

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

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

C. CLARE,
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THE DAY-STAR

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TERMS OF THE PAPER.

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GOING HOME.

It is the hour of time's farewell,
And soon with Jesus we shall dwell:
The speeding moments hasten on,
And quickly they will all be gone!

(Chorus) I'm going, I'm going, I'm on my journey home:
I'm travelling to a city just in sight:—
Yes, I'm going, I'm going, I'm on my journey home.

I'm traveling to the New Jerusalem.

Then will the sleeping martyrs rise,
To meet the Savior in the skies;

No more will cry, "How long, O Lord!"
But be avenged and have reward.

Then will the sleeping saints come forth,
Who lie entomb'd in sea and earth,
And rob'd in immortality;
There Jesus, "face to face" will see.

The living saints—they too will be
Remember'd in this Jubilee—
'Caught up together' in the air,
Their Savior's triumph they will share.

O, young converts who have just begun,
(For glory and the prize) to run;
Gird on the armor, press along,
Soon you will sing Redemptions song.

Come all who love and fear the Lord,
Show that you've faith in his blest word,
If you would crowns of glory wear—
For the burning day prepare! prepare!

Letter from Bro. D. Tourtellot.

Chepachet, Oct., 1845.

DEAR BRO. JACOBS:—

I take my pen this evening, to express to you some of my feelings, but it will be impossible for me to give you but a faint outline of them, even should I write all night. I do not know as my mind is in a right state now, to attempt such a thing, as my feelings are wrought upon more than usual. I expect to-morrow, the Lord willing, to leave the place where I now live, and remove to North Scituate. Forty-four years ago last January, I was born in this place; and until I became a believer in the second coming of the Son of Man in 1843, I expected to die here: But since then, say for two years or more, I have thought more of *living* than *dying*. Twenty four years ago, this autumn, I saw myself an awful sinner in the sight of the Lord. I gave my heart to him, and He forgave me all my sins. I believed without a doubt; for my soul was filled with love to God and man. I enjoyed the religion of Jesus Christ, as long as I stood fast in the liberty wherewith he made me free; when I left that, I lost the Spirit, but still kept the form, until I heard the second coming of the Son of Man preached. It was not welcome news to me.

The form of religion did not do me any good—my heart was filled with the world, and I had to humble myself down at the feet of Jesus, and cry for forgiveness for my backslidings; and then the

Lord heard my cry, and once more forgave my sins, and that was not all: He gave me an *Advent Bible*, that told of His coming, and *the time*, as I verily believed. But the Lord did not come, and has not as yet, and how sorely disappointed I have been! I am still disappointed: I looked for my blessed Saviour in 1843, also on the 10th day of the 7th month 1844, and on the first day of the first month 1845, Jewish time. At all of these times I have been disappointed; and I am again looking about this time—being the fourth time; and am now thinking it very doubtful whether this letter will have time to reach Cincinnati:—The Lord knoweth. The question is asked by the unbeliever, where are you now? I can say for one, if we are not in the morning watch, I know not where we are. Sometimes I can not tell what to think, when I see what a shaking there has been among our Second Advent Lecturers. O, dear Bro. Jacobs, I cannot express to you my feelings! Where is Bro. Miller, Bro. Brown, Bro. Himes, Bro. Starrs, Bro. Snow, Bro. Litch, Bro. Pearsons, and a great many others? O, where are they!! Are they feeding the flock of Christ—that *little flock*, to whom our Saviour said, "It is my Father's good pleasure to give you the Kingdom"? Or are they saying, we have been in an error in looking for the Lord? Bro. Pearson says, Paul meant to apply the last part of the 10th ch. of Hebrews, to the Gallatians: Why not also apply the last part of 1 Thess. 4: to the church in Paul's day?

Some of our brethren are preaching up '46, or '47. Bro. Miller thinks '46 looks plain, and that there will be another waking up among the brethren, and the world. O dear, I hardly know what to do. The Lord has shaken me off from every brother. I do believe we are in the time in which Habbakkuk says, "the just shall live by his faith," and not one another's faith. Now, my brother, if I adopt the views of our great brethren, I must give up the "watches"—the midnight cry—the tarrying time, 1843, and *all*. Yes, and I must acknowledge that I am mistaken in knowing what religion is; for so sure as the Lord was not in the preaching of 1843—the 10th day movement, and the watches; just so sure the Lord was never with me in my experience, and I must be "in the gall of bitterness and bonds of iniquity." Now can I give it all up to be delusion—just what the wicked would have me to do! NO NEVER, NEVER; by the grace of God, I will not cast away MY CONFIDENCE. This would please the world, and make their words true—if I would call it all delusion. If the Lord ever stood by my side, it was two years ago, when the camp-meeting was held on my place eight days. I believe the Lord protected me. I consented to have the meeting here, believing it would be for the glory of God—not for any selfish feelings of my own, for I weighed the expense before consenting: But when I found that my neighbors were about ready to kill me for consenting to it, I hardly knew what to do: But I cried unto the Lord, and He heard me, and stood by me. Glory to His name! I will praise Him. This is not all. In the 10th day movement, there were about 100 brethren and sisters here for several days, and I believe with all my heart, that the Spirit of the Lord was with me. It could not be the spirit of the Devil, for he roared about the house—tearing down buildings—firing guns—blowing horns—throwing stones, &c. &c. Now if the devil led us to look for the Lord, why did he thus oppose us! Both of these movements were not led on by the devil—one of them was of the Lord. Paul says, "Brethren, we are not of the *night* but of the *day*." Of course, that which was *thus* done in the night, must be of the devil.

