night,—two watches only, were to follow that cry; and they cannot extend beyond the 23d of this month, or the cry would not have been at midnight.

I believe before the 23d of this month shall close, I shall see my Saviour coming, in the clouds of heaven.

SAMUEL PEARCE.

Cincinnati, Oct. 7, 1845.

Letter from Bro. Oaks.

Roseboom, Otsego Co., N. Y., Sept. 19, '45.

DEAR BRO. JACOBS:—

We have recently been called to mourn the loss of our beloved brother Russell Sherman, who now sleeps in Jesus, till the first resurrection. He died Sept. 9th, in the 53d year of his age. Bro. Sherman embraced the cause of Christ when in early life, and has ever strove for the faith once delivered to the saints. In '43 he embraced the doctrine of the speedy coming of Christ, and commenced proclaiming it to his neighbors and friends and warning sinners to prepare to meet Him. (Being a deacon in the Baptist church,) when he opened our meetings he would

always tell us of the New Heavens and the New Earth, & of the coming of Christ to set up his kingdom in the New Earth: And to edify the brethren and sisters, how oft he would tell of the joy and satisfaction that sprang up in his soul on studying the prophecies relative to His coming. He would often say, '43 was the happiest year he ever saw. During his short sickness he would often say that he would soon meet that happy company. To his believing friends and neighbors he would say, hold on to the Advent doctrine, for Christ will soon come, to all those that look for him. He has left a wife and 12 children to mourn his loss. The Advent band feel that in him they have met with a great loss. May the Lord supply his place by raising up others to tell us of the signs of His coming. How we should rejoice if Bro. Jacobs, or some other brother could come this way and preach the Kingdom of God to us as it is in Christ.

WM. D. OAKS.

P. S. The papers that you send us are cheering to our hearts; and many others that are permitted to read them after we have perused them. There are many here that would be glad to take it, but are not able; although some are saying all manner of evil against those that are so foolish as to believe in the Advent doctrine, and so they did of our Master. We love our Master's message that he left us and hope when he shall appear, we shall appear with him in glory.

W. D. O.

Letter from Bro. Gurney.

Fair-Haven Mass. Sept. 29, 1845.

DEAR BRO. JACOBS:—

I have read the "Day Star" of late, as it was sent to me from the office of the "Hope Within the Veil"; and I find it encourages God's saints who are keeping his commandments, and expect in a few days, the return of their King from the wedding, and to enter in through the gates into the city. Well, the "Hope Within the Veil" has come to me with a confession! but part of it was left out. See Luke 14: 20.

I send you the enclosed (\$2.00.) You may send me two copies of the "Star" as often as it may be published, (commencing number 7,) and also Bro. Cook's sermon on the "fulness of times," 4 or five copies if you have them. I feel strong in the Lord; While the enemy is firing his darts, and the battle waxes hotter, let us keep our loins girt about with plain simple truth, and he cannot hurt us. There is a little remnant in this vicinity who have not denied the Name of our King, and are determined not to return to Egypt from whence they came, nor to murmur and complain of the way that God's truth has led them. Amen.

We meet together, and Jesus meets with us: He loves us and we love to keep his commandments. I am satisfied that the cause in which we are united is the cause of God, and a few more days will demonstrate it to the world; but we are now hid from the world unless we yield our experience in the year past, and if so, we are on the devil's ground, and his subjects triumph. But we are not of them that draw back. "Remember Lot's wife." "He that seeks to save his life shall lose it."

Your brother groaning for redemption.

H. S. GURNEY.

The letter of Bro. M. Williamson is received, and the subject looked at again, I think, without prejudice. The subject of Christ's literal coming, compared with the view of His coming as being mystical, has been sufficiently canvassed in this paper, we think, for our readers to understand it. Any thing throwing clearer light upon it than what may have been published, will not be rejected.

Letter from Bro. Rhodes.

Brookfield, Madison Co., N.Y., Sept. 26. '45.

DEAR BRO. JACOBS:—

I send you one dollar, and my warmest love and prayers to aid you, and the bleeding cause of our Glorious King, who will appear, without a doubt in my mind, this present Fall.— And I praise God that I am able to give a reason of the hope in me, but have not time now to do so.

Brother G. W. Peavy, has lately visited Jefferson, Oswego, and Oneida counties, with the word of Life, and meat, in due season, and a few outcasts have been greatly refreshed from the presence of the Lord. Most of the brethren and sisters, who are truly devoted to God and his cause in these counties, have confessed the truth that the door is shut, and God has greatly blessed them in this confession.

CONFERENCE.

Please notice in your paper that Brother Peavy will meet the friends of Christ, in Central New York, (if the Lord will) at Syracuse, in Onondaga county, on the 17th of October, 1845, at 10 o'clock, A. M., and continue with them over the Sabbath.

All who can consistently come to this gathering are requested so to do, for God is with us.

Your Companion in Tribulation.

+ SAMUEL W. RHODES.

Letter from Bro. C. H. Pearson.

Portland, September 22d, 1845.

DEAR BRO. JACOBS:—

I have just seen your paper of September 13th, in which I find a notice of the last "Hope of Israel," that pained me exceedingly.— And I haste to set you right about what is clearly a misapprehension.

Your remarks appear now unkind and unfair to those who are unacquainted with the circumstances, but when the truth in the case is made public, I am sure no blame can be attached to you. Censure does not belong there. Those remarks, I doubt not, are prompted by a sincere desire to guard the remnant flock from deception, and the reception of the most fatal error.

To myself, however, blame can be attached, for I was doubtless the cause of this unpleasant affair. And in bitterness of soul do I repent of that prejudice which led to the misunderstanding expressed by yourself, as to the way in which that paper was sent forth. True, it was a "regular confession," and "over" it, "an editor of the 'Advent Herald,' is rejoicing;" but I am persuaded that Bro. J. Pearson, has done only, what duty to God and man requires. This confession is the gushings of a heart overwhelmed by the consciousness of having imbibed and promulgated error, and bleeding over the torn and distracted state of the once happy and united "household." It was the unburdening of an oppressed heart, and well may the editor of the Herald rejoice; for we are told that "angels rejoice" at such a scene!

Having assumed the position that the Bridegroom came last Fall, all yielding of this view by its advocates, was regarded by me (with all of like faith) as "drawing back to perdition."— Hence, I was not prepared, from this and other causes, to believe that my brother John, who I saw plainly had been for some time, receding from this ground, could have been led to that "confession" by the agency of the Spirit, and the Word of God, and therefore, very naturally sought for some other way to account for the stand he had taken. It was in the exercise of these feelings, that I read the sheet issued by him. And what assisted this want of candor in me, was the fact communicated to me, just prior to my perusal of its contents, that this No. of "The Hope of Israel," was printed at "No. 14 Devonshire st."— This I imagined gave me a clue to the whole matter. In addition to this, I fancied I saw, in the style of the leading article, the impress of another hand besides that of my brother John's— particularly in the first paragraph. When this discovery was made, I exclaimed to a brother near me, "Some one has assisted Br. John in

this paper," and pointed out my foundation for this remark. By this I meant that this confession was in reality a trap for such as entertained the faith of the closed door. Upon reading the sheet, I was satisfied that nothing ever put forth upon this subject, was so well calculated to shake the faith of such; not only from its contents, but coming as it did from one that had publicly advocated those views. My mind then rested upon you, my brother. For a few months past, my sympathies, and my most earnest prayers, had fondly clustered around you and the "Star" with which you had cheered us. Thought I, "the reception of this abandonment of our position, will sorely afflict Bro. Jacobs, and I will break the force of the blow, by informing him of the true state of the case." Sister Clemons was then writing to you, and at my suggestion she gave you the hints which I suppose occasioned the remarks. In this I pursued a wrong course, and misjudged Bro. John. To him I made a frank "confession of my fault," as soon as your paper came to hand; for then I had changed my view of this matter.— Circumstances were such as to make it necessary for him to publish his sheet at Boston. Among other reasons, I learn, was the desire not to discommodate us in the weekly issuing of "The Hope within the Veil." It will be recollected that in "The Hope of Israel," of June 13th, it was stated, "that in consequence of being placed in rather trying circumstances, and also being short of means, we may not be able to issue our paper regularly every week, but shall endeavor to do it as often as providence will admit." At that time Bro. John was the sole editor. Sister Clemons and myself, were not then connected with that paper; and just before this, had sent out a separate sheet, containing our views on the covenant. Until the present, no subsequent No. of "The Hope of Israel" has been printed. For a number of reasons, the Press, &c., were placed wholly in my hands, and soon after, (June 23d) we issued the second No. of "The Hope within the Veil." But the first of July, a second payment was due for the Press, one payment being made by Bro. John and myself when we obtained it. As he was unable to meet the sum due, he proposed that I should pay the sum, and for three months, retain the Press in my hands; he reserving the right to publish a No. of his paper, should he see fit. This, after a day's consideration, I consented to. But when Bro. John wished to issue the sheet, which occasioned your remarks, instead of publishing it at this office, as you see he had a right to, rather than discommodate me, (I have since learned) he had it done at No. 14, Devonshire St! May the Lord reward him for his considerate kindness. Dear Brother, permit me before closing, to speak of the recent gracious dealings of the Lord with my soul. A few weeks since, my mind was powerfully called to a re-consideration of the position assumed by some of us; viz: that the Bridegroom has come, and the door is shut. Doubts had occasionally forced themselves into mind, prior to this time, but they were regarded as temptations, and as soon as possible banished. But at this time they could not be shaken off. The very sound of the Press as our little sheet, was being struck off, threw me into much distress of body and mind. The conviction that we were sending error to the flock, came like blight upon my spirit. I was at length obliged to express my doubts as to the correctness of the belief cherished by us, and soon learned that others, among them the printer, Bro. W. H. Hyde, were similarly exercised, so much so that it was with the greatest difficulty he had succeeded to set in type any of the matter handed him for insertion. In that number of the paper. We had at that time the first side of 1150 sheets printed, and as we could not consistently propagate the views advanced therein, they now remain dead in the office.

