

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 YE DO ALIGHT THAT BRINGETH
IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. 1, 19.

C. CLARK,
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THE DAY-STAR

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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 SAVIOR COMES.

The Savior comes, by ancient words foretold,

Hear him, ye deaf, and all ye blind, behold!

'Tis he, the obstructed paths of sound shall clear,
And bid new music charm th' unfolding ear.

No more shall nation against nation rise.

Nor ardent warriors meet with hateful eyes,
No fields with gleaming steel be covered o'er,
The brazen trumpets kindle rage no more.

The lambs with wolves shall graze the verdant mead,

And boys in flowery bands the tiger lead;

The steer and lion at one crib shall meet,

And harmless serpents lick the pilgrim's feet.

Rise, crowned with light, imperial Salem, rise!

Exalt thy towery head, and lift thy eyes!

See barbarous nations at thy gates attend,

Walk in thy light, and in thy temple bend.

The seas shall waste, the skies in smoke decay,

Rocks fall to dust, and mountains melt away;

But fixed his word, his saving power remains!

Thy realm forever lasts—Messiah reigns.

Letter from Bro. Pratt.

Jamaica, Vt., Oct. 12, 1845.

DEAR BRO. JACOBS:—

As I have never seen you face to face, therefore I know but little about you, save that when I used to read your letters in the "Herald and Watch:" I knew your voice at that time, for it was the language of Canaan: And glory be to God for this pure language! May the Lord of Hosts direct while I write.

I will now give a brief sketch of our journey thus far. Previous to the fall of '43, some five or six in this place, believed in the speedy coming, and ushering in of the Fifth Kingdom!! In the fall of '43 a revival commenced among the Methodists, and the language of the young converts, whether old in days or young in years, was, come to Jesus now; for it does seem that God is doing his last work: I was numbered among these converts. In Dec. the Baptists and Congregationalists, joined together and held a meeting 4 weeks, day and night. I attended but two days, because the priests would not suffer me to speak in honor of what they termed Millerism; for at this time I had become one of its strong converts: Praise God for it. As yet, none of us had heard a lecture on the subject.—But there were 2 copies of Bro. Miller's lectures in town. During this meeting lecturers were sent for.—The meeting closed with little or no profit,—that is, not more than 3 or 4 converted.

After two weeks had expired, Bro. S. C. Chandler came to preach to us. Opposition was strong—very few attended at first. Well, say you, what was the result! Ere one week had rolled away, the eye of the spectator might behold upwards of 1000 souls attending the meeting, day and night—and some of the time a much larger number: The whole body of the house was filled with the anxious. A general reformation passed through town—Souls were converted by scores—Nearly all who heard appeared to believe

the doctrine. But the time passed, and scoffers arose.

In June, I think in '43, Bro. Chandler returned, as he supposed, to visit a large congregation, and feed them with meat in due season. But alas, the houses of public worship were closed against him. What a change! Psa. 83: 1-5, 12, Isa. 16: 12-14; Amos 5: 3. A small remnant only dared go to the grove to hear him. And who were they? Not the rich in goods, not the wealthy, not the proud, not the honor-seeking, nor a world-loving church—no, none of these. But let the Blessed Jesus answer, Matt. 5: 3, 11, 12; James 5: 10; Luke 14: 12-14; 6: 20-22 Praise the Lord that some have heard and obeyed. The cry, Come out of her my people, sifted out many, ("because of the word") the "Midnight Cry" many more, and the "shut door" many more.

One year ago, the "little flock" numbered about 100,—now about 40.—They believe in feet-washing, and nearly all in a shut door. About 20 of us believe in the 7th day Sabbath: The rest have drawn out from us, and denounced us as being the children of the Devil,—and hold separate meetings. Those of us that believe in the 7th day, mostly believe in the salutation, 2 Cor. 13: 12. Seeing ye know these things, happy are ye if ye do them.

One year ago, myself and 3 others were cast into prison for our religion.—Praise the good Lord,—I stand ready to go again, if needs be.

One year ago, I believed our work was done for the world,—I believe it still. It is very seldom that we have any of God's ministers call this way to give us our portion of meat in due season.