But I shall have to close, though I have not wrote one quarter what I want to write. My prayer is, that we may all endure to the end, and

have love one for another. I sympathise with you in all your trials.

I never could fully believe that the Bridegroom has come, although it looks very plausible. I dare not oppose it. I think those brethren who do believe it, are most dead to the world, and live the most prayerful of any of our brother, and I love them. I hope your paper will be sustained. May the Lord keep you in all your trials, and help you to leave your tried brother on the altar, in the hands of the Lord. I have no hard feelings against any of my brethren, and although I may talk plain, I do it in love. I used to think a great deal of the advent papers, but lately I get but little food from any of them, there is so much contention in them. I want to see something that has the life and power of religion in it—that will cut to the heart, and make us fit subjects for the Kingdom. Farewell till we meet in heaven.
D. C. TOURTELLOT.

Letter from Sister Tiffany.

Norwalk, Ohio Oct. 27th 1845

DEAR BRO. JACOBS:—

We have need, at this present time, to heed the admonition of Bro. Paul, "cast not away therefore your confidence which hath great recompence of reward; for ye have need of patience, that after ye have done the will of God ye might receive the promise: For yet a little while and He that shall come, will come and will not tarry. Now the just shall live by faith". Mark the sentence following! "But if any man draw back, my soul shall have no pleasure in him".

O, how many there are at this present time, who are looking back after Sodom! They do not heed the words of our Lord, "Remember Lot's wife"! I cannot tell you the feelings of my heart while reading the first No. of the 2d Vol. of the "Hope within the Veil". Its language was changed—it no longer breathed the language of Canaan. I wept over it: O, is this the paper thought I, that has so long fed my hungry soul! That had so long encouraged me to hold fast what I had already attained! I felt to say like one of old, "though all men shall be offended because of thee, yet will I never be offended." I felt that the Lord was able to keep me from falling, and that as long as I put my trust in him, and in Him alone, he will sustain me; though I should be alone like Noah. How often have I thought of the words of Jesus, "When the Son of Man cometh shall he find faith on the earth?" But I do pray the Lord to sustain you, my brother, under every trial. Oh, may you not look back after the flesh-pots of Egypt!

There is a little flock of outcasts here, who are willing to keep all the commands of Jesus and his apostles, but they have no one to break the bread of life to them, I have prayed the Lord to send a follower of the meek and lowly Jesus here for that purpose—one that is willing to follow the Lamb whithersoever he goeth. A few that are willing to be called the offscouring of all things, met together about four weeks ago to partake of the Lords supper, and to follow the example that Jesus set for his disciples, that they should wash one anothers feet. A brother from Cleveland was with us, and we found by blessed experience that, "if ye know these things, happy are ye if ye do them." We had a precious season in obeying the Lord. We met together again on the 14th of Oct. to obey our Lords command, because Jesus said "If ye love me keep my commandments"; and we did not forget the Holy salutation of Bro. Paul. We appointed one meeting since, to obey our Lord's commands, but no one came to break the bread of life to us. We believe the Lord will provide a way, within a few days, for us to commemorate his death, and to follow the example that he has set for us; or come himself, and deliv-

er us from this bondage of corruption. We are poor in the estimation of the world, but we have a rich Father, one that will freely give us all things. We do not want our treasure in this world, while it is under its Maker's curse; for we believe what our blessed Jesus once said, "Where your treasure is, there will your heart be also," and the command "sell that ye have and give alms," is no less binding now, on the followers of the meek and lowly Jesus, than it was in the days of the apostles. "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "These are hard sayings, who can hear them?" None but such as are willing to become any thing or nothing for the sake of Christ. I believe that the cry of the fifth angel, & the importunate widow, will soon be answered. "Let the wickedness of the wicked come to an end," but establish the just. I feel to cry, O God, how long shall the adversary reproach! Shall the enemy blaspheme thy name for ever! Oh I do believe the blessed Jesus, our King, will soon appear to the joy of all his waiting children. Amen.

