

THE DAY-STAR.

J. JACOBS,
Editor & Publisher.

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

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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 unable to pay.

SELECTED.

Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou, from hence, my all shall be:
Perish every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition,
God and heaven are still my own!

Let the world despise and leave me;
They have left my Saviour too;
Human hearts and looks deceive me;
Thou art not, like them, untrue:
And whilst thou shalt smile upon me—
God of wisdom, love and night,
Foes may hate, and friends disown me—
Show thy face, and all is bright.

Go then, earthly fame, and treasure,
Come disaster, scorn, and pain,
In thy service pain is pleasure,
With thy favor loss is gain.
I have called Thee, Abba Father,
I have set my heart on thee,—
Storms may howl, and clouds may gather,
All must work for good to me,

J. D. COFORTH.

AN OLD HYMN.

Published at the request of friends in Boston, Mass.

When Jesus Christ was here below,
He taught his people what to do;
And if we would his precepts keep,
We must attend to washing feet.
For on that night he was betrayed,
He for us all a pattern laid,—
Soon as his supper he did eat,
He 'rose and washed his brethren's feet.

The Lord who made the earth and sky,
Arose and laid his garments by,
And washed their feet, to show that we
Like Christ, should always humble be.
He washed them all tho' all were clean,
Save Judas, who was full of sin;
May none of us like Judas, sell
Our Lord for gold, and go to hell.

Peter said, Lord it shall not be!
Thou shalt not stoop to washing me,
O, that no christian now may say,
I can not Jesus' word obey!
Ye call me Lord and Master too—
Then do as I have done to you;
All my commands and sayings keep,
And show your love by washing feet.

Ye shall be happy if ye know
And do these things by faith below;
For I'll protect you till I come,
And then I'll take you to your home.
The Lord of Glory stoops to men,
And an example sets for them;
If is humility complete,
Salute the Saints, and Wash their Feet.

Letter from Bro. Curtis.

New York, Oct. 7, 1845.

DEAR BRO. JACOBS:—

The little "Day Star" from west of the mountains, comes to us regularly & in due time. And though small in magnitude, yet its brilliancy—the glory that beams from its pages—is not eclipsed by any human production of a like nature, as I verily believe. And may the Lord continue to direct you in your labors in preparing food for the little children, for without your little sheet the *little children*, many of them might go to bed hungry. For the soil this side of the mountains seems not at present to produce that savory food for Christ's little ones—such as feel a desire to do all the commands of Jesus, even to washing one another's feet—as you have been sending us for several weeks past from the banks of the Ohio.

The rich thick slices—clean round the loaf—which I have been able to cut from the columns of the "Day Star" has filled my soul with gladness. O glory to God, I feel that I begin to understand something of the character of that class which will compose the 144,000, that is soon to stand with the Lamb upon the mount Zion, having His Father's name written in their foreheads; and singing that song which none others can learn. Yes, these, (says Bro. John,) are they which follow the Lamb whithersoever he goeth, (even to washing one another's feet, I doubt not.)

I aspire to no earthly honors, but I do aspire to be one of this 144,000, though it cost all my earthly substance. It is truly a pearl of great price, and that brother or sister that will not sell all they ever hold dear on earth to obtain it, must think more of honors from Pharisees, hypocrites, and infidels, than I do. "Praised be the name of the Lord for ever." Amen.

To the brethren and sisters I will say, let us follow the Lamb whithersoever He goeth, regardless of all earthly consequences. It is necessary to become fools, in the estimation of the servants of sin, that we may be wise, so says the inspired word,—and so our experience teaches. Jesus says, the servant is not greater than his Lord. It is wisdom to remember this. Lord help us to lay hold upon wisdom that endureth for ever. Amen.

