

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

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

C. CLARK,
Printer.

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THE DAY-STAR

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LINES.

Dear Savior we look, for we love thine appearing,
We hail the glad day when in triumph we're free;
We sigh for the hour, even now it is nearing,
The promised, expected bright Jubilee.

O, how long shall we wander mid' foes and temptations?
How long shall we grieve that thou art away?
How long shall we stay in this world of vexation?
Dear Savior come quickly, no longer delay!

The creation doth groan, yea, we ourselves also
Do groan, being hardened, thy coming to see:
We wait for adoption, to wit the redemption
Of our bodies, which were purchased so dearly by thee.

O see thy dear people, now scattered and driven,
And tossed by the waves of life's raging sea!
O guide them, Redeemer, safe to the haven,
To dwell in thy kingdom, forever with thee.

May our prayers like incense now come up before thee,
Our tears and our groans now reach to thine ear;
For at rest, we are earnestly desiring to be:
Thou hast promised, O Lord thou wilt surely appear.

M. E. N.

Dorchester, Mass. Dec. 4, 1845.

THE MORNING WATCH.

DEAR BRO. JACOBS:—

In view of the many errors that are being sent abroad to deceive the "little flock" whom it is our Father's good pleasure to give the Kingdom; and feeling that every little child needs all the comfort and consolation that he can derive, not only from the word of God, but from each and every one of God's dear children, who are of like precious faith; I now sit down to write to you a few thoughts concerning the course by which we have been led, and the point to which we have arrived, or the present truth.

In 1 Cor. 13: 8, we are told that "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall vanish away." But in the 13th verse we are told that "Now abideth faith, hope, charity; these three; but the greatest of these is charity." Has this scripture any bearing on the present truth? It may have. I believe that Mr. Miller was raised up for the special purpose of investigating prophecy; and that no other view can be taken that will so perfectly harmonize the prophecies concerning the second Advent, as that published by him. But we are told by almost every one we meet, that the prophecies have all failed; that the times have all gone by, and will go by as long as men will pretend to know any thing about it. But has the word of God failed! No; not at all. Although prophetic days and numbers have run out, and ceased by the rolling away of time; yet when they fail, the teachings of Christ, in his parables, come in to supply us with light, during the tarrying time of the vision; or the watching time of the little children. In the 13th chap. of Mark, 35th ver., I think we have the whole of the tarrying time, brought to view under the figure of a night of 4

watches. Now mark the language of that text. Watch therefore; for ye know not when the Master of the house cometh, at evening, or at midnight, or at the cock-crowing, or IN the morning. Now let us see when this night of the 4 watches commenced and where it will end. When did prophecies fail? Ans. At the end of the Jewish year 1843. When did the evening watch of the tarrying time commence? Ans. At the time of the Passover, March or April, 1844. What is the length of a watch? Ans. The first watch reached from evening until midnight. And at midnight there was a cry made, Behold the Bridegroom cometh, go ye out to meet him!

Now all who have any faith in the speedy coming of Christ, and in the movements of his little flock, believe that the true midnight cry was made on the 10th day of the 7th month, Jewish time, 1844. Then we see plainly that the first watch was not less than 6 months; and from that we are furnished with a rule to measure the whole night. Then the 2d or midnight watch would reach from the 7th month, 1844, to the passover 1st month, 1845; at which time the cock-crowing watch would commence, and reach to the 7th mo. or October, 1845. Then the glorious morning watch begins, and it will end at the passover, 1846. Amen. Sorrow may endure for a night, but joy cometh IN the morning.

The night is far spent, the day is at hand, yea the morning watch has commenced and we are now in it.

This view of the watches is new to me: I could not see how a night of four watches could be made to reach to 2 full years, until lately; I saw that the first watch was 6 months, and by this one all was made plain. Now let us take another view of this tarrying time. Although it is here brought to view under the dark figure of a night; (and truly it is a night of darkness to those without the camp;) yet it is not the night that cometh in which no man can work. But it is brought to view in the 30th chap. of Matt. under the figure of a day of actual labor, in the vineyard; let us examine it, and in so doing let us not put the day before the night, or the night before the day; but let us lay them side and side, and compare one with the other and see if they do not begin and end at the same time.