P. TIFFANY.

P. S. Praise the Lord! Bro. Jacobs, I have just heard that Bro. Cook has come. My prayers are answered. Glory to our King! P. T.

Letter from Bro. Walker.

Portsmouth, N. H., Nov. 2, '45.

DEAR BRO. JACOBS:—

Enclosed I send you \$2.00, desiring you to send us some numbers of the "Day Star" regularly as long as you print it, or at least as long as it advocates the glorious truths it does at present. We have a band of brethren and sisters here, between 20 and 30 in number, that stand firm in all the doctrines it advocates, having been cast out by our former brethren as salt that had lost its savour, because we obeyed the same commands. We have remained firm and united, shoulder to shoulder ever since the noted 10th of the 7th month '44; Believing in a shut door, and also believing that our work with the world was done, and we have been called into our secret chambers, we have had no public meetings, but meet in one-another's houses, and encourage one another with these words, that "the Lord himself shall descend from heaven" &c., &c. In pursuing this course the Lord has kept us, and we have not had a jarring string in all our movements. It is true we have been visited by many Lo heres, and Lo thers; and last of all by Anti-Christ. Many saying we are Christ—or his body, and that there is no other body of Christ in the universe. Thus they would inculcate the doctrine that their corruptible body has swallowed the glorious head, and there is now no glorious body of Christ for the pattern of the resurrection in all the universe of God. But none of those things move us, they only prove that it is the last time, Anti-Christ having come (to the full). But O, the hand of God that has kept us in this awful hour of trial! What reason we have to bless and praise his holy name. Hallelujah to God and the Lamb for ever and ever, for what he has brought us through. Although we have been disappointed in not seeing the King in his glory as soon as we expected, yet our faith is increasing and we can read out our position plain in God's holy word. Our Lamp gives us light and we can see the road we have come. Oh how we have helped swell the various notes of the angels of Revelation, as they have come along in succession, without being conscious at the time of what we were doing, and especially that of Rev. 11: 15, when the 7th angel sounded, "The kingdoms of this world are become," &c. O, Bro. Jacobs, you see that we are very near the period when God's people will see the King in his beauty. May God enable you still to give meat in due season as you are now doing, till you receive the reward.

I could write more but my little sheet fails: This I have written by request of the brethren that met to-day,—they want some copies of your paper, having been destitute of any Advent papers for a number of weeks, until to-day, when

we received a number of the "Day Star": Truly it was refreshing;—we had heretofore been subscribers to the "Herald," the "Midnight Cry," "Hope of Israel," "Hope Within the Veil," and the "Jubilee Standard;" and with the "Standard" we had received some numbers of the "Day Star," when that stopped, they stopped—the latter with it, and as the light of the "Cry" had long since become darkness, and merged itself into the "Herald" and that being on a retrograde movement afforded us no food—we laid it by as being behind the time. The next the "Hope of Israel" turned over and made such a confession as we know God will never require of us. The "Hope Within the Veil" cut her cable and went to sea in the fog, the "Standard" we have not seen this long time, we fear it has fallen down; nevertheless, the "Day Star," after the day has dawned, still shines.

Yours, expecting deliverance,

RICHARD WALKER.

Letter from Bro. Anthony.

North Scituate, R. I., Nov. 1, 1845.

DEAR BRO. JACOBS:—

Two of the brethren have put a little of the Lord's money into my hand to send to you. May you be able by the grace of God to continue to comfort the household and to give them their portion of meat in due season. "Blessed is that servant whom his Lord when he cometh shall find so doing."

There are a few faithful ones as I trust in N. Scituate, who are kept through the power of God unto salvation, who are hungering and thirsting after righteousness. We come together every other evening to wait upon the Lord and to exhort one another; and the Lord, glory to his name, renews our strength and feeds our hungry souls from the wells of salvation. We feel weak, but glory to God, when we are weak then are we strong. Dear brethren, cast not away your confidence, but hold on a few days more and you will be heirs and joint-heirs with Jesus to that inheritance that is incorruptible and undecayed before God, that fadeth not away, that is reserved in heaven, ready to be revealed in this last time.

Take, my brethren, the Bible, the plain word of God which is the Gospel telescope—raise it to your longing eyes, look away toward Canaan, look close. Ah, what do you see! O glory! glory! with faith we see the wide extended plains.