By a prayerful re-examining of our position, I am perfectly satisfied, that it cannot be fairly sustained by the Bible. We have erred in making the coming of the Bridegroom, and the coming of the Son of Man distinct events. And the taking now of the opposite view, has blessed my soul wonderfully. Notwithstanding it is painful and humiliating in the extreme, to find that we have

zealously cherished and advocated error, the discovery of which at first sent despair to my soul; the Lord deals tenderly with me. I have for the most of the time, a sweet, solemn, soul-melting peace, such as I have been a stranger to for months. Not, that I would be understood as affirming, that for that length of time, I have not known what peace was. No, but this seems to be more substantially; more deeply sacred; a more self-abasing sense of the presence of the Blessed One.

I long to see all the dear saints rescued from the erroneous idea, that "the blessed hope" has come as Bridegroom. This error as it has swept towards the setting sun, has left a sad, and heart-rending scene of desolation behind. May the good Shepherd "annoint the eyes" of that portion of the flock, that have been led astray by the error, and plant them—once more firmly and unwaveringly upon the unerring word.

And may you, my brother, have grace to scatter true light through the "Star," that when done "contending for the faith once delivered to the saints," yours may be the reward of the "wise servant." Yours,

C. H. PEARSON.

+ Letters from Sister E. C. Clemons. +

Portland, Sept. 18, 1845.

DEAR BRO. JACOBS:—

Since writing to you, a very interesting change has come over the family connected with this "Office." Almost simultaneously, light has broken in upon us, if light it be, and now I scarcely doubt it. One and all here have felt shaken about our position in relation to the coming of the Bridegroom and the door being shut—we feel that the word of God will not sustain us in these views, and it seems as if once more we could clearly see our way. We have had a long trying night of anxiety in view of the mischief we must have done the flock, but now calmly we cast our burden on the Lord, and in His strength endeavor to go forward, and so far as we are wrong, correct ourselves by the true standard, the Word. Occasionally for some time, indeed, during the summer, I have felt doubts about the Bridegroom's having come, but supposing them temptations, I avoided them. About three weeks since they returned, and I could not rest until I had made a careful reexamination of the parable on which rests so much of our faith. About the same time (or a little in advance of me,) other members of our family were led to test and prove their faith by the Word. Bro. W. H. Hyde, our chief printer, felt so distressed while at the case, setting the type of No. 1, Vol. 2, that he could with the greatest difficulty proceed. He said that he felt that we were giving out some error to the flock. Bro. C. H. Pearson felt also that something was wrong, and could not rest until he had made thorough search. The result is as I have said, we see plainly that we have taken one wrong step in attempting to account for the 7th month movement. This, of course, has led to much anticipating of events, for supposing that the Bridegroom had come, and the door was shut. It followed that "the mystery of God was finished," that we were in "the dispensation of the fulness of times," that the New Covenant had commenced its fulfilment; that the 7th trumpet had sounded, &c. While we are grieved that we have advocated error, we are sometimes comforted by the thought that the Lord has overruled it for His glory, and that there has much light been thrown out respecting the things of the kingdom. While there may have been confusion resulting from the sentiments we have advocated, built on Matt. 25: we do trust that some good has also come from it. No thanks to us—shame and confusion of face belong to us for we have sinned; but we praise the Lord for bringing good out of evil. Each paper as it was issued, was made the subject of earnest and importunate prayer; we prayed in faith, nor can we doubt that a blessing attended each little sheet, and that some souls were benefitted. We would not be an apologist for erroneous views, but while we yield all that is wrong in our views; so far as we see it, we would also vindicate all that is

right. It is true that those that spiritualize away the body of Christ, plant themselves on the zoning of the Bridegroom, and this it is, that first alarmed some of us. It is almost impossible to completely vanquish those who spiritualize and say that Jesus has come in any sense.

How plain it is from Matt. 25: 13, that the main drift of the parable is, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." The coming illustrated by the parable is the coming of the Son of Man, which we cannot say has yet occurred. The Savior nowhere authorizes us in making it a sketch of our history, no more than he does all other parables—they are illustrations presented for the purpose of rendering the point on which He is discoursing more striking and clear. The parable of the Virgins must have its chronology fixed. "THEN," i. e., when the evil servant is receiving his punishment, it is then at the coming of the Son of Man, that it is to be particularly applied. If it has been fulfilled as far as the Bridegroom's coming, then we have no further occasion to watch.

May the Lord forgive us for departing from the simplicity of the Gospel in understanding His word. And now since we lack wisdom, we can go to Him with faith unwavering, for He "giveth liberally" to all who ask thus "and upbraideth not."

Jesus is our King, and we will continue to pray Him to come and reign over us. In the midst of fiery trials we feel that He is purifying us that He may present us blameless to His Father at His appearing. The question may arise what think you of the atonement now? I would reply that I am not yet prepared to advance an opinion. My way of getting light is to step out on all that I have, and the Lord approving, gives me more. I feel that I am but a poor weak child, and would advance an opinion accordingly with great diffidence. I have in more than one instance proved my fallibility and proneness to err, and my brethren and sisters will surely go to the inspired word, and never abide by another's judgment, but compare spiritual things with spiritual for themselves. We may aid each other, but we must beware of the tendency to put our trust in an arm of flesh. If we do trust in each other to the forgetting that the Lord must have the first place, He will assuredly take some means to sever the cords that bind us and disenfranchise us from such a yoke of bondage.

That Jesus may keep us unto His Heavenly Kingdom, and speedily save us therein, is the prayer of

Your unworthy Sister,
E. C. CLEMONS.

Portland, Sept. 20, 1845.

DEAR BRO. JACOBS:—

When I wrote you I attempted to give you some idea of the state of things in this place, as I then viewed it. If I recollect, I told you about the Press, and Bro. John's resolution about it. When the payment day came, (Sept. 10,) Bro. Henry, on his way to see the owner of the Press, called on Bro. John, and what was his astonishment to find him a changed man! He was all broken down before the Lord, as humble and simple as a child, and instead of being prepared to use violence to stop us, he had no plan at all. It seems that the Lord has met and blessed him as never before—he is another brother entirely; all that know him mark the change. The Lord interfered, and the trouble we anticipated; did not come upon us. The owner of the Press voluntarily offered a week for Benj. J. & C. Pierson, to decide what should be done; when that week expired, as Bro. John was absent, necessarily as it seemed, on a preaching tour, another week was generously given, which will expire to-morrow evening. Bro. John wishes to get out "The Hope of Israel," occasionally, and we design, the Lord willing, to continue "The Hope within the Vell." As Bro. John is in a better state than he has been, I am bound to forget and forgive the scenes of the past, and receive him as a good brother in the Lord. I was sorry afterwards that I

made those remarks, about his paper, for I fear that my mind was looking on one side too much for me to judge candidly and impartially. I simply wrote to you as things appeared to me then; I now see that I should have had in exercise more of that love that "suffereth long and is kind—that thinketh no evil," in which case I might have given Bro. John more credit for originality, although some of his periods had the sound of being turned by others.