For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.—These were sent into his vineyard at the 1st watch, 1st month, 1844. And he went out about the third hour and found others standing idle in the market place, and said unto them, go ye also into the vineyard, and whatsoever is right I will give you; and they went their way. This by the same rule that we have measured the watches, viz., three hours figurative, of 6 months, answers to the midnight cry, 2d watch, 10th day of the 7th month, Oct. 1845. These two calls have been the most prominent ones that have yet been made; and I believe that they answer to the two first calls to the marriage of the King's Son; Matt. 22: and also to the two first calls to the great supper: Luke 14: which is the same feast. Again, he went out about the sixth and ninth hours, and he did likewise. These two calls answer to the third and fourth watches, and although we have not seen as great a movement in these two last calls as in the two former ones, yet I believe that souls have been sealed and added to the Lord's host at both these seasons that will be numbered with the 144,000 that shall stand on the mount Zion with the Lamb.

And about the 11th hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto

them, Go ye also into the vineyard, and whatsoever is right that shall ye receive.

Now we have no parallel in the watches, neither have we seen any thing in the labors of the day that answer to it, for the very good reason that the hour has not yet come. Now apply the rule. One watch 3 hours answering to 6 months; or 1 hour to 2 months. Then if this view is correct about the 10th month this present Jewish year, we shall see another more powerful movement than any that we have heretofore seen, answering to the compelling of those to come in, that are in the highways and hedges. Matt. 22: Luke 14:

May we not say to the sleeping virgins, Sleep on now and take your rest: Behold the hour is at hand, or shall we not rather say, Rise, let us be going, (or at least doing)!

Jesus says, As it was in the days of Noah, so shall it be in the DAYS (plural) of the coming of the Son of man. How many are the days of the coming of the Son of man! Why, there could not be less than two, and be days, these two days or years, are brought to view by the figure of 4 watches of the night in one place, and by the figure of a day's labor in another, and these figures have been fulfilled so far as time has rolled away in these two last Jewish years. And now we know that it is the last time; anti-christ has begun to make his appearance, and the holy people are scattered, the men of the world are pursuing their various avocations as though they were to remain here always, crying peace and safety: But they will soon cast their gold and their silver in the streets, and call on the rocks and the mountains to fall on them and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb.

No prophecies have failed or ended, until he comes whose right it is to reign: Tongues (or great voices) have ceased, and knowledge has seemed to vanish away. But how abideth faith, hope, charity, these three; but the greatest of these is charity.

Yours in the faith of the gospel.

H. B. WOODCOCK,

Connersville, Ind., Dec. 8, 1845.

Letter from Bro. Emmons.

Boston, Mass. 11th mo. 1st day, 1845.

DEAR BRO. JACOBS:—

I again take my pen in hand to write a few scrolls to thee. And what shall I say! I will say, I long to see Jesus! I do. Never did the blessed Bible look more glorious than now: Never did the little children need more the consolations of Christ than now! Where are the Barnabas's that they do not come oftener among us! It is true we have had our dear and beloved Bro. Turner, our beloved Bro. Peavay, and other much loved brethren have visited us—and Israel also has been with us, much to our comfort and joy; I ought to have mentioned his name in my last—forgive my neglect. This dear servant of Christ greatly comforted us. We feel grateful for the past, but we want them all to come back again and see how we do. We have had blessed good meetings when anti-christ has not come into our gathering together. Salute the dear children wherever you journey in our behalf. For some weeks we have had but little help from the travelling Elders—Yet we have our dear brethren Russell and Hersey, with our brethren and sisters who greatly comfort us with their exhortations, prayers and songs. Tell the dear children not to feel down hearted in not seeing Jesus at the Passover, he will yet come (as I wrote in my last) in the Fourth Watch: When that is out, depend on it, the wheels of time will be struck off, and the weights will run down, never more to be wound up again. Then we shall see the 5th

Kingdom set up for God's dear Son, and then, dear children, we shall see our King come, placed on the throne of David to reign for evermore! This unspeakable glory, close by, will be more than a balance, a hundred million times over for all our little disappointments and trials which have thwarted and crossed the warm and longing desires of our souls to see Jesus! Oh glory, hallelujah, to God and the Lamb!!