Let us take one more sweep with our telescope over the plains, look steady, observe close, no trembling, behold yonder, ah what city is that! Hallelujah to the Lamb, it is the New Jerusalem—(twelve thousand furlongs square—the glory of God in the midst, and the Lamb is the light thereof. O, me thinks I see the Lamb standing on mount Zion and with him the hundred and forty four thousand having his Father's name written in their foreheads, and they sing as it were a new song before the throne and before the four beasts and the elders, and no man could sing or learn that song but the 144,000 which were redeemed from the earth. Rev. 14: 1, 3-5. These are they which are not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever he goeth: These were redeemed from among men, being the first fruits unto God and to the Lamb: And in their mouth was found no guile, for they are without fault before the throne of God; (7th ver.) Saying with a loud voice, fear God and give glory to him for the hour of his judgment is come. Amen. I believe we are in the Judgment Day—in the Day of the Lord. And I don't know of a single prophecy in God's word but what are parallel with the Day, or events of that Day. Daniel's time of trouble is the trouble of that Day. Lord, Lord, open unto us, I believe is the prayer of that Day. Rocks and mountains fall on us—All these are events of that day.

Dear brethren, be steadfast and immovable, always abounding in the work of the Lord. In your patience possess ye your souls, gird up the loins of your mind, be sober and hope to the end for the grace that shall be brought you at the revelation of Jesus Christ. And I pray God that your whole spirits, souls and bodies may be preserved blameless unto his coming.

Keep yourselves in the love of God and in the patient waiting for Christ. To him that cometh will I grant to sit with me in my Throne, even as I also overcame and am set down with my Father in his Throne. In a word be like unto men that wait for their Lord (whom he shall return from the wedding, that you may be enabled to open to him immediately. Amen. Even so, come Lord Jesus, and come quickly.

Your unworthy brother, looking for that glorious hope and the appearing of the great God.

A. ANTHONY.

Letter From Bro. Clark.

Philadelphia, Nov. 4, 1845.

DEAR BRO. JACOBS:—

I thank my Lord and Master that through his mercy and grace I continue until this time in the faith of the coming King of glory—even the same Jesus Christ, the Lord. My heart is made glad when I read your little "Star," to learn that the children in the West are still holding on to God's word. Truly, we may say this is an awful time, and yet glorious. While I go from place to place, (where once stood the great champions of truth, preaching the truth of God, I find them now fallen. Oh, it fills my heart with sorrow, and I cry out, How are the mighty fallen! The enemy of all truth is trying with all his power in every way to rob us of heaven; but let us hold fast that we have, and let no man take our crown, for in a few days the Lord will come. Glory, Glory! Glory: be to God.

We are now to ask and receive that our joy may be full: And what will make our joy full and complete! Nothing but the full blaze of glory, for says one, "Then shall I be satisfied when I awake with thy likeness." O this will make our joys complete. And Paul says, we shall not prevent, or go before those that sleep, so the dead must come up first. Then to have our joy full, we must have the Spirit of Ezekiel & prophesy to the dry bones, that God would ring them up. Then will Israel be increased with men as a flock. O may the Lord give every child the cry. Much has been said about my Jesus, which is the child or thing born of Mary, that child is the body of Christ,—and that child was called Jesus. I think we do not find the little Jesus (Saviour) until it is said to Mary, thou shalt have a child and his name shall be called Jesus. Now I fear that those who deny Jesus (the child) also deny Christ. But some say he was the antitype of the scapegoat, and so at some time is sent away, or comes to be; but was he not our paschal Lamb and what became of that? I think he was. Then why was not our Jesus so consumed? I answer, it was because he was not to see corruption, he was to arise the first fruits of them that slept, the sample; and if the sample was not immortal but did cease to exist, then may our bodies cease to exist. But what says Paul! He says, our bodies shall be like his (Christ's) most glorious body. But says one, are not we the body of Christ! In a spiritual sense we are; but Christ is the head. But what says Jesus! I am the vine; ye are the branches. Now is the vine and branches one thing! Paul says, Know ye not that Christ is in you, except ye be reprobates. Yes, bless God, Christ is in us. But some think that he came into us on the tenth day, and that was the coming of the Christ (the Bridegroom); but what does this prove, if Christ did not come in us till that time! It proves that we were reprobates up to that time. Can this be true! No; no. Jesus Christ has been in us in Spirit ever since he became a Mediator, and as he has been in heaven so are we on earth. In the office of Mediator he interceded in heaven and his spirit in us interceded on earth. So, as branches of the vine, we on earth sympathize with him in his office in heaven. But my Jesus now is Lord and King in heaven, so in us (the branch) he is in Spirit Lord or King. Jesus became King in Oct. '44. Then the Lord (King) came to his temple in heaven, and also to his spiritual temple by his Spirit on earth. O thanks be to God! I feel that my life is hid with Christ in God. And this month he who is our life will appear, and then myself with the rest of the children will be born. O may we be at-

counted worthy of that happy birth. The band in this city has suffered some from the wiles of the Devil: But there are a few standing on God's word, who meet every night for worship, at what we call the South Stake of Zion.—They love the "Day Star," but believe it will be superceded by the glorious Sun, (the King of glory). I believe all the past has been of God, and he will bring us into the Kingdom this month. Dear brother, I have written this for the comfort of those with whom I have labored in different States, cities, and towns, that they may know how I stand.