When this No. of the "Hope of Israel" came out, Bro. C. H. Pearson and myself were greatly grieved, and felt ourselves called upon to defend the flock from its supposed ravages as far as possible. Accordingly when I was writing to you, Bro. C. H. P. suggested that I tell you of the circumstances in which it was got up, if perchance it might have less effect in shaking you, or you might have more courage to review it. I have feared that we had thus been the means of introducing you to a new trial, but trusting in the Lord we are praying Him to overrule it all for His glory.

There is no dispute about it, we have been wrong—very wrong in some steps we have taken. The more I think of it, the more I am astonished at my blindness in pursuing a wrong course so long, and now I can attribute my deliverance to no other than the marvellous loving kindness of the Lord.

A system of interpretation that adds to the word of the Lord, is as much to be avoided as that which takes away from it, both spiritualize. ALL scripture is PROFITABLE, an inspired Apostle tells us, but have we not since the 7th month made a large portion of "none effect." Entrenching ourselves in a parable, we cried "Lo here is Christ," in the "secret chamber!" And then we (honestly and sincerely, of course) wrested scripture, and attempted to throw it around our position as a fortification. We praise the Lord, the spell is broken, and we can again have meetings. We see now why it was that the Lord restrained us from meeting much until we should return to His truth. We had become wise above what was written, and in kindness our Father frowned upon us. Now we can meet together, and Jesus meets with us; we have most precious seasons of studying the word.

It would seem that we might have seen before, that the view that the Bridegroom had come was not truth from its fruits—which are most deleterious in their nature. The view leads directly to the spiritualizing away the body of Christ, and all who obstinately retain it in the face of light and evidence to the contrary, will, I fear, be left to the "strong delusion" of those that "believe" the "He" that is sweeping the lands with such a destructive besom.

I remember of hearing an illustration like this; in comparing our experience in the case of the 7th month, to Abraham's when called to offer his son. Isaac was the child of promise, and when Abraham was called to sacrifice him, he was in effect called to give up all. Suppose now that Abraham had insisted that since he understood the Lord to mean that he must slay his son, that he would slay him. "The Lord told me to slay my son," (suppose Abraham to say) "and now I will slay him!" Suppose he thus fought against the Lord, when He called to him out of heaven, "Abraham, Abraham," and stay his hand, where then would have been the child of promise? Abraham would have destroyed him. Even so since the seventh month, it seems as if most of us had obstinately persisted in slaying Isaac, and we have well nigh accomplished it, robbing ourselves, of course, of the promises. Too great an anxiety to prove that we are right has certainly characterized some of our expositions of the sacred word: "Let God be true and every man a liar." He did call upon us to make a whole-hearted sacrifice; we made it, and were accepted and blessed; but for us to contend that the event for which we were looking, (and which aroused us to trim our lamps,) occurred, is like Abraham's persisting in slaying his son after the Lord stayed his hand, and pointed out the substitute sacrifice.

The Savior in giving His commission to His Apostles, after telling them to preach to all na-

tions, He says, "Lo, I am with you *always*, even to the end of the world." Is He not then with them in the prosecution of their mission! Has that "commission" expired? If so, then there is no promise that we can rely upon respecting the presence of the Comforter until Jesus appears. Again, "every man" is to teach his "neighbor;" "Know the Lord," until "all know Him from the least to the greatest"—i. e., when the will of the Lord is done on earth as in heaven, which plainly cannot be in this state. Again, Isaiah 6: inquires How long! And the Lord answered, "Until the cities be wasted without inhabitants;" and "there be a great forsaking in the midst of the land." Where, then, is the place for us to stop plucking brands from the burning before Jesus appears!

Affectionately, your sister,

E. C. CLEMONS.

For a review of Bro. Pierson, & Sister Clemons letters, See page 45.

The following letter is from a friend at the east—surrounded by so much opposition, and wicked intolerance,—the name, and place of residence is suppressed.

September 21, 1845.

DEAR BRO. JACOBS:—

I am one that believed the Lord would come in 1843, and without a doubt, I expected deliverance on the "tenth day of the 7th month." When that time had passed I was very much disappointed, but I believed the Lord had led me right. A short time before the Passover I was led to believe that a circumstance transpired in the administration of God, likened to the coming of a Bridegroom; "and the door was shut." When I first read the views on "feet washing," I thought our Lord meant to teach us a lesson of humility, without practising feet washing; but I now believe our Lord and Master meant just what he said. "If I your Lord and Master have washed your feet, ye ought also to wash one another's feet." I felt very much disappointed when I read Bro. Cook's discourse; I had been promising myself that a great many would be saved, although they did not believe. I believe the Lord has led me thus far: I praise the Lord for the "meat in due season" that he gives his children. My determination is to serve the Lord evermore. I have found the Lord faithful to his promises. It is good to trust in the Lord. I hope, dear brother, you will take the course that the Lord marks out for you, and endure to the end.

Your sister, expecting our Lord and King next month.

Letter from Bro. White.

Topsham, Sept. 27th, 1845.

MY DEAR BRO. JACOBS.

Bless God, dear Brother, there are many in Maine, who stand firm on the truth, unmoved, fixed, that we have had the "True Midnight Cry," and of course the Bridegroom has come, and the door is shut; if not, a true Midnight Cry has told a lie. Our trials increase, but we have a good number of Calebs and Joshuas, who are continually crying to the children "We are well able to go up."

But I tell you we need the shield of Faith now. While the Spiritualizers are pouring in one side, inducing some to "deny the only Lord God and our Savior Jesus Christ;" on the other hand, Brethren J. and C. H. Pearson, and E. C. Clemons, have given up the shut door, and are doing all they can to drag others to outer darkness. Of late, the "Hope within the Vell," has turned a short corner, and I am glad of it for the Editor and the Publisher, some weeks before the change of views, denied their faith, in being published for marriage. We all look upon it as a will of the Devil. The firm brethren in Maine who are waiting for Christ to come have no fellowship with such a move.

We are looking for redemption in the Morning, Watch. Amen

JAMES WHITE.

THE DAY-STAR.

CINCINNATI, OCTOBER 11, 1845.

BRO. C. H. PEARSON, AND SISTER E. C. CLEMONS.

The letters of the above named Brother and Sister, explaining the causes of their recent course, &c., are given in full in this number. In speaking of those that have labored so faithfully, as it were by my side, in the editorial field in these last "perilous times," I would do it with all the tenderness and affection that *this* heart is capable of exercising, and with all the faithfulness that the truth, and cause of God requires. The above letters are lengthy, and seeing how much comfort and encouragement the "scattered remnant" need at this peculiar crisis, in their increasing groans for deliverance, we could poorly spare the room for them, but fearing that some injustice might be done by publishing parts, the safer ground is taken, and they are presented entire.

The time was, when a letter from Bro. Pearson, or Sister Clemons, would have been valued above price.—Then, I knew that they contained the results of deep and prayerful searchings of the word of God; but where are those searchings now! The reader, of course, cannot fail to notice that the long letter of C. H. Pearson contains *not one single passage of scripture*, as a reason for the course he has pursued—of course there is nothing in it for me to review, but I may be permitted to take up a brief lamentation over it.

Bro. Pearson says, "Thought I, the reception of this abandonment of our position, will sorely afflict Bro. Jacobs." Never more true, were words recorded than these; and the great cause of the "sore affliction" is, because it is the abandonment of a course established by facts, fulfilling scripture—proving it to be of God and not of men. Had a discovery been made, in the clear light of scripture evidence, that we were in error, and had that evidence been presented by Bro. P.—it would have been a matter of joy to me, and no "affliction"—I would again have been happy under the light of truth presented by Bro. Pearson, as I often had been before. The consciousness of his inability to present evidence, is apparent. It "will sorely afflict" him, but (having no other evidence) "I will break the force of the blow by informing him" that others had a hand in the thing. This proves one thing, that however wrong I have been, Bro. C. H. Pearson has not been right (making so much of his confession true) when he supposed me, to whom he will attribute honesty of purpose, capable of denouncing a thing without evidence, simply because hands were engaged in it that had erred in other matters. His individual prejudices then, needed a confession. When Sister C.—gave me a hint of the manner in which his Bro. John's confession came into being—I did not dream that it was personal prejudice that separated between him and his brother. Scripture truth alone, can separate the true Christian from those who will neither hold, nor act upon the truth.