A few of our meetings have been somewhat bewildered and distracted with strange sounds, as denouncing some of our dear brethren and sisters, who, since the 10th of the 7th month, have returned to their usual labors for their own and their families' comfort: I feel hurt when they are struck at; for the apostle says, "Owe no man any thing;" and "provide things honest in the sight of all men." "Consider the ravens," is brought up to put down these brethren and sisters. But who don't know that Father will send ravens to our relief when all human means have failed that has been in our power! Was there a general famine to spread over our land, as in the days of Elijah, Jesus would look well to his little flock, and ministering spirits, or ravens, would fly, millions of them, for ought I can tell, in all directions for their relief. What cannot Father do! But to abandon all labor and to talk of being fed by ravens because Jesus is coming, is tempting the Lord to that he will not do. I have no doubt at all, but there are servants of Jesus whose duty is to devote themselves to the ministry of the word, and visit from town to town, and see how their brethren do. But for a general thing among brethren I do not see any Bible warrant for it. My Father knows I am not striking against faith, yet I love what Bro. James says where he couples works with it: Works are our actions.

I want to say a word to the little children scattered abroad, to correct a gross mistake going the rounds, that the band in Boston believe the resurrection is past—it is not so.

We gave our Bro. Clark, from Baltimore, a hearing on his views of Dan. 12: 2; when "Michael the Prince, (before he is King) shall stand up," "many of them (not all) that sleep in the dust of the earth shall awake, some (not all) to everlasting life, and some (not all) to shame and everlasting contempt. Bro. Clark says this verse is literally to be fulfilled before the general resurrection, and asserts in the presence of the Lord that he has seen opened graves, and Advent brethren there have declared to him, they have seen a number of raised bodies passing with amazing velocity through the streets. Must we, as some who have come among us, say it is of the devil—this brother is a deceiver! I can not say so. What, dear Bro. Jacobs, is the meaning of this verse? Must we be afraid to look at it! No! There appears to be a violence done to this verse when all Christians have explained it as at the first resurrection for the righteous, and 1000 years apart for the awaking of the wicked, when the Bible says they shall both awake at the same time.—(Dan. 12: 2.) Let Bible stand whether we like it or not.

I will now write a few lines on something else. Perhaps I shall cross the views of many of my dear brethren and sisters; however as the Millerites are sticklers for the Bible, I will try to advance only Bible. Amen! Methinks I hear the response.

Who was the harbinger, or forerunner of Christ! John. Is there any prophecy about him! Indeed there is. Zecharias, his father, prayed for his child. To all appearances out of the order of nature, he being a god, and his wife Elisabeth past age. While he was attending to the burning of incense an angel of God appeared to him on the right side of the altar, and said unto him, his prayer was heard, and he should have a son.—He answered the angel, and said, "Whereby shall I know this, for I am an old man," [doubts] "and my wife"—the angel stops his mouth, saying to him; he was Gabriel that stands in the presence of God, and was sent to speak unto him, and shew him these glad tidings! Mary, the mother of our Lord, arose in those days, and went into the hill-country, with haste, into a city of Judah, and entered into the house of Zecharias, and saluted Elisabeth; and when Elisabeth heard the