I am astonished that any one that believed the Advent theory in '43, should now cast away their confidence. For we not only have the same *unerring* word of prophecy before us, but our blessed heavenly Father is continually renewing His promises to us by signs "there's no mistaking" by any but sceptics. All glory be to God for his goodness and loving kindness. I can almost daily see something that I recognise as a special sign from Him who cannot lie, that Jesus is coming in the clouds of heaven in a very, very little while. But time and space would fail me to enumerate all these glorious signs which our Father has condescended to give his children within these last three years. But suffice it to say, that that person with sight, hearing, and common natural abilities, that has not regarded these wonderful signs, (in my opinion) stands too guilty before God to be worthy of a part in the first resurrection. To be called a fanatic, a fool, or a deranged person, for Jesus' sake, is not too heavy a cross for me to bear. "Praise the name of the Lord."

There is nothing more evident to my mind, than that we are in that "little while," between doing the will of God and that of receiving the promise, in which Bro. Paul exhorts us to a patient waiting. Heb. 10th.

Dear Bro., I hope you will continue to send us the little messenger—and if you cast not away your confidence, nor present faith—I doubt not the "Day Star" will continue to shine brighter and brighter until it is eclipsed by the glory of

God & the resolution of our glorious King. Hallelujah to our God and King Jesus for ever and ever.—Through faith I can see the city—the mount Zion and our King upon his throne, surrounded by (his body guards) the 144,000, walking in robes of white, and singing that song peculiar only to themselves. Glory to our God for his abundant, grace and loving kindness—to all who keep his commandments—for ever and ever. Amen.

Yours, waiting for Jesus,

ELI CURTIS.

Letter from Bro. Lyford.

Thornton, N. H., Oct. 5, 1845.

DEAR BRO. JACOBS:—

Although a stranger to you personally, I have been blessed much in the Lord, by your paper, the "Day Star," for which I thank the Lord, that in this time of "famine" spoken of by Amos, that there are watchmen on the walls that will not hold their peace until Jerusalem is made a praise in the whole earth. Dear Brother, I shall not attempt to describe my feelings at this time,—I can not do it on paper—but probably you will have the same trials. Since I embraced the truth of the Lord's coming in '43, I have had the blessed evidence that I was led by the good Spirit, and that Spirit always agrees with the word, altho' I have had, intermixed joy, sorrow, grief, &c., but I trust it has all worked for my good thus far. O Bro., I praise the Lord to day, that by his grace I have been kept from turning from the holy commandment, and denying the Holy Spirit that has led all his children into the position where they are. After the 10th day of the 7th month passed, God began to show the waiting ones light, thro' Bro. Hale, Snow, and others. They proceed from God's Blessed Bible, that the Bridegroom came, and the door was shut last autumn, and the Holy Spirit witnessed to the truth. But those truths were unpopular with the world and those that had drawn back, as present truths always have been since Christ was here. First, Bro. Hale dropped off, and actually denied that he had believed what he had been advocating. See his speech in the Conference. O, it wrung my heart. Heb. 3: 16; "For some when they had heard did provoke." But Bro. Snow still walked fearlessly onward, sending out burning truths to the household. O how precious his sheet was to my soul until about two or three months ago, when there seemed to be a lack of that charity that suffereth long, and is kind, is not easily provoked, puffed up, &c., it became no food to me. Ah! it was trying to give him up, but I found I must, to follow the Lamb whithersoever he goeth. But now I come to my present trial: O God guide my pen. For six months I have read Bro. C. H. Pearson and Sister Clemons' writings.—Oh, they have fed my hungry soul from week to week, as they brought out things new and old from the Bible, accompanied by the Blessed Spirit, and for believing those glorious truths I have been cast off by most all of my friends. How many times I have been grieved by hearing the Editor of the "Hope" frowned upon by what is termed consistent Adventists. But ah! where are they now! My heart bleeds, when I think of the step they have taken. The Spirit refers me to Hab. 10: 28, 29.

I have received your paper from the office of the "Hope Within the Veil" for a few weeks, I love its spirit,—I loved the article on the Sabbath—also on the Day of the Lord, it is a great and glorious subject. I have been praising God for the light that shone in the West and in the East; But the light in the East has gone out. I cannot discover any paper now that has not become popular except the "Day Star." And Bro., if your light becomes darkness (which I pray God it may not,) I am confident that God will raise up watchmen that will feed the flock. Yes, praise God, I

believe with all my soul, the lambs will have light to the end, which I believe with all my heart is right upon us. I believe the Gospel days are finished.—I have not had a doubt on that point for months; and in believing I have had peace like a river, the Lord knows I lie not. And now I am looking for the Sign of the Son of Man, and then Jesus in all his glory. Yes, that same Jesus that ascended in the flesh. O let us not be found overcharged with the cares of life, so he come upon us as a thief. How shall we be? Let Jesus answer. "And ye yourselves like unto men that wait for their Lord when he shall return from the wedding, that when he cometh and knocketh they may open to him immediately." Amen.