The sum total of reasons for the "abandonment" as here presented, is, "A few weeks since, my mind was powerfully called to a re-consideration of the position assumed by some of us; viz. That the Bridegroom has come and the door is shut." "Doubts had occasionally forced themselves into

my mind."—"The very sound of the press [not of truth] threw me into much distress of body and mind."—"The conviction that we were sending error to the flock."—"Others were similarly exercised."—"Bro. Hyde so much so that it was with great difficulty he could set the type," &c. We prayerfully re-examined the subject—the paper is stopped half done. "Taking the opposite view has blessed my soul wonderfully!" And now he mourns over the mischief he has done—and longs to see the dear saints rescued from the errors that these impressions and feelings had developed. Now had not Bro. Pearson known the real character of believers in the Lord's coming, and the tenacity of all true Advent believers for Bible truth, I should have been less afflicted. Such reasons—a moment's sober reflection would have taught him, would not amount to a straw with them.

"This error, as it has swept toward the setting sun, has left a sad and heart-rending scene of desolation behind." Who, and what has it desolated! Has it produced barrenness and unbelief in the hearts of God's children! Has it caused any to "say in their hearts, my Lord delayeth his coming"! Has it tended to make the believer feel that the "Lord himself" might not, for some time yet, "descend from heaven"—to cast him upon a wide ocean of uncertainty and scatter his dearest hopes to the winds! Can Bro. Pearson prove any such deleterious effects arising from a belief, (forced upon the minds of the careful, prayerful, and reflecting, by surrounding circumstances,) that Matt. 25: 1-11, has been fulfilled! If so, let him give that proof without delay. Can he lay his hand upon his heart and solemnly appeal to God that such view has led him to love God less! Why then, in "this abandonment," does he not plant himself upon the "unerring word" as he did in promulgating those views?

"I have observed these effects toward the setting sun," with more care, and deeper interest than he possibly could; and can say from my heart, that of all the truths I ever heard proclaimed, none, so effectually as these, has led to a humble, holy obedience—a complete deadness to the world, and entire consecration to God. If he means by the expression, "Heartrending scene of desolation" that which the world would call such, when all future prospects of pleasure, wealth, and worldly prosperity, fade before them, I grant it. If he means a "desolation" of human schemes—a prostration of pharasaic plans—a fearful trembling of the nations under the rule of the "rod of iron" it is true; but not true if he means that the dear children of God have been injured, or ruined in their blessed hopes, and glorious prospects: Were such the case, then indeed would the promulgation of an abstract idea, by a few honest, yet mistaken individuals, (according to his view) be capable of accomplishing what God says "the gates of Hell" can not do to His church.

The letters of Sister Clemons, to me are equally surprising; though she claims that this 'abandonment' has been the result of comparing views with the 'true standard, the Word,' yet this proof of their faith by the Word, is not given. There can be no concealing the facts: By examining these letters, and also the last number of the 'Hope Within the Veil,' there is no new light thrown upon the word, nor one particle of evidence that their past course, in the main, since the 7th month, was unauthorized and unscriptural; but

this is a return—a 'going back' to the unwarrantable ground—the 'fixed position' so long harped upon by an apostate church.

The result of their investigation, she says, shows that their former course,

"Has led to much anticipating of events, for supposing the Bridegroom had come, and the door was shut, it followed that the 'mystery of God was finished,' that we were in 'the dispensation of the fulness of times,' that the New Covenant had commenced its fulfilment; that the 7th trumpet had sounded." &c.

Talking of the Bridegroom having come, has always seemed to argue a lack of understanding of this matter. The parable is clear,—"The kingdom of heaven" is likened to such a coming—not that the "kingdom of heaven" in any of the events embraced in the parable will be such a coming, but like it. Who of us ever doubted, and who among our opponents denies, that the events connected with the "coming of the Son of Man," as well as that coming itself, is illustrated in the parable of the virgins. The perfect union to Christ, every where prominent in scripture, to take place before the gathering of the elect, is only illustrated once more in the parable.

Suppose it does follow that "the mystery of God was finished!" It is not proved that that mystery can not be finished before Christ appears in person. Time must last after that mystery is finished; for it is finished when the seventh angel begins to sound, and his sounding certainly occupies days. Rev. 10: 7. After that mystery is finished, the proclamation, "The kingdoms of this world are become our Lord's," &c., is to be made—the dead judged, and the saints rewarded, Rev. 11: 15—18. "Has "this abandonment" disproved these unchangeable words of the Great Jehovah? No, never!

Suppose it follows that we are in "the dispensation of the fulness of times?" It by no means follows that that dispensation can not open till the Lord appears,—no more than it follows that there never will be any such dispensation. If such a dispensation has not come, it must: See Eph. 1: 10. And if it can not come till the Lord comes, then the absurdity would follow, that God's people must be "gathered together in one," after they are "gathered together in one," and that in a moment, without any dispensation whatever, (1 Cor. 15: 52, 1 Thess. 4: 16, 17.)

And suppose the "new covenant had commenced its fulfilment?" Are we to enter upon all the privileges, and immunities of a covenant before it is made! If so, of what use is that covenant, since its work can be done without any covenant whatever!

If the seventh Trumpet has not begun to sound, it must before the Lord can come. All admit that the "sixth angel" has ceased sounding, and that the seventh will occupy "days" in sounding the "third woe." Now these friends, in "this abandonment," must deny this well established ground, or fall upon the dilemma that the unparalleled judgments of the past year form no part of any "woe."

Not one effort is made to show wherein the solemn, thrilling incidents of the past, have failed in their fulfilment of the above predictions. Yet, "this abandonment" is published to the world.

But the chronology of the parable is fixed. "Then—when the evil servant is receiving his punishment, it is then, at the coming of the Son of Man, that it is to be particularly applied." With this view, what follows? "Then, at the

waiting of the Son of Man," "The kingdom of heaven is likened unto ten virgins that took their lamps and went forth to meet the Bridegroom." "At the coming of the Son of Man," "five of them were foolish," as the consequence and not as the cause of their punishment, previously received. "At the coming of the Son of Man," the foolish, with the wise, "slumbered and slept," though they had been previously "cut asunder" and their portion appointed with hypocrites and unbelievers to "fix" the "chronology" of the parable. "At the coming of the Son of Man," the foolish, with the wise, "arose and trimmed their lamps," though they had been with hypocrites, "weeping and gnashing their teeth" to begin the parable: Notwithstanding they had been "punished with everlasting destruction from the presence of God, and the glory of his power," at the same time the Lord comes to be glorified in his saints (2 Thes. 1: 9, 10,) yet they now come into being again to cry, "Lord, Lord open unto us!" and thus conclude the parable. And because the Lord did not accommodate the illustration to "this abandonment," by leaving off at the 10th verse, in the room of the 13th, "we have no further occasion to watch."

"May the Lord forgive us (says sister C.) for departing from the simplicity of the Gospel in understanding His word:" to which all that love our Lord Jesus Christ, will respond, Amen! But upon the atonement, sister C. is "not yet prepared to advance an opinion." Why not, if her way of getting light is to step out on all that she has? Has she no light on that subject? Or is she waiting for light from some other source than the word of God? There is, however, light upon one subject:—"Jesus is our King." Of course he has asked of the Father, and received the heathen for his inheritance, and the uttermost parts of the earth for his possession, (Psa. 2: 8, 9,) for he was "exalted a Prince and a Savior," till that transaction took place. Acts 2: 32-35.

If Bro. C. H. Pierson and sister Clemons, have indulged in a wrong spirit, or wrong practices, toward Bro. John Pierson, or any other person who differed from them, it was a part of Christian duty to be sorry, to repent, confess, and forsake such a course,—but not to abandon the truth in consequence. With every true Christian, such a course must be matter of joy. The illustration of Abraham slaying his son—as applied to those who believe Christ has taken the kingdom, &c., is ill timed. What promises have such robbed themselves of? Or in what possible way can their belief be construed into evil against the children of promise? They have joined their sympathies with the Scriptures, which demand that the "bond woman" and her son be cast out, and that the promised seed (Isaac) be exalted. We never have, neither do we now pretend, "that the event for which we were looking (in the 7th month) occurred;" but that Christ received the kingdom, Sister C. seems not to deny. There are other absurdities which may be noticed hereafter should occasion require; but that the reader may discover the blindness in which the few applications of scripture are made, I will mention only one more at this time. Isa. 6: 11, is quoted as evidence, I presume, against the "shut door." Now turn and read the whole of that chapter. The Prophet has a vision of the future, in which he sees "the Lord setting upon a Throne, high and lifted up." This vision was to be proclaimed.

"And I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, How long? [How long shall such a state of things last as is to be proclaimed in this awful message?] And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land is utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land."