salutation of Mary, the babe leaped for joy before he was born! As strange as this appears, it was according to prophecy, for he was filled with the Holy Ghost from his mother's womb! and when he was only eight days old (observe I am now talking of the child,) they brought him into the temple, to do for him according to the custom of the law. There appears some dispute about giving the name to this child, till the father, who still was dumb, decided it by asking for a writing table, by signs, and he wrote, saying, his name is John; and his mouth was opened immediately, and his tongue loosed. Whose tongue! Here almost all Christians believe it was Zecharias; but I say no; it was not the father, but it was the child of 8 days old: This child spake and praised God, and Zecharias never spake a word till after his little son had done preaching the first coming of Christ: and fear came on all, round about, and the sayings of this child were noised abroad through all the hill country round about: all that were in the temple were frightened to hear an infant praising God with a strong and loud voice, saying, *What manner of man is this that was struck dumb for his unbelief and now his mouth is opened and the string of his tongue is loosed!* [irony.] Do, Christians, look at the record (Luke 1: 66;) and see how it reads. Why the record says, "What manner of child shall this be! And the hand of the Lord was with him;" and then at the 67th verse, and not before, Zecharias' voice was heard.

Your brother, looking for our coming King,
H. EMMONS.

THE THOUSAND YEARS OF REVELATIONS 20:

[CONTINUED.]

John 5: 28, 29; "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." That the word *hora*, rendered *hour*, is susceptible of being rendered so as to indicate a period somewhat longer than an hour of 60 minutes, I freely admit. But, I should like some one to show me an instance, in the Bible, where it can be made out to signify a period as long as 1000 years, before I shall be prepared to admit it does so in this case. I know of no instance where it could be made to signify a period longer than a few years. If, in the 25th ver. of this chap., when Jesus said, "The *hora* is coming, and now is, when the dead shall hear the voice of the Son of God and they that hear shall live," he meant the literal resurrection that took place when he rose, then the word, in this instance would embrace a period of perhaps from 1 to 7 years. If, as is thought by some, he meant to speak of those who were dead in trespasses and sins, hearing, i. e. obeying his voice, then when he said, "the *hora* is coming and now is when the dead shall hear the voice of the Son of God and they that hear shall live,"—then I should suppose he meant to say the *hora* is now, and the *hora* is also coming, i. e. will still come in the future when such will be the case. In either case, *hora* when definitely mentioned would only signify a comparatively short period. So then, I cannot honestly avoid the conclusion, that when Jesus said, "Marvel not at this," that is, what he had just here been telling them to their astonishment, "For the *hora* is coming in the which," (the which *hour*, that some *hour*, that one definite and same *hour*, for such is the meaning of "in the which") "all that are in the graves shall hear his voice and come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation," he meant to say all that had done good or evil, that would rise to life or damnation, would rise within the space of time denoted by the word *hour*, whether it mean 60 minutes, 15 days, 1 month, or a few years. And yet, to be sure, notwithstanding the Lord Jesus Christ has so emphatically asserted that all in the graves, good and bad, shall hear his voice, and come forth in one hour, we and multitudes have said, "All in the graves, good & bad shall not hear his voice in the same hour,

but part in the graves shall hear his voice and come forth at one hour, and the other part in the graves, the bad, shall hear his voice, or some voice, and come forth at another hour 1000 years distant from the former hour. Such contradicting of the blessed Jesus I have no fellowship for. I confess I have contradicted him and made him a liar in his plain declaration in this passage, and Peter-like, said it shall not be so, but by his grace I promise to do so no more.