Your brother, in tribulation, waiting for speedy redemption.

ALBERT LYFORD.

Letter from Sister Collins.

West Troy, N. Y., Sept. 16, 1845.

BRO. JACOBS:—

I have felt anxious for a long time to write to you, but having no means to send I delayed. The Lord has at length put it into the heart of one of his children to help me, and I send you enclosed \$1.00, and wish you to send me your paper back to the 18th of August last; also a discourse of yours published in N. Y., on the 12th and 13th chapters of Ezekiel, if you have it.

I saw a letter from you in the "Hope Within the Veil" of last week, stating that those who had left the Advent ranks, said little about the time of our Saviour's return, unless it was brought too near—thus intimating that they were afraid of it! But this is not the case with me. I can not bear to have the time put off, not even for a few months.

How would you feel when your best earthly friend had been absent for a long time, and you received a letter stating that when he had done such and such things, he would return; and you learned that he had accomplished the same, and was looking every hour for him to come, (finding it a great pleasure thus to look) and then some one should come along and say, your friend is not coming yet for six months, or a year, or two years! Our Lord and Master has told us we must love him above every earthly friend or we can not be His. Important and heart searching truth! O may we be found with this love when Christ appears! and then he will call us brethren.

On the subject of washing the saints' feet, a word and I have done. I have not had the privilege of reading either your or Bro. Cook's arguments on that subject, but have read Bro. Marsh and Snow's. They may have answered your argument, but they have not answered His who gave the commandment. "Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example that ye should do as I have done to you. If ye know these things, happy are ye if ye do them." And I can say the same. Yes, bless the Lord! I have found it so. In keeping his commandments, there is great reward. When I was first made to cry, "Lord, what wilt thou have us to do?" and read this command, I felt that it was binding on us, as well as on those that heard it. But on asking my minister, Elder Simmons, about it he said he had thought much on the subject, and had talked with some of the D. D.'s, and they said it meant something else. This partially satisfied me 30 years ago, but it does not now, as I find I can read the Bible for myself.

There are a few here, that love the coming of the Saviour. We meet together on the first day of the week to hear preaching, and once for a prayer-meeting, and the Lord blesses us. I must conclude—so farewell.

Your Sister, waiting for this same Jesus, to come again, and praying, Come Lord Jesus, and come quickly. Amen and, Amen.

E. COLLINS.

Your letter was not received till the 13th

inst., in consequence of having been directed to Cleveland, where it lay in the office till it was advertised.—Ed.

Letter from Sister Arnold.

Braintree, Mass., Oct. 5, 1845.

DEAR BRO. JACOBS:—

I want every one of those who desire to enter the New Jerusalem, to read the 2d and 3d chapters of Isaiah, and ask our heavenly Father for wisdom—believe they have it, and see if they must not put away all idols out of their possession quickly.—The silver, gold, and treasures,—the horses and the chariots, least the Lord say of us, "Forgive them not." For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures, &c. Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and trincing as they go, and making a tinkling with their feet, therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their curls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, the rings and nose-jewels, the changeable suit of apparel, and the mantles, and the whimples, and the craping-pins, the glasses, and the fine linen, and the hoods and the veils. And it shall come to pass, that instead of a sweet smell, there shall be stink; and instead of a girdle, a rent; and instead of well-set hair, baldness; and instead of a stomacher, a girding of sackcloth; and burning instead of beauty." "Sell that ye have and give alms: Provide yourselves bags that wax not old," &c. "Owe no man any thing"—Wash one another's feet—Salute one another with a holy kiss—Dance ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?