Yours, waiting for the King in his beauty. Glory, Glory! Glory!! be to God.

SAMUEL G. CLARK, an Advent Pilgrim.

P. S. I expect to go to Baltimore on the morrow, and to Boston in a few days, the Lord willing. S. G. C.

Letters from Bro. O. R. L. Crosier.

Geneseo, N. Y., Oct. 27, 1845.

DEAR BRO. JACOBS:—

In the first letter from me in the "Star" of Oct. 11, are several mistakes which so much obscured the sense as to need correction. They are doubtless attributable to the manner in which it was written—in haste and crossed lines, hence difficult to read; supposing it would be read by yourself only and not require to be set in type. If you please, I will correct the principle errors.

In the 2d paragraph, 1st line, place 're-' before 'examination';—4th paragraph, 12th line, 'for' after 'how';—6th paragraph, 8th line, 'trimming' instead of 'triumphing';—13th line, 'it' after 'find'; and from the 18th line to the end of that paragraph, in place of what is written, read "For the night I have got on the atonement within a few months past has entirely dispelled every doubt from my mind relative to the literal existence of the material 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; King, Subjects, Territory, Capitol, and Laws,—the last being in our hearts."

In the 7th paragraph is a phrase which should never have been written nor spoken on any account, because it is a vulgar one, viz., "That you may understand the secret wire that made the puppet dance." It shows a disrespect, which we in no degree cherish for our erring Brother and Sister, whom we still love and pray for, and whom we would neither injure nor afflict for our life. It was penned carelessly, and ironically expresses the idea designed to be conveyed, viz., that private causes influence public acts. And if we understand the private cause, we shall neither be surprised nor deceived by the public act.

In the 8th paragraph, 11th line, instead of 'in the fear of this,' read 'in the fear of God.' In the 9th paragraph, last line, omit '3d.' In the 10th paragraph omit the interrogation points '!!!' after 'consequences.' May the Lord help our infirmities so that we "grudge [grieve] not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door."

O. R. L. CROSIER.

Rochester, N. Y. Oct. 23, 1845.

DEAR BRO. JACOBS:—

I suppose you with many others of the dear brethren and sisters are again disappointed. May the Lord save us from murmuring and despondency. He is yet faithful who hath promised to give the better country to Abraham and his faithful seed; for he hath sworn by himself to do it.—The promise, therefore, is as immutable as God himself; but it is to be inherited through "faith and patience."

The great cause of our mistakes has doubtless been a misconception of the legal types and their antitypes. Had we faithfully obeyed the last commandment in the Old Testament (Mal. 4: 4): we should doubtless have been saved from many errors.

The first or legal covenant was a shadow of

the second covenant, which was its substance; therefore, until we have got to the end of the second covenant, which will be the possession of the last thing promised in it, we shall have need to attentively 'remember' and follow up the shadow in order to find the substance; for the last end of the shadow reaches to the last end of the substance. The entire object of the law was to simplify to our limited conceptions the great plan of reconciling to God this revolted planet, which plan was to be executed by his Son. Hence Paul says, "The law made nothing perfect, but it was the bringing in of a better hope." Heb. 7: 19; (margin). It was only a miniature model, and should be studied the same as an architect studies the model or pattern of the mansion he has to build—he must work by his model till his mansion is finished. In the shadow are delineated two grand divisions, 1st, the daily; and 2d, the yearly; hence in the substance we must find the reality or antitype of, first the daily, and after that of the yearly. Will not Christ execute this work according to the model which he himself has given us of it! He came to fulfill and make honorable the law. But it will be greatly dishonored, if a part of it is entirely neglected and the remainder mangled and mutilated in the fulfillment as some teach.