I will go no further now—Indeed I can not, for my heart sickens, and my spirits sink within me, every time I turn my eye to those letters, and think, Is it possible! Can it be that sister Clemons has pursued such a course, based upon such reasonings. There must be some minor cause for "this abandonment" of Bible truth. And shall I, that cause disclose? Shall I, that have shared in the rich blessings emanating from her prayerful researches of God's Holy Word, be the means of wounding the heart whose pulsations have sent forth light and comfort to the groaning pilgrims? Shall this right hand barb the arrow that is to pierce such a heart! O, kind heaven spare me! I have only one alternative—To lift the curtain and disclose the secret springs that must have paved the way, and lead on to "this abandonment," or suffer some precious souls to be decoyed into the path that, I doubt not, leads to the gates of death, and thus prove untrue to my Master.

In publishing the following extract from a private letter from Sister Clemons, it will be seen from the postscript that I am not guilty of any breach of trust. A wise Providence has ordered this, as the very circumstances have now transpired that "call for an explanation to the flock."

The following was received under date of August 31, 1845:

DEAR BRO. JACOBS:—

What will you say, when I tell you that Bro. C. H. Pierson and myself contemplate marriage. It is even so, and strange as it may seem, we must either relinquish the idea that we are the Lord's, and that He is leading us, or believe that he has led us to just this step. For months we have prayed over it, and we have gained only evidences in favor and none against it. We both of us fought the leadings of the Lord in this matter, until we were convinced that they were so; then in deep surprise of soul we pondered these things in our hearts. O could I fly to you for a few moments, I could convince you by the aid of the Spirit of the Lord that this work of uniting us is His own. We dare not doubt. If we do so we must doubt that the Lord has ever led us—doubt the 7th month movement—doubt the Advent faith—doubt every thing, and be wholesale sceptics! I know, and I shrink from the thought, what a blow it will be to some of our dear brethren and sisters, who have a great array of prejudices marshalled against this step, at this time. Nevertheless, not one word of the Lord can be brought against it, while there are many in favor. It is safe to commit this, and every case of trial to the Lord.

If the Lord will, we may write you more fully respecting this subject. Meanwhile pray for us.

Affectionately, E. C. C.

N. B.—I fear there is no meat for the flock in anything that I have written. The most of it is private. If circumstances should call for an explanation to the flock, of the step we are about to take, you can use your own judgment about publishing what I have written respecting it.

E. C. C.

Although Sister Clemons possessed the consciousness that such a step would inflict a severe blow on "some of our dear brethren and sisters," yet at that time she had so far departed from Bible truth, as to be determined that that blow should fall upon their innocent heads. I say

departed from Bible truth, because she can not be so daring, as to attempt to show from Bible truth, that it would be sin for her not to engage in the marriage relation. I have no idea of "forbidding to marry," but since she foresaw it would be productive of evil, she could not, of course, indulge the thought without sin, until she proved from scripture that a greater evil would necessarily result from avoiding it. And God lays his children under no necessity to sin. But since she has doubted the "seventh month"—"doubted every thing," ought she not also to doubt her ability to convince her friends, "by the aid of the Spirit of the Lord, that this work of uniting them was his own!" She probably has doubted this; but since she felt it a duty to publish a "confession" of error to the flock, why hide—why conceal its secret cause! O honesty, where is thy blush!

You now have before you, this matter as it stands; and can judge whether "this abandonment" of the sublimest truths that ever shone upon a dark world, is the work of a Holy God. So complete are the evidences against this work of apostasy, that more than once in penning this article, (in my anxiety at midnight, when this aching head and weary limbs need the refreshment of sleep) the cheering reflection has flashed upon my mind, Sister Clemons sees her error: She may now be upon her knees imploring pardon! Such holy thoughts gave wings to my faith as I kneeled silently, and alone in prayer on her account, while a dark storm gathered and beat rudely against the windows before me. O God, in thy mercy, spare my brother and Sister from the merciless peltings of that darker storm that will soon spend its force upon "the fearful and unbelieving!" O protect, and tenderly encircle in thine arms, the remnant of the trembling lambs, that have escaped of those that are torn and scattered by merciless wolves!

As the last rays of heaven's light is fading from earth's overwhelming darkness—O let us hear once more, the cheering voice of a returning brother and sister, advocating humble obedience to the meek and lowly Jesus, and cheering on the remnant flock.

THE PAPER.

This double number completes the seventh volume, and with the end of the seventh volume, I hope to end my earthly labors. Since the "Standard" has fallen, and the "Hope" is almost, if not quite, hopelessly lost on this stormy coast, and "I only am left alone, and they seek my life," I am sure that at such a time, rest from labor will be sweet. I long for that rest that remains for the people of God; and if faithful to Him, I expect in a few days to enter it. Should the paper be needed longer, it will appear regularly each week while my Lord and Master has occasion for it in his service. The receipts have been so light the last two weeks, that there is but a faint prospect of continuing it in its double form.

Any way that the Lord is pleased to have it, I am satisfied with. It has hitherto been sustained without a pledge, and without any appeal whatever, except the bare statement of its financial condition. I think the hand of God has been apparent in its support, and if it is to be laid aside as having done its work, I want to see the hand of God in that thing, and never be permitted to lay violent hands on it myself.

✠ The solicitation to attend the Conference at Rochester, the 7th of November, I can hardly take into consideration at the present time, seeing the evidence that clusters around the 7th month. I earnestly hope, and desire fervently to pray, that I may meet, not only the friends in Rochester, but the whole family, in heaven, before the first of November. But in the event of my Lord's not coming before that time, it is possible I may be there.

☞ The following is clipped from the "Advent Herald and Morning Watch"

"Will you be so good as to give us your views on the 'Morning Watch,' a part of the name of your paper?"
(DANIEL C. TOURTELIT.)

We understand by the "morning watch" that part of the night when we are near the morning, and by watching, may discern the rising of the Sun of Righteousness. We have adopted that as a part of the name of our paper, because we believe that we have so far passed the gospel night, and the morning of the eternal day is so near bursting on us, that we are continually to watch for its rising, and may even now discern the illumination of the heavens, so soon to be resplendent with the clear shining light of the eternal day."

Is this making an honest use of the title, "Morning Watch," in view of the circumstances under which it was given? It will be recollected that that title was assumed by that paper, immediately after the "7th month movement," under the solemn conviction that that movement was, emphatically, a fulfilment of the work predicted for the "Midnight Cry" of Matt. 25: 6.—If any one should doubt these being the circumstances, it will not be hard for us to prove it. But now, the title is very conveniently used in reference to "the gospel night." After having explained this part of the title of his paper—received under such circumstances, will the editor go on, and give an explanation of what he understands by the evening—the midnight—and the cock crowing? Mark 13: 35. Can he, in any way, do it, without making the palpable absurdities of the above explanation appear? Why don't he confess the impropriety of the use of the title under his present circumstances and belief, or go on abandoning one point after another, till he has yielded every ground taken by the adventists, in view of the speedy coming of the Lord!

Letter from Bro. Smith.

☞ Bro. H. L. Smith considers himself aggrieved, with my remarks relative to his views in this paper. It is not our intention to wrong a living being, so we let Bro. Smith speak for himself. It seems he does not fully deny the personality of Christ at his second coming.

Auburn, Sept. 27th, 1845.

DEAR BRO. JACOBS.

Dear Bro. have you done right in associating with me all that some other Bro. has written, and said on the same subject? I pray to be kept by the power of God, through faith unto salvation, and am feeding on his every word, believing that I must be taught of God. At the same time I feel the importance of keeping my "heart in the love of God," and if a Bro. differs from me, I judge him not, but commit all judgment unto "the Lord the righteous Judge" i. e. Christ, for "the Father judgeth no man"—he is God unto whom every one of us must give an account of himself. Dear Bro. have you not judged me as rejecting the personality of Christ because I believe with the apostle that "He is Lord of all," and can not see as you do that the seed of David according to the flesh is his whole personality? May we not, in the fellowship of the spirit, and with the Father and his Son Jesus Christ, investigate truth and compare results, and at the same time do it in the love of the truth for the truth's sake! without strife, having no desire for vain glory! but as little children striving to come to the unity of the faith, and to the knowledge of the Son of God! Now, Bro. you have taught me much, and among other things that "the union of heaven is a union to Christ," I love this sentiment and think the teachings of his word lead me to the faith—that it is a union with Christ—"he that is joined to the Lord is one

spirit"—the Spirit of Christ dwells in him and will be with him forever: After it has quickened his mortal body he will bear the whole image of his Lord, the second Adam—heavenly—his vile body will be fashioned like unto his Lord's glorious body as seen "in the mount." May the Lord lead and teach us, and then we shall understand, for "it is God that worketh in us to will and to do of his good pleasure." Yet it is the Spirit, yet it is the word, and at the same time Jesus Christ is in us except we be reprobates. May the Lord enable us to look through the veil (i. e. his flesh) and behold his glory. Bro. you do say you believe God is a Spirit and that Jesus is the Son of God.—Was he not born of God wholly at his resurrection—his humanity entirely swallowed up of his Deity? Is not that which is born of the Spirit—Spirit? Yet it was that same "seed of David according to the flesh"; but that flesh was not the Son of God: Yet God (the word) was manifested in it, by the "working of his mighty power"—"the eternal Spirit."