I thank the Lord, I am willing to do every thing He has commanded, and leave off every thing—even my bonnet—for I do want to go into the New Jerusalem. How can any one expect to enter these Holy gates unless they have done as well as been willing to do all known commandments! James 1: 21; "Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls, but be ye doers of the word, and not hearers only, deceiving your own selves." O what a blessed Bible we have, that tells us when Jesus is coming, and what we must be to be ready to meet Him. Blessed are the pure in heart, for they shall see God. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Are not snuff and tobacco nears breaking this command! My prayer is that God may help all his children to obey the precious Bible, that we may be able to stand.

I am waiting to see Jesus in this Morning Watch, and last time, spoken of by Peter, Jude, and John.

MARIAH ARNOLD.

Letter from Bro. Goldsmith.

Springfield, Ill., Sept. 27, 1845.

MY DEAR BROTHER:—

I would hasten to redeem my promise to you, in writing to you and to all my dear brethren and sisters in Cincinnati, to whom be grace, mercy, and truth through our Lord and Saviour Jesus Christ.

I left your delightful company with a sorrowful heart and "sad" to pass, as Jeremiah says, (2,

6;) through a land of drought, of deserts, and of pits, and through which no man passes but the Christian to my Father's land in the New Heavens and the New Earth, wherein dwelleth righteousness.

My return was an exact counterpart of Jesus Bunyan's Pilgrim through the valley of the shadow of death.—(Psa. 44: 19.) I took a deck passage, in order to do as my Bro. Peter commands when he said "humble yourselves"—By the bye I abominate the "Celestial Rail Road," for it is not God's plan for the perfection of his children. Hardships are God's agencies and instrumentalities for the perfecting of the saints. Well I commended myself to God and entered on this painful voyage, for I needs must go through it. I had to wood, according to my bargain, whenever I was needed. The Mate of the boat was like all other bad mates: clothed with a little brief authority, he would cut such pranks before high heaven as would make the angels weep. I joyfully submitted to all his exactions, for this was well pleasing to the Lord. Nevertheless the boatsman would curse me because I did not lay the wood as straight as it should be laid. One of them promised me a flogging, but the Lord put a hook in his jaw, and so I escaped. Another would try me by singing obscene songs—another by his multiplied oaths—another would rehearse bad and disgusting anecdotes. Here was the gambler, swearing and quarrelling about a 5 or 10 cent piece which the other thought he had not fairly won. The gamblers, like the Mate and boatman, were clothed with cursing like a garment. The next object was a drunkard, staggering & puking, who would have me own him as a clever companion because I slept in the bed-bug berth above him; but he blowed his breath in vain—he would swear and I would pray. The next in order was a Universalist lecturer with his tracts trying to engage a controversy on the final salvation of all men. A Methodist preacher took fire because he said something disrespectful against the God of the Methodists. The Universalist wished to know with a good deal of force, how much his God weighed—how big he was, and what color. The preacher fairly foamed. So they kept up a heated debate until midnight. The next day they bickered again and fought until they were both emptied of all they knew. At the mouth of the Ohio the Atlas stopped to unload on board of the Empire. Here a sight met my gaze which aroused my anger: It was just before midnight when we arrived, the unusual size and the splendor of the boat attracted my attention: So I thought I would just stop aboard a few minutes to look at the beauty of the style and machinery of the boat. The accommodations were superb and princely in the cabin—all was elegant above: But when I went below I saw how complete was the contrast. Twelve men and women crowded in a narrow space on the hard floor, & nearly naked, destined for the southern market, to be sold. There lay my brothers and sisters in bonds,—the lamp shone dimly on their haggard cheeks—their sleep was broken and disturbed by the strong conflict that was raging in their breasts—they would start at broken intervals and pray for their tyrannical masters, and then sob away in sleep again. Oh, my Father, I could pray, wilt thou not speedily break the arms of these wretches and send them swiftly down to hell. I left the boat, and may God hear my prayer soon. Amen. My blood boiled.—I had to pray for patience. We landed at St. Louis on Monday night. I fled for the land the next morning, and got home on Tuesday night. Through the country, I found the Lord was answering your prayers—for the Lord to consume the wicked out of the earth. One man told me as I came along, that out of 100 persons 90 were sick and dying. It appeared to me as if the dark wings of death were over the valley indeed.