Our Saviour at his first Advent began the fulfillment of the vernal types, viz.: The feasts of the passover, unleavened bread, first fruits, and of weeks or pentecost. Hear Paul, "For I delivered unto you first of all, that which also I received, how that Christ died for our sins according to the scriptures, and that he was buried and that he rose again the third day according to the scriptures." "Christ our passover is sacrificed for us: therefore, let us keep the feasts—with the unleavened bread of sincerity and truth." "Christ the first fruits, afterwards they that are Christ's at his coming." 1 Cor. 15: 3, 4; 5: 7, 8; 15: 23. From these texts we learn that Christ at his death began the fulfillment of the passover, that under the Gospel we are in the feast of unleavened bread, and that the antitype of the first fruits began with the resurrection of Christ and will end with the resurrection of the just. At the last passover our Saviour said: "With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God." Lev. 22: 15, 16; i. e., the fulfillment of the passover which was begun at the crucifixion must be completed in the Kingdom of God, which of course, would be after it is set up "in the days of these kings." The Holy Ghost which descended in fulfillment of the feast of weeks is to remain with the church till it quickens the saints into immortality. We now see clearly that the antitypes of these four vernal types, (Lev. 23:) began at the first and will end at the second Advent. Our Saviour was scrupulously precise in beginning the fulfillment of each at the very time at which it was observed under the law—Died the 14th day of the first month "at even," the day after began the feast of unleavened bread, the 3d day he arose, and just 50 days from his death the Holy Ghost descended. On this divinely established principle of typical fulfillment it is evident that the antitype of the tenth day of the seventh month is not one literal day nor year, but must be many years. The law was rigidly precise about the time of this yearly work; it could only be done on the tenth day of the seventh month, hence its antitype must begin on that day of some year.

The antitype of this day is not identical with the thousand years' "day of the Lord," but includes it; the former began on the tenth of the seventh month when our great High Priest entered the Holy of Holies, but the latter will not begin till the first resurrection; before which the sanctuary of the second covenant must be cleansed, Dan. 8: 14; and Satan must be bound, Matt. 12: 29; Rev. 20: 1-4.

The putting of the sins on the head of the scape goat, which is Azrael, the devil, Lev. 16: 21, 22, 8, is evidently a type of the binding of Satan, and the land of separation a type of the bottomless pit into which he is to be cast. The 'gathering' and 'devouring' of the wicked after the end of the 1000 years completes the work

shadowed forth by the legal 10th day service. The usurper will have been dethroned, the captives released, the opposers extirpated, the curse consumed, the desolations repaired, universal peace and order restored, and the Kingdom established in eternal glory.

O. R. L. C.

N. B. A Question. Did not the legal Covenant overlap the Covenant of grace 7 years, the last week of the 70? and will not the Covenant of grace overlap the "Dispensation of the fullness of times" a corresponding length of time?

O. R. L. C.

Letter from Bro. Chamberlain.

Middletown, Conn. Oct., 30, 1845.

DEAR BRO. JACOBS:—

More than 1800 years have rolled away since the "Day-Star" shone in the East—announcing the first Advent of my blessed Lord and Saviour Jesus Christ. But praised be God it is now shining in the West—announcing the 2d Advent, and I do hope and pray that it may continue to shine more and more unto the perfect day, Amen!

I was in hopes that the perfect day would have dawned ere this day, and I have only to say I will wait all my appointed time until my change comes, which I believe will be soon, yes, very soon. Amen! Even so, Come Lord Jesus.

I received the "Day Star" yesterday, (29th) and my soul was truly made happy to hear once more from my dear Bro. & Sister Cook, but more especially for that good grace which has been imparted unto them during their late illness, and more so still for the faith to go to the great Physician, believing what he has said—"the prayer of faith shall save the sick." Glory to God, I do believe it, for I can speak the things I do know—Yes, I have seen the blind made to see, the lame to walk, the deaf to hear, &c., &c. Who can doubt that believes the whole word of God when we read that these signs shall follow them that believe, &c. Yes, I could shout hallelujah, to hear Bro. Cook say, "this seems now as easy and as much within my grasp as any other conditional promise of God. Just believe and obey then the promise is yours. Amen!" I was very anxious to hear from him as we were expecting him east every day, and I now learn he is on his way. O Lord, speed him if agreeable to thy will.

I wish it was in my power to send you some of this world's goods to relieve you from anxiety in your labor to feed the scattered flock. Suffice it so say, we a few of us want the food you send forth from week to week. Only have faith in God and he will withhold from us no good—Go on my Bro., leaning on the arm of Almighty God for strength, for wisdom, and for every needful blessing. I do hope and believe we shall soon hear our Lord say, well and faithfully done, enter into my joy and sit down on my throne. If we follow on to know the Lord and obey ALL his commandments, yes, glory be to our coming Lord, we shall then have a right to the tree of life and enter in through the gates into the city. Amen and Amen!

E. L. H. CHAMBERLAIN.

Letter from Bro. Rabb.

Franklin, Warren Co., O., Nov. 7, 1845.

DEAR BRO. JACOBS:—

Enclosed I send you \$2.00, to help you send forth the "Day Star" with all the particulars concerning the Kingdom of God: For they that keep not the least of my commandments, and teach men so, shall be least in the Kingdom, if ever they get in. The signs of the times look like the Master of the house is risen up and shut to the door; for there seems to be a great howling among the shepherds,—every one looking for his gain from his quarter; but no additions to his flock. I pray, that we who profess to be in the house, when the Lord comes, may be all found having on the wedding garment.