We have tried the "Watch" until it has become as lean as Pharaoh's lean kine: The "Herald" and the "Voice of Truth" are about the same: The "Standard" has fallen! and from report, we fear the same is the case with the "Hope Within the Veil." Oh may God cut us loose from trusting in one another. We should not lean upon the arm of flesh, but upon the arm that moves the universe, and sends his fiery judgments abroad in the land. Well, praise God, this is the Jubilee—the year of release to God's children.

Understanding that you are giving crumbs from the Master's table, we desire some of them in this place. And now brother, I want you to send me 2 or 3 copies of your paper, and if convenient, the back numbers; &c. * * * We are very poor, but the Lord is with us. Glory to his most precious name. We shall patronize you while you are meek and humble: O may the Lord keep you, my brother; and may you still cry unto Jerusalem that her warfare is accomplished. Keep, O keep from the Spirit of exaltation; also from the brethren leaning upon you, lest you fall as those before you have done. We shall endeavor to listen to you just so long as you give us the true crumbs: The God of Hosts help you so to do. And now dear brother, stand single handed on Gospel Truth, and the God of peace shall be with you. Amen.

Your Bro. in tribulation, expecting deliverance daily. Glory to God.

STEPHEN PRATT.

Letter from Bro. Ingalls.

Abington, Ct. Oct. 14, 1845.

DEAR BRO. JACOBS:—

I do rejoice that the "Day Star" continues to shine, and the evidence increasing that the Sun of Righteousness is soon to arise. Our hearts are cheered and comforted in perusing this weekly messenger, and we are rejoiced much to know there are a few in the West that are holding on to the word of God and the faith of Jesus. And I bless the Lord we have a few here that are not ashamed to follow their Master.

Yours, waiting and coming to the 1335 days.

LEMUEL INGALLS.

Letter from Bro. Weston.

New Ipswich, N. H., Oct. 18, 1845.

DEAR BRO. JACOBS:—

We were never so sensible that the Lord raised you up for this important crisis as we were when reading your last No., (Oct. 11). Some half a dozen of us who love Jesus met at my house to-day, and after reading Heb. 4: we read some portions of your paper, and then all knelt and prayed that God would preserve you—and we were never more sensible of the Divine presence—we felt that we could wrenthle with God that one paper, at least, might stand for the truth. So much freedom did God give us in prayer, that we are satisfied that you have had the answer in your soul to-day. O my brother, we have fallen into fearful times. How few will get into the Kingdom. Keep humble my Bro. Look to God alone for help, or you will fall after the same manner of unbelief.

I see much evidence that the Lord will come this fall, though I am satisfied that the 2300 days will not end until 1846, when I think the sanctuary will be cleansed, or the earth purified by fire.

I believe it is a fact established beyond dispute that Tiberias Cæsar began his reign in Aug. A. D. 14. The 15th year of the reign of Tiberias would be A. D. 29. John began his preaching in this fifteenth year, Luke 3: 1. Jesus was baptised when he was about 30, (Luke 3: 23); and as He was only 6 months younger than John, He must have begun His ministry in A. D. 29, or 30, when he proclaimed the time is fulfilled. The 69 weeks are ended and the 70th week begun. Historians all agree that Tiberias reigned about 22½ years.—Josephus says, 22 years, 5 months, and 3 days. (Ant. B. 18: ch. 6, § 10.)

Josephus and other historians inform us, (see also Luke 23: 7;) that Herod was at Jerusalem at the trial and crucifixion of Christ, and that the fourth day after his arrival he heard of the death of Tiberias. Now, as Jesus must have begun at the commencement of the 70th week in, or near, A. D. 29, being the 15th of Tiberias, He must have preached near 7 years and been crucified not earlier than A. D. 36, nor later than A. D. 37, and the 70th week must have ended the year he was crucified. For as has been shown above He must have begun His ministry in A. D. 29 or 30, in the 15th or the early part of the 16th of Tiberias Cæsar. And as Tiberias reigned 22½ years, and died about the time of the crucifixion, Christ must have preached about 7 years, and the 70 weeks must have ended either in the latter part of A. D. 36, or the beginning of A. D. 37. Consequently the 2300 days cannot end before A. D. 1846, nor extend beyond 1847.

I believe the above must be truth, though when I first saw it I shrunk from it. Oh! said I, "Is there a possibility that the dear saints are to stay here a year longer!"