Now I would like to note the difference between the 25th & 26th & 29th verses of this ch. In the 25th verse Jesus says, "the hour is coming, and now is; when the dead shall hear the voice of the Son of God, and they that hear shall live." In the 28th & 29th ver. he says, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." In the first passage it is said, the hour is coming and now is (or might it not with all propriety be rendered "the hour is now, and the hour is coming?") "when the dead shall hear the voice of the Son of God." In the 2d "The hour is coming," only, not 'now is.' In the first it is said "the dead shall hear the voice of the Son of God." No mention of the grave at the place where these spoken of are found. In the second it is expressly said "They that are in the graves" shall hear his voice." And marvel not at the first, for the second is something far more astonishing. In the first passage it is not said all the dead shall hear the voice of the Son of God. But, in the second it is said "all that are in the graves." Nor can there be any way to limit all in the passage to a part of mankind so as to leave out any that have done good or evil. In the first passage it is said, "they that hear shall live," surely warning all who hear. In the second it is said, all in the graves shall hear and come forth. But, not that all of them shall live. On the contrary, while it is said, all shall come forth, it is said those who have done good to life, and those who have done evil to damnation. But allow the question to be stated again, "Does this text teach that there will be but one resurrection, or that all, good and bad will rise at the same time?" It certainly does, or at least it teaches that all will rise in the same hour, whether that hour be a literal or symbolical one. "The hour is coming in the which all that are in the graves shall hear his voice and come forth," in the which. "Which," here, is a relative pronoun, and refers to "hour" as its antecedent. There certainly can exist no rational rule of interpreting or construing language by which it can be made to mean any thing else than the "hour is coming, in the which" *hour*; "all that are in the graves" &c. Moreover by the very rational construction of language the text says all in the graves, bad and good, shall hear in that hour and come forth in that hour. The attempt to refer the following part of the verse, "they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation," to two different periods of time 1000 years apart, the first that at which the righteous rise, the second that at which the wicked rise, must, it seems to me, result from a dark and bewildered understanding on this subject; an unwillingness to admit the possibility of our being mistaken, or from a great bias of the mind in favor of a particular theory. How can it have such a meaning when it is so emphatically asserted just before that, all in the graves shall hear and come forth in the same hour? Are not the righteous and wicked both in the graves, the one as much as the other? Then we are told in the latter part of the passage, "They that have done good shall come forth (in that hour) to the resurrection of life, and they that have done evil (in that hour) to the resurrection of damnation." This explanation of the 25th verse is in perfect harmony with Christ's observation in the 28th verse. While the other explanation makes the Lord contradict in verse 29, what he says in ver. 25.

While on this part of the subject we refer to one other passage. That is Rev. 20: 11-15; "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled

away; and there was found no place for them. And I saw the dead small and great stand before God, and the books were opened; and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works. And death and hell were cast into the lake of fire, this is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

I know how we have attempted to dispose of this passage. We have said that, The appearing of the great white throne; the fleeing away of the heavens and earth from the presence of him that sits upon it, and the standing of the dead small and great before God; referred to a period 1000 years earlier than the period to which the 10th verse refers. But is it so? I want the proof. Does not "I saw a great white throne and him that sat on it" refer to the same time of Matt. 25: 31; "When the Son of Man shall come in his glory, then shall he sit upon the throne of his glory?" Does not, "From whose face the earth and heavens fled away that no place was found for them" refer to the same time of 2 Pet. 3: 10; "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up?" And is not this the precise point at which the resurrection takes place? See Job 14: 10-12; "But man dieth and wasteth away, yea, man giveth up the ghost and where is he? Till thou heavens be no more, they shall not awake, nor be raised out of their sleep." Does not "I saw the dead small and great stand before God," refer to the same time of Matt. 25: 32; "And before him shall be gathered all nations?" &c. I know it is said that, "And I saw the dead small and great stand before God" &c., indicates a process of trial taking place at a point of time prior to the revelation of Jesus Christ and the resurrection. So far as I know Bro. Litch started and propagated this idea, and Adventists generally, as well as myself embraced it. But is it true? Paul says, 2 Tim. 4: 1; "I charge thee therefore before God, and the Lord Jesus Christ, who shall Judge the quick and dead at his appearing and kingdom." Here Paul tells us both quick and dead will be judged. When? Before the Lord comes! No, verily. But at his appearing. Yet because the word "dead" is in the passage, it has been pressed into the service of the doctrine of the judgment preceding the coming of the Lord. 1 Chron. 16: 33, says, "Then shall the trees of the wood sing out at the presence of the Lord." Why? "Because he cometh to Judge the earth." Not, because he cometh after he has judged the earth. But to judge it. Psalm 96: 12-13, "Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice, before the Lord: for he cometh, for he cometh to judge the earth, he shall judge the world with righteousness, and the people with his truth." Psa. 98: 8-9, "Let the floods clap their hands: let the hills be joyful together, before the Lord, for he cometh to judge the earth: with righteousness shall he judge the world and the people with equity." Against these positive declarations of the Bible, that the judgment of quick and dead follow and not precede the coming of the Lord, it is vain to bring me mere inferences. With me, one plain positive declaration of God's blessed word, is worth a thousand inferences. I do, it is true, admit inferential arguments sometimes, but not, when in order to that, I must contradict, or explain away positive declarations of God's word. The Lord helping me I will believe his declarations in spite of hell and earth, with all the spurious but sophistical reasonings of good or bad men. (For I am satisfied that even good men do sometimes unintentionally use sophistry.) But to return to the argument. The notion that the judgment of quick and dead was to precede the coming of the Lord and the resurrection, appears to arise out of the supposition, that there must be a process of