I found my family in pretty good health—the little boys crowded around me to tell me they prayed to God every day & hour, & how they wanted to see me. My companion gave me water to wash my feet; but not as you do, brethren and sisters. Howbeit she is willing to be instructed. She has learned a heap since I left her, and feels willing to observe it as an ordinance.

The Lord has shut the mouths of the Lions since I have been thrown amongst them, (or come home.) I shall not provoke them like Ignatius did in the Arona, but just walk between them—They look at me side-ways: So when I move out of doors I am quite a gazing stock. Well, bless God, I hope he will soon make my face shine so that they will not be able to look at me at all, as Isaiah describes 13th ch. 8th ver.

Now dear Bro., I must conclude my letter with the exhortation to stand fast in the truth. Take unto you the whole armor of God, but above all, the shield of faith. O be strong, my brother, keep your heart hot. My wife joins with me in kind regard to the brethren and sisters of Cincinnati for the proof they gave of their love and kindness to a servant of Jesus Christ and your brother. May you abound in love more and more until He shall appear.

So prays,

JOHN J. GOLDSMITH.

Letter From Bro. Halkins.

Worcester, Mass. Oct. 5th 1845

DEAR BRO. JACOBS:—

Prove all things, hold fast that which is good. Go on my brother,—keep that perfect Charity that is well pleasing in the sight of God. I thought, when you dropped a line, in a few numbers back, about Bro. J. Pearson, that it did not side with those letters you wrote to Bro. Storrs & Snow.

I am only acquainted with you by your spirit of writing. Hold on your way: Be humble; I hope verily soon to meet you in Glory!

Yours &c.

R. T. HALKINS.

Letter from Sister Curtis.

Oberlin, Oct. 6, 1845.

DEAR BRO. JACOBS:—

It is my blessed privilege to be one of those who are daily waiting for Jesus from heaven; and I should be glad, through the columns of your paper, to give in my humble testimony for the truth.

It is now nearly three years since God, with mighty power sealed upon my heart that the "times of restitution of all things" was near at the door. Since that time I have, like my "companions in tribulation," passed through most dreadful trials and conflicts; but I can this morning, with tears of gratitude, raise my Ebenezer, and say, "Hitherto hath the Lord helped me." Yea, glory to His name, my confidence in Him has never failed, though my mental agonies have been of the most excruciating kind. It has seemed as though the Lord hath tried to see through how fiery a furnace He could lead me, so as to shew the riches of His sustaining grace. O, had I a thousand hearts, a thousand tongues, how gladly would all their powers be devoted to His blessed service: Surely He is faithful to all that trust in Him.

I believe I can truly say that I love the Lord with my whole being, and also that I love to keep his commandments. How my heart leaped to obey the command in the 13th of John, as soon as I saw the word plain and explicit as language can make it. The Lord be praised for giving us another opportunity for showing our love and obedience to Him. We know that the very nature of true affection leads us to follow all the wishes of the Beloved of our souls. In many cases of mere human affection, we see this exemplified. How will a dutiful child ever anticipate the wishes of a beloved parent;—he never thinks of stopping to ask what will such or such a one think of me for obeying the commands of my Father. So Christ says to his disciples—and that very soon after he had enjoined upon them the washing of one another's feet—"If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." "If a man love me, he will keep my words." "Ye are my friends, if ye do whatsoever I command you."

There is a small band of a dozen or fifteen Advent believers in this place; and although the tide of opposition runs very high, they still are

holding fast their confidence, and we trust they will not be ashamed before Him, at His coming. As a general thing, they can testify by their sweet experience, "If ye know these things happy are ye, if ye do them." O that all the children of God might realize the inexpressible delight there is, in "following the Lamb whithersoever He goeth."

I feel like speaking words of strength and comfort to my fellow pilgrims bound for the New Jerusalem. Courage, dear friends, we are almost home—The port heaves in sight. Our weary feet will soon be planted on the blissful shores of peace, and love, and joy unutterable. O, glory, glory! If we continue faithful a little longer, we shall join the white-robed throng, in ascribing "Salvation to our God which sitteth on the throne and unto the Lamb."