My heart sickens at the thought. But, my brother, though I still have a strong hope of seeing the Lord this fall (for I believe the world will be purified at the end of the 2300 days, therefore I expect Jesus before "the decree bring forth). Yet if we have got greater trials to pass through let us trust in the Lord and take courage. The crown of glory—a residence in the glorious city—the pleasure to be derived from ranging the fields of the beautiful New Earth, will more than counterbalance all these light afflictions.

O, my brother, though the time of trouble Daniel speaks of, seems to have begun, and may increase a hundred fold, yet let us trust in God and hold on by faith. We soon shall sing victory! victory!! if faithful to the end.

Let all the saints help our dear brother, by their prayers and alms until the Lord come. God grant it. Amen and Amen.

Yours, waiting,

J. WESTON.

Letter from Bro. Perry.

Litchfield, Ct., Oct. 13, 1845.

DEAR BRO. JACOBS—

I took up the "Voice of Truth" of Oct. 1st, and my eye dropped upon a communication from Bro. John Pearson, jr., reflecting upon the notice of his confession in the "Hope of Israel," published in the "Day Star," and I was struck with astonishment to think of the charge brought against you of judging him; and almost the first words he utters, is judging those that teach contrary to him. In Matt. 7th, Jesus says, "Judge not that ye be not Judged," and before he gets through he gives the character, "Thou hypocrite, cast first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." God knows I would not judge any wrongfully: But for the cause of truth and God's children, we must speak the truth, although it cuts close. Having been acquainted with Bro. Pearson and his manner of teaching for some two years, I must confess, if I can judge from the appearance and language, which certainly is the fruit of the lips, the winter past he manifested more the Spirit of Jesus than he did previous to the 10th day of the 7th month. Now if he was convinced he was wrong while he was preaching a shut door, and still continued to teach that doctrine, I for one cannot put any confidence in him now, and I would refer him to the very words of Jesus he has quoted, and say to him, Cast out the beam of self-justification, and do not trouble God's Israel any more. And I pray God if there is any more that are preaching a shut door, holding the truth in unrighteousness, that they will immediately come out and confess, that God's Israel may not have to suffer on their account.

I praise God that there is a little company here of over 20, who have not been hewing out to themselves broken cisterns that can hold no water, but are standing upon God's word, believing all the prophets have said, and all the commands of Jesus. I think that Brother would see different if he had not stumbled over some of the plain commands of God and sought to save his life. But to the law and testimony, if they speak not according to this word it is because there is no light in them, (or as the margin reads, no morning in them.) Isa. 8: 20.

Yours, looking for Jesus this morning watch.
D. W. PERRY.

Letter from Bro. Bear.

Liberty, Union, Co., Ind., Oct. 24, 1845.

DEAR BRO. JACOBS—

Enclosed I send you one dollar for the continuation of the "Day Star," as I think it gives meat in due season. I have been, (sometime since,) considerably perplexed about the different views of the Brethren; but I am not so much at present. I believe in general the writers of the Star, are treading in the path that shineth brighter and brighter, and I do hope and pray God that you and they may continue in it until the perfect day. I never knew, as well as I now do, what is meant by the Lamp's going out. If the word of God is the Lamp, (Psa. 109: 105;) then I conclude the going out of the Lamp in the parable of the 10 virgins, must be to lose sight of the sure word of prophecy, and not to take heed as unto a light that shineth in a dark place, until the day-star arise in your hearts; 2 Pet. 1: 19. Yes, dear brother, I believe the sure word does shine yet, if we keep the oil, and take heed. But Peter says, we must take heed, until the day-star arise in our hearts, and not stop when we expect the Lord on a certain day, and get disappointed, but press forward, search the scriptures, (Jno. 5: 39,) and not look back, only to compare the way you have come with the sure word. We have a sure word of Prophecy of the Advent cause, and I believe the parable of the ten virgins (Matt. 25;) is the end of it, and I am certain we did hear a cry made last fall, Behold, the Bridegroom cometh, go ye out to meet him! and I know then all those virgins arose and trimmed their lamps, consequently we must have come beyond the 7th ver.

I did expect & hoped that the Lord would have come yesterday, but it seemed good in the sight of the Lord to try his children a little longer. May he give us grace to hold on to the sure word until he does come, and God grant it may be soon. When I looked back one year yesterday, and thought of the falling off in one year, it makes me tremble for another year.