investigation instituted similar to that in human courts of judicature. But is this so? I think not. In human courts processes of trial, or investigation are instituted, because necessary. And the necessity arises out of ignorance upon the part of judge, jury, and the whole court. A man is not allowed to be jurymen unless he declares his ignorance in the case, to be such that his mind is undecided with reference to the guilt or innocence of the accused. Hence a tedious process of investigation is necessary to enable the court to decide the case. But, is this the case in the Divine proceedings? If an actual trial, or process of investigation be necessary, on whose account is it necessary? Is it on God's account? Certainly none will suppose he is ignorant. Is it necessary on the account of those interested in the eternal decisions of the last-day? If necessary in order that justice may be done them: Then, I should think, it is exceedingly unfair it should take place while most of them are dead, in their graves, and entirely ignorant of the matter. But, if the dead stand before God, while dead and in their graves, then pray, how do they stand there? They are dead, gone to dust in the grave, have no intelligent or organized existence. And yet it is said they stand before God. Object as they may to the doctrines of those who spiritualise away all the glorious hope of the Christian, those who started and all who advocate this view run into spiritualism rather further than I am willing to go. At least so it seems to me. For I can't see, nor have I found a man that can tell me how the dead, while dead, stand before God, unless in some spiritual, mystical, incomprehensible, and unreal sense. But, some would say, "Oh, it is their souls which are not dead but living!" Very well then, it is not the dead but the living that stand before God. Now I am fully satisfied that the word "dead" in such connexions denotes that part of men who died previous to the coming of the Lord, and the word "quick" as in 2 Tim. 4: 1; denotes that portion of men living at the time of the Lord's coming. Those adopting this view tell us that when it is said, verse 12, "The books were opened and another book was opened which is the book of life; and the dead were judged out of those things written in the books according to their works," it is meant they were tried, that is, investigation was had, and God, while they were dead, decided their cases. But, when it is said ver. 13, "And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works" it means the rewarding of the saints, and executing the judgments upon the wicked. Thus they make the same expression in one verse mean one thing, and the same expression in the next verse to mean something else. And ver. 15; "And whosoever was not found written in the book of life was cast into the lake of fire," they have made to say, whosoever of men not found written in the book of life, 1000 years after they were tried, and found not to be written there, was cast into the lake of fire. To me it seems all this trouble and pains has been taken, intentionally, or unintentionally to darken counsel by words without knowledge. When we read of judgment are we to understand a process of trial? Or do we find only these two senses in which the word is used, that of judging, as in Matt. 19: 28; "Verily I say unto you, that ye which have followed me, in the resurrection, when the Son of man shall sit in the throne of his glory, ye also shall sit upon 12 thrones, judging the 12 tribes of Israel." And that of rewarding and executing, as in the passage we have been considering. Now understand, Revelation 20th chapter, gives us a history of the deceptions of the world by Pagan Rome and Civil Governments, of the time during which Papacy had the ascendancy over these and buried them up in itself, and of the deceptions, these when loosed from its grasp would again practice upon the world, then the 10th verse brings you to the time of the destruction of all these powers, and you are presented in the following verses with the scene of the resurrection, and the consequences that follow it in reference to all men. Then you are under no necessity to go to spiritualising and

explaining away, as in the other case. "The books were opened, and another book was opened which is the book of life." Why all these books opened at this time, if only half of mankind are to be disposed of? The sea, death and hell give up their dead. Does not this mean the wicked as well as the righteous dead? Whosoever is not found written in the book of life is cast into the lake of fire. Whosoever of whom? Certainly of those standing before the Judge. The passage certainly clearly teaches the resurrection and disposal of all at the same time.