Your sister, in patient waiting.

AMELIA CURTIS.

LINES.

He'll soon appear. Ye weary waiting souls,
LIFT UP YOUR HEADS WITH JOY. Behold—above,
Around, beneath, tokens of His approach.
What means that darkened sun; that crimson moon?
Our earth with showers of meteors strewed?
Those pillars bright of vapor, fire and smoke?
The troubled sea, the quaking earth, the fell
Tornado? The sore distress of nations,
And fearful looking for the things to come?
As the blossom on the vine and fig-tree tell
The kindly summer near?

Yes; He will come—

His chosen heritage—His own loved Church—
The purchase of his blood—He will not longer
Leave in this cold world, to scorn, contempt,
And Persecution's rage. The crowns, the harps,
The blood-washed robes, for us are fast preparing.
Soon shall our hands bear palms of victory;
And soon our lips shall shout, WORTHY THE LAMB,
O'er yonder plains of bliss, unclouded
And Eternal.

O, thou blessed Lord! chiefest

Among ten thousand—Thou brightest, loveliest
One, in whom our hearts all center, hasten
Thy glorious Advent. Our souls are on the wing
To welcome Thee. Thy joy unspokeable
For us to know Thy reign will soon commence.
We long to see Satan, that dread usurper,
Hurled from Thy rightful seat, to his own place;
And God's best seal of BAPTISTERY set,
Upon this earth, now grinning with the curse
Of sin. COME QUICKLY LORD, EVEN SO, AMEN!
Second Advent. A.

THE DAY-STAR.

CINCINNATI, OCTOBER 18, 1845.

The double number was not published this week, because there was not sufficient funds on hand to pay for it, till it was too late to get it out.

Should time continue, a double number will be issued again next week.

THE JUBILEE TRUMPET.

Lev. 25: 8-10; "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shall thou cause the trumpet [loud of sound, margin.] of the Jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the Fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof: It shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

A promise was made to Abraham, the chosen of God, of an inheritance in Canaan that should

be perpetual—last for ever. It was not merely to vest in his seed, after his decease, but, "I will give unto thee, and to thy seed after thee" all the land of Canaan," &c.

The literal land of Canaan Abraham never possessed. The Canaan included in the Covenant, he never saw; nor has he yet had so much of it as to set his foot on.

Proof. "The God of glory appeared unto our Father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans and dwelt in Charran, and from thence, when his father was dead, he removed him into this land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: Yet he promised that he would give it to him for a possession, and to his seed after him, when, as yet he had no child." Acts 7: 2-5.

In view of this promise made to Abraham, Stephen (immediately following the above quoted language) goes on to say, that his seed were to sojourn in a strange land and be entreated evil 400 years, and that it was still after that that they were to come into possession of the promised inheritance. (ver. 7.) And he gave to Abraham (not the promised land in the days of his flesh, but) the covenant of circumcision. In the room of the children of Israel dwelling safely in the land of Canaan at that time, as was promised in the covenant, he goes on to speak of their afflictions, and of the manner in which God raised up Moses, who delivered them from the hand of Pharaoh, and that this Moses, whom they acknowledged to be a prophet, spoke of Christ being raised up to instruct his people, and finally to lead them into the inheritance promised to Abraham—when the promise would be fulfilled "unto thee will I give it" as well as his seed after him. Before that covenant is completed, Abraham and all the faithful must have a resurrection, and every enemy of God must be destroyed out of the land promised to him, so that he can dwell safely.

That his seed had not entered upon the privileges of that Covenant, in the days of Caleb and Joshua, after they had come out of Egypt and crossed Jordan, into the promised land, is proved from Heb. 11:

"By faith he [Moses] forsook Egypt, not fearing the wrath of the King: for he endured as seeing Him who is invisible;" (ver. 27;) "He had respect unto the recompense of reward;" (ver. 26;) and Abraham "looked for a city which hath foundations, whose builder and Maker is God," (ver. 10.) It was only by faith, that the walls of Jericho fell down: And this was after they had entered Canaan, but not in fulfillment of the promise to Abraham, for these all died in faith (from Abel, to Samuel and all the prophets) not having received the promises, (made to Abraham) but having seen them afar off, were persuaded of them, and confessed that they were strangers and pilgrims on the earth" (ver. 13;) looking for the fulfillment of those promises (the other side of the Resurrection, (ver. 35.)