Yours, in the hope of very soon meeting all the faithful in the Kingdom.

H. B. BEAR.

THE DAY-STAR.

CINCINNATI, NOVEMBER 1, 1845.

THE MEETINGS.

Our meetings are still held at the Tabernacle every day. A most singular, and truly wonderful change has suddenly come over them—a change contrary to all our expectations, and calculations, and which, I doubt not, is of God. As before stated, we were almost unanimous in looking for the appearing of our Lord about the 22d or 23d of Oct., and the change is not that we have ceased to look, or that we are less sure that He will soon appear. O, no; but the question that has so suddenly arisen, and which is now the burden of every testimony, every prayer, and every lecture, is, To whom will God give the Kingdom! Strange question, says one, and singular indeed that you have not understood this before! So it is, and may yet seem quite as important to the enquirer as it now does to us. The ready answer is, "Fear not little flock, it is your Father's good pleasure to give you the Kingdom." The Kingdom "shall be given to a nation bringing forth the fruits thereof." The Saints of the Most High shall take the Kingdom. These are the easy answers to the strange question. It is "the Saints of the Most High"—a "little flock"—bringing forth "the fruits thereof," that are the ones to whom God will give the Kingdom. True, but we can not take the smallest gift from a fellow worm, without at least putting forth as much of an effort as the reaching out of our hand. And then, what are the fruits of the Kingdom! Have we been fully aware that the word of God is sufficiently full of "the things pertaining to the Kingdom of God," to tell us what these fruits are, and how that Kingdom is to be taken by the Saints of the Most High! But these things will be treated of in another place, so I will not enter into them here. It is true that the mass of professed Advent believers, no matter what particular theory they may have embraced, have waited for deliverance a good deal as the old Jews did when they fled into the Temple, at the time their city was besieged by the Roman army. The grounds of their hope were just as undeniable as ours have been, that a deliverance was promised, while all the evidences justified their falsest expectations of realizing it at that time. They could believe for deliverance till they perished, because they did not bring forth "the fruits" of the Kingdom. In the room of taking the Kingdom, we have been waiting for God to take us into the Kingdom.

Let none be alarmed at new theories, or "fanciful interpretations." The truth of God has begun its triumphs; and now let the "potsherd" strive with the potsherd of the earth, but woe to him that contendeth with his Maker! I pity the man, who, with the word of God—the great treasury of Heaven in his hand, claims that he has reached the achme of perfection in the knowledge

of God, and can learn no more,—that he has so explored the heights and depths, the lengths and breadths, of the record of "the faith once delivered to the saints," that it is his right to become an arbiter of the faith of God's people. "Keep silence before God," O foolish worm, at least till you have "faith like a grain of mustard seed, remembering that our Lord hath said, "He that overcometh and keepeth my WORKS unto the end, to HIM will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: Even as I received of my Father." Then let every one of us—Spiritualisers, or anti-Spiritualisers—all, that have one particle of the meekness of our Master about us, throw aside our prejudices, and burn (not our Bibles, but) *our* theories; and ask ourselves the plain unvarnished question, Do I come within the compass of that promise! Have I kept the *works* of Him who said, "the works that I do shall he do also, and greater works than these shall he do"! &c. If not all, which one of them have I kept! I doubt not some will find it much more convenient to explain away these things, than to venture all, upon an effort to demonstrate them.

In investigating this matter of faith, in our meetings, there has been a degree of warmth and engagedness, which some may have endeavored to construe into contention: Such have hovered around us as vultures do around the battle field, but have retired again more perfectly confounded than ever was the opposer of the doctrine of the prophetic periods ending in 1843. On Sunday evening last, a preacher arose at the close of the lecture, and expressed himself as being "perfectly astounded," that such claims should now be urged, as consequent upon the exercise of faith. And it is possible that more apologists for unbelief may be, not only "astounded," but *confounded*; as he was, by a few of the plain words of the truth of God.

☞ A brother writes from Philadelphia, enquiring whether I will publish a long article showing that the 1000 years of Rev. 20: are in the past. This is a new idea, and at present, looks like "spiritualising" of a new order; but at the same time, as it appears that this doctrine is making something of a stir in Philadelphia, send on the article, and let us have it reviewed. If it contains a fair show of argument, it will be published, provided it comes within the capacity of our little sheet.