[TO BE CONTINUED.]

THE DAY-STAR.

LET US GO UP AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—NUM. 13: 30.

CINCINNATI, DECEMBER 20, 1845.

CONFERENCE.

I am requested to state that there will be a Second Advent Conference, (providence permitting) held in Cleveland, O. commencing Jan. 1, 1846, to continue over the following Lords day. The friends generally are invited to attend. I shall endeavor, by the help of the Lord, to be there.

I would suggest to all the friends and brethren, that they make it a matter of earnest prayer to God, that his special blessing may attend those who assemble at this conference.

Bro. D. W. Perry, wishes us to correct a mistake made in the publication of his letter in No. 2 Vol. 8, in reference to the statement that the "Advent Herald" containing the notice of the cause in Litchfield, not being received. The numbers following and preceding, were received. The one containing the notice, was not received.

The request is again renewed, for those of our subscribers who have never written to us, to write now. If you are able to aid the publication of the paper, do so; and if not, it shall still be sent, if it is doing you any good.

This number completes the 8th Volume; 7 of which I have published within the last two years—embracing 65 numbers of 4 pages each; and 20 numbers of 8 pages each. The whole work can be had, neatly bound in 2 Volumes, for Three Dollars.

CORRESPONDENTS.

The excellent letter from Bro. Gordon, of Mobile, has been unfortunately mislaid, or it would have appeared this week.

The letters of S. H. Wainwright, T. F. Pomeroy, (to J. D. Pickands), J. Reeves, R. Patton, G. W. Peasey, Tho's Bishop, and J. De Pickands, will be published as soon as we get room for them.

The letter of Bro. Pickands, will require a double number, which will be issued next week if sufficient funds are received.

It is a source of comfort to have correspondents speak their minds freely; for then we know what we have to deal with. I do not now, nor have I at any time considered myself responsible for views advanced in this paper by others; nor do I consider myself at liberty to garble their articles by taking from or adding to them, any more than I should in a social meeting, to tell my brethren what they might say, and what they should not say. I have no right to do either, and you have no right to expect it. Neither should it be expected that every sentiment advanced, must pass under the review of one individual alone.

I find myself in the happy attitude of a LEANING; and after having warned the friends of King Jesus against the "Lays wife position" that many professed believers in the Lord's coming have taken, I hope never to become established in such "position" myself. Onward! is the watch word, if we proceed in accordance with the orders of the Captain of our salvation.

I have no time to play the Pope, with your productions; nor do I fear any new views, especially when they throw clearer light upon the "glorious appearing of the Great God, and our Savior Jesus Christ." See to it that you have the spirit of Christ, and then speak freely.

Letter from Sister Haskins.

Dorchester, Mass, Dec. 4, 1845.

DEAR BRO. JACOBS:—

Although a stranger to you in the flesh, yet I have long loved you as a brother in Christ, & had fondly expected ere this, with my companions of like precious faith, to have been made partakers of that glorious inheritance reserved in heaven, for the despised followers of Jesus of Nazareth—who for the joy that was set before him, endured the cross, despising the shame:—Blessed be God, there are a few who love to do likewise;—who are willing like Him to make themselves of no reputation—to humble themselves under the mighty hand of God, that he may exalt them in due time, even as he hath his Son Jesus, to his own right hand. O what a glorious hope is ours! Well may we endure all long-suffering with joyfulness, while the far more exceeding and eternal weight of glory, purchased at such an amazing cost, is held up as our recompence of reward.