In the chapter from which the quotation is made at the head of this article, directions are given for entering the promised land. A trumpet was to sound proclaiming deliverance, and that at a set time.

We have the evidence that the whole operation of journeying to, and entering upon the land of Canaan, was by faith in something, and of course,

if in this faith they died without having received the promise, it must be as Paul says, viz., faith of receiving them in a "better resurrection."

While we have this evidence, have we any that the trumpet proclaiming liberty, ever sounded in the land of Palestine, or that a Jubilee was ever kept in that, or any other land, in accordance with the law of the Jubilee? Or that the children of Israel ever dwelt there safely? I have searched in vain for such evidences.

From the frequent references made to the sounding of a trumpet, in connection with the final deliverance of God's people in the Basarion, and the awful scenes connected with the final overthrow of all God's enemies at the second coming of the Son of Man; it is evident to my mind, that its sounding was to close the Gospel dispensation.

When the Mosaic dispensation opened, the law of that dispensation was introduced by the sounding of a trumpet.

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the noise of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. Ex. 19: 16, 17, 19.

Paul makes allusion to this manner of receiving the law, when he alludes to the manner of God's people "receiving a Kingdom."

"Ye see when they shake the earth; but now he hath promised, (Heb. 11: 33) saying, Ye shall see me I shall shake the earth only, but also heaven. And this word, Ye shall see, signifieth the removing of those things (that may be, *marginal*) that are shakings of things that are made, that those things that cannot be shaken may remain. Wherefore, we receiving a Kingdom which can not be moved, let us have grace, (hold fast, *marginal*) whereby we may serve God acceptably, with reverence and godly fear." Heb. 12: 26-29.

While our change cometh in a moment, (1 Cor. 15: 52) yet there is a process of removing things that may be shaken; and also a process of receiving a Kingdom at the same time we are called upon to hold fast, after we have come to mount Zion.

The order and manner of sounding this trumpet, in the type, is given in Numbers 10: 5-7. It was to give its note of alarm in regular succession, but when the congregation was to be gathered, the directions were, "Ye shall blow, but ye shall not sound an alarm." Consequently the great awakening cometh among God's people at their final gathering, will be a heart-searching, consecrating to God, while there must be a secret conviction at least, that the antitype of the sounding the trumpet for assembling the congregation, is being given.

It is worthy of notice that all the great deliverances that God has wrought for his people after giving them the Law, have been accompanied with the sounding of a trumpet. In the triumph of Gideon over the Midianites, this, in connection with the light that suddenly sprung forth from their broken pitchers, was the leading instrumentality of their deliverance, conquest, and triumph. And this circumstance is alluded to by the prophet Isaiah, (30: 25-27) as a pattern or type of our great deliverance.

"For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of hosts shall stir up a

scourge for him [the fruit of the Assyrian, or last of the Gentile kingdoms] according to the slaughter of Midian at the rock of Oreb. And as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and his yoke shall be destroyed because of the anointing."

It was Gideon and his men that sounded the trumpet on that occasion—and the anointing,—the strong faith that had them implicitly to obey every direction in this matter.—To display their light and give a shout at the appointed time, was the cause of breaking the yoke of their enemies—though up to that moment their whole movements had attracted but little attention.

The Prophet also alludes to the sounding of the trumpet in the final deliverance.

"Blow on the trumpet in the new moon, in the time appointed, on the solemn feast day. For this was a statute for Israel, and the law of the God of Jacob." Isa. 51: 7, 8.

He recounts, in that Psalm, the manner in which ancient Israel thwarted the purposes of God by disobedience; and that his grand purpose may be delayed no longer, he calls upon them to "blow on the trumpet in the new moon at the time appointed," &c. And as the result, he exclaims, "God standeth in the congregation of the mighty; He judgeth among the gods." Isa. 51: 7, 8.