Bro. W. B. Elliott, of Philadelphia, writes that he found, on one occasion, in the bundle of papers sent to that place, some with names of brethren in Newark, N. J., marked on them. This must have been a mistake on my part, and if the friends in Newark have not received their bundle, that week, let them write what number they have missed, and it shall be forwarded.

We are also requested to caution "the hands" that put up the paper, to do them up more securely, as some of the large bundles have broken open, &c.

These hands put up the papers—write all the wrappers—as well as editorials, and set up the type in the poetic department. But notwithstanding these hands are full, as well as this heart, I will endeavor that there shall be no more complaints of the above kind.

☞ Why is it that we hear nothing more from Sister Minor? Has she halted by the way? If not, our readers would be glad to hear from her.

TO THE BRETHERN.

We are expecting that God will now accomplish a great deliverance for his people:—That the Lord Jesus Christ will now appear the second time without sin, unto the salvation of all those that look for him. If we are not thus expecting, we are not acting in accordance with the evidences which surround us. What then has been the course of conduct, and what the spirit and temper of his children, in the past deliverances God hath wrought? And what are the duties laid down for those that shall be "alive and remain" when "the Lord himself shall descend from heaven with a shout"?

In view of past deliverances, I believe there is no parallel case with the man who now says "I have kept all God's commands—I have not sinned." When ever God's right arm hath been stretched out for the salvation of his people, they have been found humble, broken-hearted, and entering their plea of dependence. With Moses there was no boast of the future, except upon the identical conditions that God had made. He knew not, neither did he claim to know the course the pillar of cloud and fire would go, save that it was destined to lead them to the promised land. He carefully watched its course, and when it paused at the sea he fell down before God as destitute of a theory as though it were the first time he had come into his presence—making his *all* depend upon a direct interposition of the Almighty. In the onset of the children of Israel leaving Egypt, there was a time of general consecration—no uncircumcised person ate of the paschal lamb. Notwithstanding this, their deliverance was made to depend upon a renewed consecration at the sea, again at Sinai—at Jordan, and even in Canaan. These things have been entered upon record "for our learning; that we through patience and comfort of the scriptures might have hope," and for a lesson of warning for us, lest we fall after the same example of unbelief." Therefore it is necessary that we carefully note the spirit of humble, trusting obedience, that characterised the ancient worthies.

The triumph of Jesus, the Captain of our salvation, in all the path that lead to it, was marked with neither boasts, or self-justification. When Judas betrayed him he reproved him not.—When false witnesses testified against him, he entered no plea of innocence. Though he brought forth the fruits of the Kingdom, by exercising his power over diseases, death, and the devil, yet the wrath of the multitude increased against him from day to day, till his own disciples forsook him.

After having demonstrated his ability to overturn every cause of human misery on earth, He marched down into the grave—the territory of the devil, while the atmosphere was rent with the hell-inspired cries of Crucify him! Crucify him! And thus perfected, through suffering, he took the crown from the brow of the usurper, and with a "multitude of captives" ascended to claim the crown of glory. Thus He became the "first fruits of them that slept." Thus "it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering. For both he that sanctifieth, and they

that are sanctified, are *all of one*: for which cause he is not ashamed to call them brethren." This is the Saviour that has said, "Verily, Verily, I say unto you, he that believeth on me the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name I WILL DO IT." "I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, Verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you. Hitherto ye have asked nothing in my name: Ask and ye shall receive, that your joy may be full." "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

O, the neglected privileges of God's people, are spread out on every page; and if any should attempt to justify their unbelief and content themselves by letting these precious promises remain the *alone* privilege of sleeping saints, let them remember again, that it is by every word that proceedeth out of the mouth of God that man is to live. These are the *living* words of the living God. And again, it will be found a difficult task to prove that the apostles and early disciples of Jesus did "greater works" than those which Christ performed in person.—They done the same works. He healed the sick—raised the dead, and cast out devils.—They done the same. Again, let the question be settled what is meant by the expression, "in that day," for it is then, that whatsoever is asked will be granted. It is true also, that God's greatest works, to be accomplished by the agency of his saints, were not performed in the apostle's days, as all have been compelled to acknowledge. The dashing in pieces of the image, by the Kingdom—ruling the nations, as Christ received of his Father—executing judgments upon the heathen and punishments upon the people, are works that have been alledged to belong to a state of immortality; but when and where have we been shown the proof of this?