Paul (or Christ in him) teaches us that there is a natural body, and "there is a Spiritual body."—While we have natural bodies, the Spirit is life; and when we have immortal bodies given us, mortality will be "swallowed up of life." But I must close. I did not think of writing half as much, but my heart is enlarged and in love I tell you of it.

Your unworthy brother in the Beloved.

H. L. SMITH.

Letter from Bro. O. R. L. Crosier.

Canandagua, Sept. 26, 1845.

DEAR BRO. JACOBS:—

I embrace a few moments this morning, to write you a line, mainly relative to a recent mysterious move in Maine, of which I was informed by a private letter from Sister Clemons, dated 17, and received 23d. You may however, ere this, have learned the same, and still more about it than I. Still, for fear you have not, I write you in brief of it, and the obvious cause that prompted it. It appears, that in the midst of getting out No. 14, of the "Hope within the Veil," those issuing it, made a sudden halt, and wheeled, to yield to, and join with their bitterest foes, Bro. Himes and his host. A few extracts from Sister C's letter, will explain.

"One and all, we felt we must stop and examine the grounds of our faith, relative to the Bridegroom and shut door, before going further. With prayer and humiliation we have examined the word, proving our faith by it, and the result of the investigation is, that we must yield that we have been MISTAKEN, and have ANTICIPATED events. From Matt. 25: 13, it is clear that the lesson taught by the parable, is simply, WATCH THEREFORE, for ye know neither the day nor the hour in which the SON OF MAN COMETH." "The coming of the Bridegroom in the Parable, IS the coming of the SON OF MAN and if we take any other view of it, we must spiritualize the personal appearing of the great God, and our Saviour Jesus Christ, as do those who say that there is no literal body of Jesus in the universe of God." "We have been wise above that which is written," and Oh, the ruin and desolation that has swept through the flock from our leaving the simple, literal rendering of the Word! May the Lord forgive us! I believe he does and will give us with the whole armor that we may withstand the wiles of the Devil."

"We forgot that Jesus never spoke of more than one second coming. After the days of tribulation are shortened we read THEN if any man shall say unto you, Lo, here is Christ or there; believe it not, for, &c. Behold, I have told you before, Wherefore, if they shall say unto you, Behold, he is in the secret chamber, believe it not, for as the lightning cometh out of the east, and shineth even unto the west so shall also the coming of the Son of Man be. There is plainly no other coming of the Saviour contemplated in this discourse, of which the Parable of the Virgins is a part."

She says, the Lord took them in hand just in time to save their being swept over to the Voice

of the Shepherd ground." "In the midst of many obstacles, but with OUR Father's approbation, we are going ahead and getting out another number of our paper." "Many, many, I know it will grieve; but when duty is made plain WE MUST go about it directly." "Your Article No. 2 'Sanctuary' we had struck off, when we were compelled to stop, and as our views are now, we feel that you anticipate too much, to have it meet its due season. To shew you how we had proceeded, I send you a number of the never-to-be-finished paper." (I have received it half finished.) "Well I do feel more and more confirmed that we have been snared to interpret the Parable as we have, by Bro. Joseph Turner—who, even supposing him the Lord's, weaves theories too ingeniously to be safe as a teacher."

"The subject of the Atonement is not perfectly clear to us." "We are aware that you have a great deal of truth, but we must examine more closely before we could say there was no error." The quotations are verbatim with the exact emphasizing of the original, and faithfully translated to you from this point.

Strange they have never re-examined till now. "We have ANTICIPATED events!" Is it common for the Lord, lavishly to give us so much light in advance? She does not deny but the events which we have published as passed, are to take place just as we have believed and published. Then the tarrying, the sleeping, the cry, the rising, triumphing, asking, advising, going to buy, coming of the Bridegroom, shutting the door, and knocking, are to be repeated; and that before his appearing, as taught in the next Parable. If this is a counterfeit, I ask, where is the real! and how shall we know when we find? If the subject of the Atonement was perfectly clear to them, I am satisfied they would not have made the precipitate retrograde move they have, neither would they have feared that they would be swept over to the Voice of the Shepherd ground; for nothing has so perfectly, for the light I have got on the Atonement within a few months, so entirely dispelled every doubt, relating to the literal eternal existence of the holy city, New Jerusalem, and its descending from God out of heaven, to become the capitol of the New Earth, in which the throne of David will be established to Jesus, his son according to the flesh, forever—and the Kingdom will be entire and real; Territory, Capitol, Subjects, and Laws, the last being in our hearts.

I expect we shall soon get a paper from Sister Clemons, containing a regular "confession" similar to Bro. J. P's. You will hardly believe it, if I tell you that I am fully convinced from her private letters (four) that her account of their re-examination is an excuse and not the real cause of this change. That will probably be kept secret as much as possible. The part she has, and probably will act, is my apology for communicating this to you, that you may understand the secret wire that made the puppet dance. She wrote me Aug. 23, one day previous to her letter in the "Star," to get aid for the "Hope!" In that letter she informed me, that she and Bro. C. H. Pearson intended to get married in the 2nd week of September. I extract that you may judge.

"Sometimes when we think of the great sum we need, to go on in this office, we think it would be quite as well to go elsewhere and issue the paper, where there would be less opposition and fewer obstacles, thrown in our way. But, say hundreds of the little flock, that would be very improper for you and Bro. Henry, to engage in a paper in that manner together—besides, all the lukewarm that have drawn back would, if possible, be more dreadfully shocked than now; so we have in the fear of this concluded to take this occasion of stumbling out of the way. The 2d week in September, therefore, is the time fixed upon for our marriage. We cannot begin to tell you what efforts have been made to separate us, and so down with the paper. We have for months made the contemplated step a subject of prayer, and had many a rich blessing on this point. All our evidences obtained from the Lord, are in favor, and not one against. Please write your views about it."

I wrote immediately, as requested, and advised

most decidedly in the negative, because it would be most disastrous in the present crisis to themselves and the *Blessed cause*; and gave them to read 1 Cor. 7: 35, 36, 28, 29, 38, 40.

They were not married the 17th inst., when she wrote last, but she defended it, and gave me to read, 1 Tim. 4: 6, 1, 3; Matt. 10: 6—10. I apprehend that the marriage will be defeated. I hope so; and that they will repent of having designed such a thing. Not that I think the act itself would be sin even now, but the motive and consequences. In ninety-nine cases out of one hundred, will be sinful; I venture to guess from the observation within my acquaintance.

"For months," they have been contemplating this step, and preparing for it by backsliding. I think I see in her last letter in the "Star," an effort to pave the way for this move. If, as she professes her object, was to remove the obstacle to their continuing the "Hope within the Veil," in defence of the truth, why does she backslide as she approaches the time of marriage! If her object was the glory of God, she would remain steadfast; but if her object is self-gratification, she must make her faith correspond. It is important that the little flock know the *real cause* (if possible) of our prominent brethren and sisters backsliding, that they may not be deceived and injured by the fictitious one. *We must be true.*

Affectionately Yours,

O. R. L. CROSIER.

I have much more to write about Sister C.'s case, but perhaps this is sufficient; the Lord may interpose and prevent her destroying the faith she has so faithfully defended. I read her course perfectly, and O, my Bro., it is frightful. If she attempts to make friends again with the lukewarm, and the world, and the character of this move of her's becomes public, she will be ruined in every respect. I stop and ask myself—Can it be that Sister Clemons is thus fallen! O that the next news from her may prove that it was only a temptation of which she has repented and found pardon.

I know, dear Bro., this will be an afflictive blow to you, but not more so than it was to us.—O how it rent our poor hearts the first night; but we knew the Lord could get glory to himself even out of that. The cause is His, and He can, and will sustain it. He selects His own instruments, and when they become unprofitable, He lays them aside, and employs others. If we all all, the Lord will yet be the hope of His people, and raise up servants to feed the household, so long as he wants them fed here. If we stop searching out the scattered flock, and feed ourselves and not the flock, our doom is written in Ezek. 34, and its parallels.