Your brother in tribulation, still looking for the King in his beauty to come and deliver us.

ANDREW RABB.

Letter from Bro. Ruebush.

Johnson, Ind., Oct. 1845.

DEAR BRO. JACOBS:—

I have often thought of writing to you, but not having any means to send in aid of the paper, I have still put it off; but now being able to aid you a little, I have concluded to send with it a few thoughts. I do not know that my writings will be of any service, but have reason to believe that the writings of others will.

I am pleased with the "Day Star." I am one that has long been upon the watch-tower, and have seen many clear and literal fulfillments of the words of the Lord:—But, O my soul! what trials, temptations, sorrow, and disappointments! My Lord has not yet been revealed. O, with what anxiety, and desire did I look forward to the feast of Tabernacles, or ingathering at the year's end, Ex. 22: 16, believing it to be in this month; but I have been again disappointed. I have been made to mourn, and to think much of the past mysterious ways of God. I have been led to ask myself, Can this be a "strong delusion"? Am I now believing a lie that I may be damned? If this is delusion, how am I to find the truth?

I can now appeal to the searcher of all hearts, that I have, regardless of name or party, calling no man master—taking the Bible for my only guide, and with earnest prayer to God, day and night, sought after truth. I have lost my friends—my name, and all that this world calls dear, and have I been deluded? Is it delusion to believe that immediately after the days of tribulation spoken of in Matt. 24: that the sun was darkened? Is it a lie to believe that there has been signs in the heavens above and in the earth beneath?—that men's hearts fail, and have failed them for fear, and for looking after those things that are coming on the earth? Is it a lie, that a circumstance has taken place like the parable of the ten virgins? If it is, O, that some one, deep in knowledge would quickly take their pen and show how it might more literally be fulfilled like the kingdom of heaven. I think of the Advent movement—I think of last October (1844)—I think of the Albany Conference, their conduct and conversation, and I ask, who, but God, could put forth a parable so literally fulfilled? Is it a lie that the Seventh Trumpet has begun to sound, and that the *third Woe* is upon our world? What then means the fires, floods, famines, earthquakes, pestilences, diseases so fatal, and every man's hand against his brother? Tell me, what means all this, if in believing it to be a fulfillment of the word of the Lord under the 3d woe, I believe a lie? Is it a lie, that the day of the Lord has come as a snare upon the world, and that God has wrought a work in their days, which they in no wise believe, though a man declare it unto them? Is it not true, that we are in a day, or year, of darkness and not light? Or according to Joel 2: 3, "Clouds and gloominess"—a day spoken of by all the prophets—called "the great and dreadful day of the Lord"! Mal. 4: 5. If the day has not come, in which they have gone with their flocks and herds, to seek the Lord, and have not found him, (Hosea 5: 6.), what means this mourning of the churches because they have no more revivals? Why is it so, if the Lord has not withdrawn himself from them? Who is the man, or where is he, that can reasonably account for all these things, with the Bible before him for his guide, in a better way? Let him come quickly to our aid, and we will hear him. But if we hear no better reasons from opposers, than they have hitherto given, we will still believe that we have past midnight, and are near the morning light.

Yours, waiting for Redemption.

GEORGE RUEBUSH.

Letter from Bro. Farnsworth.

Washington, N. H., Oct. 25, 1845.

DEAR BRO. JACOBS:—

I improve this opportunity to write you a few lines, feeling as I do, that the same hope that cheers your soul, cheers mine also. This hope is a joy inexpressible, truly. Yes, the hope of seeing Jesus, *visibly and personally* too, is

what cheers me. The truth that the "Day Star" contains, is what I love;—So I send the enclosed mite to pay my subscription, and also for a new subscriber.

The cause in this place has suffered much from those that have turned aside from the truth—in believing that the second coming of Jesus has taken place. I think this to be an extreme error. The once lovely band in Washington, has been divided by this influence. Warn your brethren faithfully, against this last device of the enemy, to destroy souls. I believe the conflict will soon be over. Praise the Lord!

Your Brother, waiting for Jesus.

C. K. FARNSWORTH.

THE DAY-STAR.

CINCINNATI, NOVEMBER 15, 1845.

Bro. S. H. Wainwright, writes from Newark, N. J., Oct. 27th, "We are still on this sin-cursed earth, but groaning for deliverance; and I verily believe we shall have it within twenty days."

There are a few in this place, holding on to God's word. I believe the next moon will be the last link on the chain."

The Letters of Charles Burlingham, D. B. Gibbs, Wm. M. Ingraham, and J. J. Goldsmith, will be published in the next number.

The friends will be gratified with an excellent letter from sister Minor, in our next. It was not received in time for this number.

The long article from Bro. J. T. Hough, was not examined, at the time the paper went to press.