Jude addresses a company that were "sanctified by God the Father, and preserved in Jesus Christ, & called;" saying, "When I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." What is the faith *once* delivered unto the saints? And why, living as Jude did, in the apostolic age, could he not say to a people sanctified by God the Father, and preserved in Christ Jesus, hold on to the faith *now* delivered to the saints? Saints could *once* pray, and the heavens gave rain or withheld it.—Fire came down from heaven:—They could once subdue kingdoms, work righteousness, obtain promises, stop the mouths of Lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, turn to flight the armies of the aliens. Such faith was a good thing, but God has promised some *better* thing for us, that they without us should not be made perfect. And what *better* thing is provided for us, unless it be *receiving* the promises, through the agency of the faith once delivered to the saints, which promises they died without receiving? And if the gifts of the Spirit, enume-

rated by Paul to the Corinthians, were necessary for the "perfecting of the saints," as well as "for the work of the ministry," it seems to be necessary that those gifts should be possessed by the individuals for whom God has provided some *better* thing, seeing that the sleeping saints are not made perfect without them. Again, I ask myself, Is God longer to be trifled with? Our privileges are clearly spread before us—Shall we fall after the examples of unbelief that have been given us!

The evidence, to my mind, yet remains clear, that God's people will be delivered in this year of Jubilee: But I will here remark, that it is difficult to discover how brethren make out that the Jubilee ends in the Seventh month, as the trump was sounded in the Seventh month of the 49th year. The Seventh month could not be the 12th or 13th month, consequently, the 49th year could not end till the Passover; and it was the 50th year that was to be hallowed, and in which God's people were to be delivered. God's time, and his *only* time for beginning the year, is in the Passover month. See Ex. 12: 2-6. It seems to me that we have but a very little while to ask of God and receive a Kingdom, as I believe our Lord has already done, when the Seventh Trumpet began to sound. The good fight of faith must be fought, before we can receive the crown. The crown is awarded to the conqueror, and not put upon his head as a token for him to enter into the great battle of God Almighty, or placed in his hands as a weapon with which to conquer. Is it not blindness to suppose that battles are to be fought in God's Holy mountain, where nothing can hurt or destroy? Must not God's people cease from their works—end their labors, before they can enter into the rest that remains for the people of God?

Yes, The King of Zion will soon appear to crown the Conqueror—to give the Kingdom to a nation bringing forth its fruits. Already have God's people treasured the promise, that "the prayer of faith shall save the sick," and soon, when God's children pray, the heavens will shake, the earth will tremble, and the wicked nations melt away. Why should it not be so? "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, [reasonings, *margin*,] and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled. 2d Cor. 10: 4-6.

I see nothing in our past course, with which I can complain of our Heavenly Father, for leading us in the way he has. The truth of God has hitherto been verified in making the path of his people, like that of the just, shine more and more.

I have not in this article, entered into the argument showing the duty and privileges of God's people in this part of our journey, but have thrown out a few hints, claiming no infallibility, and which, if incorrect, will be corrected by the word of God. Still they may be sufficient to stumble those who have a spirit within them to condemn without a hearing, and have only remained where they are, till the truth of God should be brought out to manifest that spirit. We can no longer remain in a Kingdom of talk, as every individual must be made manifest in his sight.

In our next number, the Lord willing, I will

endeavor to show from the plain word of God, the present duty and privileges of His people. It is under a solemn sense of duty that I shall attempt to do this—for already, multitudes are beginning to partake of that Spirit which we have so much deplored—a Spirit to settle down with the delusive idea that Christ has come Spiritually—that he is in them, while the world—for which Christ would not pray, have not been made to believe that his word is indeed true. See John 17: 9, 20, 21.

To take the crown and Kingdom, we must go forward, though it be amid the cries of heresy, apostasy, blasphemy, and Crucify him. O come Lord Jesus!! Shorten these days of trouble, and Reign gloriously thyself!

OUR COURSE.

How perfectly easy to discover, that while we take the word of God for the "man of our counsel," the separation that has for some time been going on between the people of God, and the people of the world, including men-pleasing and pleasure-seeking professors of godliness, must grow wider and wider. While "evil men and seducers shall wax worse and worse, deceiving and being deceived," the path of the just must be "as the shining light, that shineth more and more, unto the perfect day."