I think I see other causes than the weight of Bible evidence, which have determined the course of those who say "we have need of nothing," and, maintaining a fixed position, refuse to follow the advancing light.

Now, my dear Bro. Jacobs, though I never saw you, I have a strong affection for you, because we have been heartily engaged in the same most blessed cause, and in loyalty to our glorious King, attempted to defend those precious truths which we saw impiously trampled upon. Now, if you will deal kindly and truly with my master, tell me, and if not, tell me. This is no time to parley—every moment is big with importance, yet I confess I am not expecting the Lord every moment, as some who are buying, selling, building, marrying, beating, &c.

I think Gross, in the "Voice of Truth," Sept. 24, has at last got the truth of the termination of the 1335 days. My mind has been fixed on the Passover of '47 for several months—but O, what trials are between! They have just begun. The prize to be won is great, and worthy an effort.—We must suffer and strive, or we cannot reign. What think you of the Atonement! I fear the brethren do not search it close enough. It is not yet finished; but we are in the Antitype of the tenth day Atonement. How does Bro. Pickands prove that the Bridegroom has not come, and the marriage not taken place, if Christ have received the Kingdom.

New Jerusalem, is the Capitol and Bride. If

he has received the Kingdom, he has the Capitol and the Bride—if he has received the Bride, he is married, and to receive it, he must come to the Ancient of Days. I believe the Bridegroom has come: Matt. 25: 10; and is yet to come; for Christ was Bridegroom both before and after marriage. But to say Christ entered the Holy of Holies, the tenth of the seventh month, is saying He is in the secret chamber. Well, in this, we have good company; for Paul said he had entered within the Veil, which is the Holy of Holies, Heb. 6: 19, 20.

I see many evidences that the day of the Lord, has begun; yet there are some difficulties which I cannot as yet settle. One question, I should like to have you or some of your correspondents answer. If the thousand years, Rev. 20, have begun, how do the martyrs live and reign with Christ! The secret of the Lord is with them that fear him, and he will show them his covenant. O, that we may always have a meek and humble mind, that Jesus can teach!

Can you attend a Conference at Rochester, on your way east, about the first of November! One is appointed! Please inform me immediately by letter. My hand and heart for the kingdom, O. R. L. C.

(See p. 23—Vol. 2.)

Letter from Bro. Pomeroy.

Cleveland, Sept. 30, 1845.

DEAR BROTHER:—

The "Day Star" of the 27th inst., has come to hand to day, in which I see you have published my letter to you of the 2d inst. It was not my intention to have it published, as I had not had time to examine the subject treated of, sufficiently, to enable me to present it with clearness and satisfaction even to myself; my object was rather to suggest my thoughts to you, for your examination, if after such examination you thought them of sufficient importance, to present them before the brethren: However, I am not sorry that you have published my letter, though I am sorry now that I did not take more pains in writing it, as then the numerous mistakes that have been made in putting it in type would have been avoided. My views would have been much more clearly presented than in the case; for this I can not blame any one but myself, for my ordinary writing is so hasty and careless, that I am sometimes puzzled to read it myself.

The views that I wished to present are simply the following; and I wish that you would publish them, by way of explanation of my previous letter, that the subject may be understood by your readers. In the first place I wished to show that "the sanctuary" to be cleansed is Jerusalem, or the particular place on the earth which God chose for his dwelling-place, according to Exodus 15: 17,—that this portion of the earth is the only locality on which He has ever been manifested since the fall, to our race is plain; hence it is the only spot that has been called "the Holy Land," or the "Holy mountain," "the Sanctuary," "God's dwelling-place," on the whole face of the earth: That this is the sanctuary to which Daniel had reference in his prayer, (Dan. 9: 16, 17,) is equally plain; for this is his language, and of course he must have understood the language of "the saint" in Dan. 8: 13, 14, to apply to the same place: Now whether "the sanctuary" be Jerusalem, Mount Zion, or the Temple, is immaterial, as the locality in either case is the same; the same locality is also recognized in the last eight chapters of Ezekiel, though under very different circumstances, and particularly in the 45th chap: [the different circumstances under which it is thus clearly stated in Ezekiel 39: 23—29, and this it will be seen is subsequent to the judgments upon "the nations," and the feast made for the "feathered fowls" from the 17th to the 23d verses of the same 39th chapter.]

Secondly, I wished to show that "the Sanctuary" had been polluted first by the corruptions, and abominations of the Jews while they dwelt therein, Ezekiel 36: 17—19, and 22: 1—12,—second, that the nations or nation represented by the 4th and terrible beast of Daniel, had also polluted it, and trodden it under foot, Dan. 8: 13, 14,

and this in fulfilment of the curse pronounced in Deut. 28: 49—52, and third, that it is at this present time polluted by heathenish worship and idolatry, no one doubts: and fourth, that it is yet to be polluted, first by the gathering of the Jewish nation thither, in their sins; this is apparent from Ezekiel 28: 18—23, and subsequently by the final gathering of the kings and nations of the earth—(I think of the *professedly* Christian nations into the valley of Jehoshaphat about Jerusalem, "For behold," says Joel 3: 1, 2: "in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the Valley of Jehoshaphat, and will plead with them there for my people, &c., also from the 11th to the 18th verses of the same chapter, and in Zech. 14: 1, 2, the same gathering is spoken of and under the same circumstances, and for the same purposes, also in Rev. 16: 16. Now I understand from the word of the Lord, that He will make use of these nations, in thus gathering them for the purpose spoken of in Isaiah 10: 5, 6. "O, Assyrian, the rod of mine anger, and the staff in their hand is mine indignation, I will send him against an hypocritical nation," &c.; and, moreover that this is the time of great trouble that Daniel speaks of 12: 1, as coming upon his people, "the time of Jacob's trouble," that this is subsequent to the resurrection: for Zech. says, "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle," when the sun and moon stood still, "for then it shall come to pass in that day, the light shall not be clear or dark," "but it shall come to pass, at evening time it shall be light," 6th and 7th verses. The saints already raised participate in this battle, for "the Lord my God shall come, and all the saints with thee," 5th verse: The same is brought to view, in Rev. 19: 1—21. "This honor have all the saints" to execute the judgment written. Psa. 149: 9—thus we see that the vision concerning "the transgression of desolation, to give both the sanctuary and the host to be trodden under foot," extends down subsequently to the second Advent, or rather to the time when "the Lord himself shall descend from heaven, with a shout, and the dead in Christ rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air," &c. After the saints are thus gathered, they can come with "the Lord their God," according to Zech. and Rev. 19. "And his feet shall stand in that day upon the mount of Olives." "Then shall the Sanctuary be cleansed;" Dan. 8: 14,—then "Zion shall be redeemed, with judgment, and they that return of her, (margin) with righteousness," Isa. 1: 17, 28. "When the Lord shall have washed away ('cleansed') the filth of the daughters of Zion, and shall have purged the blood of Jerusalem, from the midst thereof, by the spirit of judgment, and by the spirit of burning," &c., according to Isa. 4: 3—6.

There is one more point, and I am done. Paul tells us, Heb. 10: 1, that the Law had a shadow of good things to come; by turning to Lev. 16 we see the manner in which the Sanctuary was cleansed, according to the law; also in Ezekiel 45: 18, 19, we see the same process brought to view; it is done by the blood of bulls and of goats, &c.; but the particular feature to which I wish to direct attention, is found in the 17th verse of Lev. 16: "And there shall be no man in the tabernacle of the congregation, (a sanctuary) when he goeth in to make an atonement, &c." Now may not this have its fulfilment or rather antitype in Rev. 15: 8. "And the temple was filled with smoke, from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues, of the seven angels, were fulfilled." Now we have already seen that the Sanctuary is to be cleansed by judgments and plagues, by troubles and tribulations, and by reading in the 16th of Rev., particularly from the 16th verse, at the pouring out of the seventh and last plague, we see the same gathering, the same judgments, &c. Now then, I ask, can the Sanctuary be cleansed before the seventh plague is poured out!

In the former part of this 15th chapter, John

saw as it were a sea of glass, and them that had gotten the victory over the beast, stand on the sea of glass,"—this must refer to those who have part in the first resurrection, and we have already seen, that these, participate in the execution of the judgments, upon "the nations" gathered together, so that the resurrection must take place previous to the cleansing of the Sanctuary.