The effects of sounding this trumpet, extend beyond the bounds of Palestine.

"All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. For so the Lord said unto me, I will take my rest." Isa. 18: 7, 8.

The remainder of the chapter clearly proves that this blowing of the trumpet, which we are called upon to hear, is the sure precursor of the gathering of the elect, and the destruction of the wicked.

"And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which are ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the Holy Mount at Jerusalem." Isa. 57: 13.

We here see the character of those that are to be gathered under, or by, the sound of "the great trumpet."—Outcasts, "ready to perish!"

"Ye shall not lift up thy voice like a trumpet, and shall my people their transgression, and the house of Jacob their sin. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God: They ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we hated, say they, and thou wast not! Wherefore have we afflicted our souls, and thou hast not taken our knowledge. Behold, in the day of your fast, ye find pleasure, and exact all your labors. [Things wherewith ye have grieved others, *marginal*.] Behold, ye fast for strife and debate, and to smite with the fist of wickedness: Ye shall not fast as ye do this day, to make your voice to be heard on high." Isa. 58: 1-4.

In the room of a literal trumpet, it is here shown that the last great trumpet of alarm, is made by a human voice, or voices. "Lift up thy voice like a trumpet." The Jubilee trumpet was to proclaim Liberty,—of course a human voice. The events to follow the sounding are the same as those given, when only the trumpet is mentioned. If this voice of warning is heeded, and the instructions (ver. 5-7) followed, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; & the glory of the Lord shall

be thy rearward," [shall gather thee up, *marginal*.]

"Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land. Cry, gather together, and say, assemble yourselves, and let us go into the defended cities." Jer. 4: 5.

Here, again, is an accompanying description of the wickedness and apostasy found among the professed people of God, and a call upon them to wash their hearts from wickedness. As the sounding of the trumpet is continued, "wherein upon destruction is cried,"—It proclaims the battle of the Great God. In ver. 6, following the sounding of the trumpet, is the "sign of fire in Bethelcharem" beyond which "the shadows of the evening were stretched out." To many, the sounding of this trumpet was to be of little avail for the messenger, despairingly cries, "To whom shall I speak, and give warning, that they may hear? Behold their ear is uncircumcised, and they cannot hearken: Behold, the word of the Lord is unto them a reproach; they have no delight in it."

O how true!—true to the life, is this picture of the awful state of things, so boldly delineated by the Prophet, and now fulfilled under the sounding of the trumpet, and "sign of fire." The same scenes, are again presented in ch. 51: 27-33.

"And the land shall tremble and sorrow; for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation, without an inhabitant."

Again, "They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof." Ezek. 7: 14.

This chapter proves that "the end" is proclaimed, and the trumpet sounded, to usher in the scenes already transpiring around us, and are observed by all who have eyes to see, and ears to hear. As a further proof that God's servants are the instruments of sounding this last trumpet of warning and deliverance: See Ezek. 33: 1, 6.

"But if the Watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."

It is when the Master of the house returns, that he reckens with his servants, and not till then will he require the blood of the soul that is eternally lost, of the unfaithful watchman's hand. We thank all our friends for their anxious solicitude for us to return, and repeat of having proclaimed that "the end is come," and that the seventh angel has begun to sound; but when our eyes light upon such burning words as these, how can we—how dare we do otherwise than go forward!

(To be continued.)

The articles of Z. W. Hoyt, and J. Croffat were too late for this number. They will be attended to in our next.

LETTERS AND RECEIPTS,

For the week ending Oct. 16th.

Amanda Curtis, Newal Road, 50, and 50, for Geo. Benson, & 50, for Arthur Weanum, & 50 for Jeremiah Ludington, R. T. Hallins, for Luke Foware, 100; Davis Grant; Mariah Arnold, 50, and 50, for Sister Finch; Robert Thompson, 50; A Friend, \$20.00; Ephraim Miller Jr.; Eli Curtis, 3.00; E. Collins, 1.00; E. E. Travis, 1.00; Albert Lyford; Sister Fisher, 50; A Friend, 2.00; Z. W. Hoyt; Ch's Burlington; J. Croffat; Alex. McKim;