I cheerfully subscribe to the following sentiments from the pen of a brother, whose name I will not here mention, but the article will be recognized by some of our readers. I insert it, not only for its real merits, but to see whether we have reached the point where the children of our Heavenly Father can feast upon truth from the great fountain, come through what channel it may. That we may learn to "cease from man," and trust alone to God and His Truth, for a guide in these times of Peril, I would add, that the living lines of Eternal truth have already shown, as I verily believe, that some of the conclusions to which the author of the following noble sentiments professes to have (safely) arrived, are unwarranted and dangerous in the extreme. That part of the subject is not (of course) here presented.

"In placing our views before the public eye, we should have no regard to the favor or frowns of those who may sit in judgment upon us. It should be our aim to 'follow the Lamb whithersoever he goeth.' Rev. xiv. 6. By holding up Christ, we shall try to place ourselves in the back ground, and give God all the glory. We expect to receive the pity of some, and the scorn and contempt of others; for we shall present things from God's word which will offend some. The hearts of men have not improved as we have come down to these last ends, and these times that try men's souls. We shall endeavor to show in what we have to say, a *thus saith the Lord*, and it matters not how obscure the individual may be who brings the truth to bear upon men's consciences. God will hold that soul who hears his message accountable, whatever may be the character of him who delivers it. The Lord has always confounded the wisdom of this world by raising up some obscure person to do his will, and over whom the wise and learned have usually stumbled. Sometimes the little shepherd boy with his smooth stones from the brook, has gone forth in the name of Israel's God, and with the despised and humble weapon of a sling, has prostrated the giant error in the presence of a proud and haughty Saul, and all his armed host. God will not let his glory be given to another; and whenever a feeble worm whom God has been pleased to use as an instrument to do his will, begins to be lifted up, and say like a monarch of old, 'Is not this great Babylon which I have builded?' or when he listens to the plaudits of unthinking worms like himself,

and begins to feel in his pride that his opinions are a law, and a guide to others—then the Lord, unknown to himself, has forsaken him, and will make use of some more humble instrument to do his will. We see this principle illustrated in the history of the past, from Moses down to the present time. To go no farther back than the history of the past five years, we have seen an individual unknown to those who sat in Moses' seat, and were the professed teachers in Israel, rise from his obscurity, and by his expositions on the prophecies, confound all the Gamaliel's of our land, by showing them from the unerring word, that the kingdom was nigh even at the door. Notwithstanding these men should have received this testimony from the word, yet we find them holding fast their traditions, when all their foundations are swept away. How often have we seen the effect of God's everlasting truth upon the conscience of the hearer, (accompanied as these truths were) by the Spirit, and under his influences felt at the time that it was God's truth, yet who afterwards, when consulting with those to whom they looked up as spiritual guides, have chosen to follow the teachings and opinions of men, and so rejected the truth without a substantial argument for so doing. On this rock multitudes have dashed, resting upon the teachings of man rather than the *mere word of prophecy*. How many, who having received the word of the coming kingdom with joy, yet when some new truth, which had till then been buried with the rubbish of the theology of these last days, was made to shine like the polished gold, yet because the truth was unpopular, or was contrary to their carnal reasoning, or their leaders, whom they thought should know what is truth and what is error, disapproved, have turned away their ears without a solemn purpose of soul to search the word, and follow that, whether they were found in the company of few or many.

Those of our brethren who style themselves *Adventists*, should surely have learned before this, that knowledge was to be increased, and that they themselves may not have attained unto all the wisdom taught in the word, when they attempt to tell us that none are worthy of the name of *Adventists* unless they come up to the standard which they say is truth. Any going beyond this is to be termed fanaticism, and the work of the adversary. The brethren now tell us that the history of the past, in our going out to meet the Bridegroom, has been no fulfillment of prophecy. Notwithstanding the hand of the Lord was as distinctly seen by us in proclaiming '43, and the tarrying time in '44, with the 10th day movement, as when the children of Israel left their Egyptian task-masters, and were led by the cloud and pillar of fire into the wilderness, yet a great proportion of those who felt that those truths of God were written upon their hearts by the Spirit of truth at the time, now deny that it was the work of God; and what is most remarkable, there are scarcely any of those brethren who were considered as teachers and the leaders in this work, but who now reject and deny all their past experience, and the positive testimony which they gave of the Bible evidence that the sanctuary was to be cleansed in '43-4. God will have some way in which those who profess to follow the word, shall experience a trial of their faith. See the children of Israel, who believed God's promise, that after 400 years they should be delivered from their servitude, and doubtless supposed that they were the generation who should go into the land as rapidly as they could pass through the wilderness to Canaan. God tried their faith 40 years, and we find that one after another left his carcass in the wilderness, until not only their leaders, but all the men of war, except Joshua and Caleb, fell by their unbelief, or because they robbed God of the glory in the wonders which he performed. The apostle has admonished us not to fall by the same example of unbelief.