I must come to the following conclusions, with my present light, viz; That the Sanctuary to be cleansed, will be located at Jerusalem. That it will be cleansed by the shedding of blood, awful judgments and destruction upon the nations gathered there, and that it will take place at the pouring out of the seventh vial, and that the Lord Jesus Christ with the immortalized saints will execute the judgments, and cleanse the Sanctuary. This is in accordance with the promise of God, immediately after the fall, Gen. 2: 15,—“it (Her seed) shall bruise thy head—also, with the testimony of Paul in Rom. 16: 20. “And the God of peace shall bruise Satan under your feet shortly.” Christ and his joint heirs (for they are one with him) are yet to destroy the works of the Devil. John in his first epistle 3: 8, says “For this purpose the Son of God was manifested;” to this agrees the promise to Abraham and his seed, (Christ and they that are his, for if “ye be Christ’s, then are ye Abraham’s seed, &c.) that through them should all the nations of the earth be blessed; as the inhabitants of the earth were cursed, and the earth also by the presence of the devil, so will they and it be blessed by his destruction. Let the time be hastened. Amen. Even so come Lord Jesus, and come quickly.

Your brother,

THOS. F. POMEROY.

Letter from Bro. Gordon.

St. Louis, Sept. 30, 1845.

DEAR BRO. JACOBS:—

Please send the “Day Star” you formerly sent to me at St. Louis, Mo., to the same name, Mobile, Alabama: And please send the first of the double number, for I expect to leave here before I receive it.

Dear Brother, I receive much evidence that we are in the time that the Saviour spoke of when men’s hearts failed them. In reading the common news of the day, they observe that the very lightning has changed this season; that formerly it went in a body; but this season it scatters, and destroys as it goes; and in noticing one paper it gave an account of fifty or sixty deaths caused by lightning, in something like four months. Likewise, hearing the decidedly careless votaries of the world, speaking among themselves and saying that they are certain something great is coming on the world; but they do not know what it is.

Your brother in the blessed hope.

L. GORDON.

CONFERENCE.

DEAR BRO. JACOBS:—

In behalf of the brethren in this region I wish to give notice through the “Star,” that a Conference will be held at Rochester, N. Y., commencing the first Friday in November. A general attendance of those who are willing to follow the Lamb, and keep the commandments of Jesus is solicited. We are anxious to have yourself, brethren Pickands, Cook, Peary, and others, who have not a “fixed position,” come and attend the conference with us.

O. R. L. CROSIER.

Catandagua, Sept. 29, 1845.

THE VOICE OF TRUTH.

Bro. Marsh has taken up another lamentation over the “Day Star” and its editor—not because we wash the feet of our brethren, this time; but about the little paragraph a few weeks since, that referred to Bro. J. Pierson, and the “Hope of Israel.” Referring to the confession of Bro. Pierson in that paper, he says:

“We did hope and pray that it might be the means in the hand of the Lord of opening the eyes, and tendering the hearts of many honest but mistaken brethren to see and feel their want of that spirit, without which we are none of Christ’s. It doubtless has had this effect on some, and will, we hope, on many more; but we sigh, we mourn because of the reception it met with from Bro. Jacobs, the editor of the “Day Star.” Considering the strong or positive position he had taken on “the door being shut on the 10th day,” &c., and knowing the weakness of human nature, we feared and trembled for him. For we saw from the nature of the case that Bro. Jacobs would have to acknowledge his mistake in supposing the door was shut, or judge Bro. Pierson, as not possessing the spirit of Christ. If we understand him, he has done the latter, as the letter below from Bro. Pierson will show.”

It is not surprising to me, that at this late hour Bro. Marsh turns away from the words of “Bro. Jacobs” with such pious horror, since he has disposed of the words of Him who he calls “Lord and Master” in John 13: 2—17, in the way he has. The article from which the above is an extract, may produce its designed effect against the “Day Star” for a season; but let this watchman beware! Let him remember the words of Him who judgeth righteously. I have designed Bro. Pierson no injustice in the paragraph that called forth the above remarks, neither have I judged him, as Bro. Marsh would have his readers believe, “as not possessing the spirit of Christ;” yet this brother affirms as much. How can any one take this fearful responsibility upon him when acquainted with the plain command of the Savior, “Judge not lest ye be judged!” But what is “the plain command of the Savior” to Bro. Marsh! He professes to believe that we are in the “Laodicean state,” and all of us have need to repent accordingly; and yet the most effectual means of producing that repentance—“the plain command of the Savior,” “I have given you an example that ye should do as I have done to you,” is, by him rejected, or made of no effect.

As to the letter of Bro. Pierson’s, that he has copied from the “Herald and Watch,” the circumstances that gave rise to it are explained in the letter of Bro. C. H. Pierson, on page 46, in this number. My paragraph spake of the editor of the “Herald” rejoicing over the “confession” of Bro. Pierson, in that he had returned to his “first love;” and proposed to that editor these interrogatories:

“1. What was Bro. J. Pierson’s first love?

2. Under what circumstances, and surrounded by what influences, did he write the articles in this number of the “Hope?”

3. Did he write it at all!—who helped him! and how far from 14 Devonshire street was it printed!”

My business was with the editor of the “Herald.” But since Bro. Pierson himself attended to the questions, I am now satisfied, as all must be who read his letter, that he has confirmed the truth of all the suspicions contained in those interrogatories. There was no complaint in the “Herald” how in Bro. Pierson’s “confession,” that his love for the Savior, and all his words, was any less when he commenced preaching the “shut door,” &c., than when he commenced his confession. I supposed that the return of Bro. Pierson, to his “first love” for the “Herald” and its doctrines, was matter of more joy with brethren Himes and Bliss, than any particular increase that had taken place in his love for Jesus Christ and His truth; and Bro. P.’s letter confirms me in this belief, for he admits that his paper was

published at 14 Devonshire street—that Bro. Himes printed it for me, deducted \$5 from the cost, and then offered to wait my own time to refund the balance.” There! If there had been an increase of love in the heart of Bro. Pierson as pure as ever flowed from the benevolent soul of the Holy Jesus, and he had come to Bro. Himes for aid in publishing “the shut door,” how much would the editor of the Herald rejoice over all that love! Dare Bro. Marsh, Himes, or Bliss, say, that under such circumstances, Bro. Pierson’s “first love” would help him to the first red cent from that quarter! It is then true, and can not be denied, that the joy of the Herald at this change in Bro. Pierson, was not so much on account of his “first love” for Jesus, as that (after having endured for a season the scorning and scorchings of persecution down east) he had returned back, and meekly bowed to the dictates of the “Herald”—the “Albany Conference,” &c.

With a painful heart I “confess” that the truth has been held “in unrighteousness” to a most fearful extent; and we are striving in this section to get rid of the unrighteousness, and “hold fast” to the truth, and not like Bro. Pierson, throw away the latter, in our fixed determination, in the fear of God, to abandon the former. In those queries, I also supposed a man, first loved the world, self, and sin; and that to love God (which Bro. P. says was his “first love”) we must be changed in heart; and I still believe this. Bro. Pierson’s “confession” was written in an excellent spirit; but does that prove its orthodoxy! Not the first shadow of proof did he bring against the “shut door,” as advocated in this paper, and Bro. Marsh knows it; and he further knows that the “shut door” doctrine, would be the general belief among his readers if he would honestly let them see our real views on that subject. I have sent him a copy of the “Star,” No. 7, Vol. 6, containing both scripture and facts, proving that “the door of Matt. 25: 10, is shut,” and if he will publish the article, I care not what or how many remarks he appends to it, it will not take the honest inquirer after truth, long, to see that both scripture and facts must be opposed, in opposing it. I solemnly pledge myself before God and men, that when he publishes that article, and brings testimony enough to counterbalance the evidence therein, I will then yield the doctrine of the “shut door.” Till those views are disproved, “confessions” enough to crack the shelves of St. Peter’s library, can never induce us to yield the point. I have recently found it very blessed to “confess” where truth and duty required, but when the storm is beating so heavily, we need a solid rock to plant our feet upon.—That Rock we have in God and his word; and if we suffer impressions to work, and feelings to rule, without our eye upon the sure word, we shall be driven away into outer darkness.

SINGULAR PHENOMENON.—A great cloud of winged insects, called ephemera, recently spread over the city of Nantes, darkening the atmosphere as though by an eclipse. The gardens and grounds were covered.

LETTERS AND RECEIPTS,

For the week ending Oct. 9th.

Lewis Gordon; Herman S. Gurney, \$2.00; Daniel B. Eldred, 1.00; W. D. Oaks; F. Purdy, 1.00, and .50 each, for G. W. Purdy, and John Achison; M. Williamson; T. F. Pomeroy; James White, 1.00; Jesse C. Jones, .50; a Friend, 5.00; O. R. L. Crosier, C. C. Stewart, 1.00;