The letter of Bro. J. B. Cook, will appear next week. He writes from Warren, Ohio, having been delayed in his journey to the East.

I have not been able to continue the article, on "the faith once delivered to the saints," in this number, in consequence of having to change my residence. I now reside on John street, three doors south of Richmond, east side.

SPIRITUALISM.

During the past week we have been visited by a brother from N. York, by the name of Collins, who holds the views generally classed under the head of *Spiritualism*: Being the first person that I had seen of these views, I tried to learn of him what I could relative to them.

In his remarks in one of the meetings, in opposition to the idea of looking for the Saviour, (universally advanced by the brethren,) he reprobated the idea—urging vehemently, "You'll never see what you are looking for! Mind, I tell you, you'll never see it." He said there was nothing but unbelief among us—though in private conversation, he admitted that the Lord had been leading, and was still leading us. He claimed to have put on immortality—that he was free from pain, sickness, and death—that he was in the resurrection state—that many had already been raised, and more would be, and that he knew for himself that he had been changed "in a moment, in the twinkling of an eye", &c., &c. He had left his wife and family, because, as he claimed, we are in the resurrection state, where "they neither marry nor are given in marriage."

He said he could not answer for others, but for himself he knew that "old things were passed away, and all things become new"—the world and the works that are therein had been burned up, so far as he was concerned, and that he was in the New Heavens and New Earth.

He was kindly treated, and permitted freely to make known his views, though he participated largely in the work of *accusing the brethren*. Finding no jarring elements among those who heed the apostolic injunction, "forsake not the assembling yourselves together" &c., he went away with conversation much more mild than when he came.

Letter from Bro. Hersey.

Boston, Mass., Nov. 4, 1845.

BRO. JACOBS:—

Since my last letter to you, my name has appeared in the "Star" several times; in all of which, it was clear the dear children misjudged me, or misapprehended my position. My object in this, is,

1st, To send a little help.

2d, To confess my fault in speaking so strongly about you, and Sister Clemons, standing out to all the truth. For in your very next paper, the leading editorial was out against the 7th day, as the Sabbath: And although I love you, and the "Star," none the less; yet, I do believe the ten commandments are *equally* binding on us still. The fall of the "Hope" need not be again dwelt upon. And I wish to say, also, that I left out the word "immediate" in what I said about the "Herald." What I meant to say, was, "the 'Herald,' heralding any thing but the immediate Advent of the Lord."

3d, To tell the dear saints scattered abroad, that I am trying to hold on to all we have attained, & pressing on to eternal life: Believing that God intended we should believe he was coming in '48, as to have a *tarrying* time; in order, to have a *slumbering*: in order to be awakened by the *midnight cry*: in order to be like men, *waiting* for their lord, when he shall return from the wedding; with their loins girt about, and their lamps burning: in order to say, when He comes, "This is our God, we have waited for him."

I am more and more confirmed, that our High Priest arose up, and finished the atonement last fall; and was then crowned "King of kings," in the City of the New Jerusalem: and that then, the 7th Trumpet, and 3d Woe, began; at which time, the mystery of God must be finished, and time no longer.

The things that have been, and now are, upon "the inhabitants of the earth" (Rev. 8: 13;) demonstrates this.

Also, the earth, the sea, and the trees, being "hurt" as they are, proves that the servants of God are all sealed in their foreheads, and the four winds let go.

And just as sure as God has been with us in the blessed experience of the last 5 years, just so sure it is to my mind, that He must, and will come this month. But, if we are called to a greater disappointment than ever, and are left yet longer in trial, God's name shall be praised, and we will by his grace, hold out to the end. I am almost in ecstasies, at seeing, from the reading of Sister Willard's, and Bro. Cook's letters, that the Lord is leading his true children out west, just the same, as he is hereabouts. Amen. Hallelujah!

In love, and waiting,

LEWIS HERSEY.

P. S. We have a conference here the 10th.

LETTERS AND RECEIPTS,

For the week ending Nov. 13th.

Wm. Stewart, .50; Andrew Rabb, 2.00; Chas. Burlingham; Richard Walker, 2.00; Albert Anthony, .75 and .75 for A. H. Toortelot, and .50 for B. Hopkins; Samuel G. Clark; Williams Thayer, .50, and .50, each for Augustus Chamberlain, James Davis, and Dr. Huntington, and 2.00 for Hannah Sessions, and 1.00 for Mrs. J. Fairfield. (The paper of Dr. Huntington was ordered stopped by the P. M., about the middle of vol. 7.) Charles Burlingham; Wm. M. Ingraham; Lewis Hersey, 1.00; L. Glessner, P. M., D. B. Gibbs; C. S. Minor, 2.00; J. T. Hough, J. W. Fairchild, 1.15; J. B. Cook; L. Glessner, P. M.