Letter from Sister Beal.

Albany, N. Y., Oct. 19, 1845.

DEAR BRO. JACOBS:—

I was exceedingly pained on receiving the last "Day Star," to find my letter published with my name suppressed. My dear brother, I

am not ashamed of Jesus! Jesus was not ashamed to die for me, and you are not ashamed to confess Christ.—Shall I be worthy the name of a follower of my Master if I am ashamed of Him? Oh, no, rather let my right hand forget her cunning, rather let my pulse cease to beat, than I be ashamed of my Lord. I meant just what I said, when I said I had found the Lord faithful to his promises. The Lord is my shield, my Rock, my high tower. The Lord has not suffered me to be tempted above what I have been able to bear. If the Lord is for us, who can be against us? I hope you will not join with any one in being afraid of man. I left all for Christ about 2½ years ago, and I can say, the Spirit of the Lord witnessing within me, that Christ is mine, & I am his. I know that my Redeemer liveth—I believe I shall never die, but in my flesh I shall God. I believe the Spirit of the Lord prompted me to write this to you. If the Lord shows you that I have not done right, I hope you will reprove me. Let the righteous smite me, it shall be a kindness—it shall be as excellent oil, which shall not break my head. My faith has grown exceedingly within the last two or three weeks. I praise the Lord that he has spared my life to see these last days, and that he inclined me to give my heart to him. I desire, and I am determined to do every thing that I do to the glory of God. I think I can see the wisdom of God more and more in the way which he has led us. Oh, how weak, how contemptible, how like idle chaff, is the wisdom of the world, compared with the word of the Lord, which is sharper than a two-edged sword! The word of the Lord has never appeared more pure, more lovely to me, than at this time. The opinions of men are lighter than vanity to me. The word of the Lord abideth for ever. I think I never saw the force of our Saviour's words so much as I do now, when He said, Remember Lot's wife! Hold that fast which thou hast received, that no man take thy crown. Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is.

—I remain your sister in Christ, believing and expecting that our Lord and Saviour Jesus Christ will speedily be revealed.

JANE BEAL.

My apology for publishing the letter to which the sister refers, is, I understood it to contain a request that it should not be published; but judging it to contain sentiments that would be useful, I took the liberty to publish it with the name and date suppressed. Ed.

I may be absent for a few weeks, to the Rochester Conference; but the paper in the meantime will be regularly issued, if funds are received.

Letter from Bro. Richardson.

Lowell, Mass., Oct., 21, 1845.

DEAR BRO. JACOBS:—

We received last night from a friend, your valuable sheet, & we esteem it most in due season; by the way it fed us while we perused its contents. I have felt that there would not a paper remain when the Lord come, but would all go down, and yours is the last now to fall: But I have been thinking since last night that God has set Watchmen upon the walls who shall not hold their peace day nor night, and I feel they are speaking through your paper, and we want to hear God's Watchmen speak: "So we remit you \$2.00, and want you to send us 4 copies.

Yours truly, looking in hopes of soon seeing our blessed Lord,

O. RICHARDSON, jr.

LETTERS AND RECEIPTS.

For the week ending Oct. 30th.

Leuel Ingalls, .50, and .50 each for A. Chubb, John Gold, Mason W. Sherman, and 1.00 for Thomas Farnam; Wm. Beale Elliott, 3.00; Jacob Weston; J. T. H. 1.00; Joseph Garratt, 1.00; M. L. Betts; A. B. Lathrop, .50; L. Dunlap, P. M. O. Richardson, jr. 2.00.