As we press on eager toward the mark—the prize for which we run (i. e. Christ,) does not become dimmed as we approach the consummation of our hope. O no! but more exceeding lovely & glorious every step we advance on our heavenward journey. Glory to God! we are not discouraged; “we are disappointed, but not cast down”; and God’s waiting people in every affliction, however grievous it may seem at present, can say “even so Father, for so hath it seemed good in thy sight.”

Our Father who hath sealed the manifestation of his love to us by his own blood, hath led us out here, and just now on the borders of the heavenly Jerusalem, shall we begin to doubt that love? God forbid! He hath led us hither by his own right hand, just what he would have us to be; and while we calmly wait, nothing doubting, to know his will concerning us, he gives us light: Praise his Holy name!

Hitherto your voice, as you have spoken to us through the “Day-Star” has been sweet to our ears; yes, it hath been as a very lovely song, for it has heralded the truth as it is in Jesus, and we have fondly hoped and prayed that brother Jacobs, who among the leaders of Gideon’s army was left almost alone, would have fed the flock with truth alone even to the end, but of late the “Day-Star” brings to our ears various theories, which I fear bode no good.* The remnant of God’s Israel, although very small and feeble, know too well where their strength lies, to be easily turned away from their confidence in that which they have “received from the beginning”. Blessed be God, they are still strong in the Lord, and in the power of his might.

Those in this vicinity who are looking for Jesus were never stronger than now, in the faith of the speedy coming of the Lord, and never felt more like enduring to the end; yea, enduring all things for Jesus sake. Now, verily, we have need of patience that after we have done the will of God we may wait for the reception of the promise. & do we not have this patience? Yes, glory to God! We have opportunity to prove the truth of those words, “as thy day is so shall thy strength be”. Lest we become weary and faint in our minds, let us think on our brethren of old, who wandered about in sheep skins and goat skins, hiding in dens and caves of the earth. Are we ready to do likewise? Yes, there is a little flock who count not their lives dear unto them, so they may win Christ; and who so love Him that they will keep his sayings at the sacrifice of every earthly good: By so doing they have a hundred fold in this life, and the promise of life eternal. Let us above all remember what contradiction of sinners against

* If the “various theories” advanced in this paper, have awakened fears in the mind of the writer, that they “bode no good,” how can she remain guiltless, in not having sent abroad, through the same medium, a Bible refutation as an antidote? To my mind, it is neither a scriptural, or profitable way of meeting error, to stand aghast, and say “I fear.” If those that fear the Lord, are to speak often to each other, should I be guiltless in prohibiting sister H., from speaking to the scattered flock through the “Star”, because she might say some things not in accordance with my views? Ed.

himself, Jesus endured for our sakes:—What poverty—what shame and contempt he took upon himself! O let us, while we suffer with him, rejoice evermore, and in every thing give thanks; for we have the promise that we shall also reign with Him.

That you, my dear brother, may hold fast that shield of faith which quenches all the fiery darts of the enemy, is the prayer of your sister.

SARAH HASKINS.

The article of Bro. Rutledge, on the 1000 years, will be concluded next week—at least so much of it as we have on hand.

Some of the articles on hand, I have not had time to examine, and some of them will probably have to be published without as careful a perusal as I should like to give them.

RECEIPTS:—G. W. Peavey, 1.00; Leonard Jones; Elijah Waddle, 1.00; Sarah Haskins; T. F. Pomeroy, 1.00; A lover of Jesus, 1.00; Lewis Gordon, 2.00; George Ruebush; Erastus S. Bussell; B. G. Milner, 5.00; H. B. Woodcock; G. S. Minor; Mary A. Simpson, 1.00; E. G. Hedge, 1.00; J. D. Pickands; C. Clapp, 2.00; John Reeves; D. W. Perry; for Jefferson Brown, 1.00; S. H. Wainwright, .50; R. Jackson, .50; Thomas Bishop, 1.00; T. F. Pomeroy, (D. Gibson’s paper has been regularly mailed in the Cleveland package) C. M. Severance, 2.00; C. M. Seymour, 1.00.

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