

THE DAY-STAR.

J. Jacobs,
Editor & Publisher.

WE HAVE ALSO A WEEKLY WORD BY THE GREAT PREACHERS OF THE AGE, AS UNTO A LIGHT THAT BURNETH
IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DARKNESS OF THIS WORLD.

C. CLARK,
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THE DAY-STAR

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Letter from Bro. Cook.

Indianapolis, Jan. 25, 1845.

DEAR BRO. JACOBS:—On account of the bad roads I was a week longer in reaching this place than I intended; consequently a larger time has elapsed than would otherwise have done, without my writing.

The friends in Hamilton gave me a cordial welcome and a candid hearing. Found a like reception at Bro. John Crocker's—was met a little interested with this aged brother. His notions to bow his neck to every yoke his fellow-worm would forge or frame for him, in the name of religion. He has, like others, looking for Jesus, too much of the character, to which the Jesuits apply the odious name of "heretic."—He "thinks for himself." This would brand any man, in any community where serviles and brutes assume the right to "lord it over God's heritage." Paul was a heretic in the opinion of the Pharisees—the religious teachers of his day. Bro. Jacobs, we should be glad in our souls that we are also, in this degenerate age of the church. Surely the "yoke" pronounced by Jesus would rest on us did the Doctors "speak well of us." They have all the features of the Pharisees—are ignorant of both "the time" and manner of God's "visitation." Nay, more, they persecute those who will not be as stupid and worldly as they. Recent facts in this State, suggest this remark.

I came on to Condersville,—found Dr. Eastman and Bro. Perkins. They insisted on having a meeting, so I spent two evenings.—Had a pleasant time with them and Bro. Woodcock and others.

In this city, the few sheep were in great need of a shepherd. The Disciples, who are instructed by our amiable Bro. Jameison, opened their house for lectures. All our meetings were held there. Give some special ones with families at their dwellings. They did this on the principle that Christians ought to meet on the Bible, and investigate every doctrine it contains. God bless them in carrying out this, every where approved, but yet practically despised, protestant principle. This principle would prostrate all bane all the pens which lordly priests have put up to keep Christ's poor sheep separate.

Were several dandies contending for the superior exactness of their several time pieces, it would be both easy and rational to appeal from their vanity to God's great time piece, the sun. So with true Christians,—their spirit is one—their means for knowing God the same; but the dandy spirit of the doctors refuses to regulate their faith and worship by the Bible. O Lord Jesus, thou Son of righteousness, do come thyself and bring thy scattered people together. The Pharisees would sooner tear down their meeting houses than allow the good people to obey the better impulses and higher sentiments of their quickened spirits, and to kne.

Wm. Young, the well known and excellent host of brother Stevens, Kent, and others, whom the synagogues has cast out, gave me a home, under circumstances that greatly enhanced the value of his hospitality. May the blessing of the God of peace rest on his amiable family. Truly did he set the part of "the good Samaritan" as he was told my message, and myself were regarded as the Samaritan.

Do think of the state of the church when the

doctrine of her Lord's return is so characterized and treated by her ministers. Surely it is Lodi-cean.

My message has been received by believers. They rejoice for the consolation that they have scriptural ground on which to wait, and watch, and expect their King no near as the ensuing spring. Bro. H.—, a farmer, received the news with joy. When our duty to cry "Thrust in thy sickle and reap" was presented, he cutting the action to the word, jumped right up—went through the motions, and said, "Thrust in thy sickle and reap."

Bro. S. H. Miller sent you five subscribers.—your paper is highly valued and very useful. So cheer up and press on. "The Vision of the Eagle" excited no little interest. I am more interested in it than I supposed I should be. It is difficult to disregard it if we would,—several readings are adapted to deepen the impression that it is from God.

My visit has been pleasant to myself, and I trust profitable to others. Lord Bless the believers in Indianapolis. Seldom has the message or the messenger been treated with a more fraternal regard.

Give my love to all the band. * * * Tell them my faith amounts almost to assurance, at times, that the coming year will be the great "jubilee." Amen. My assurance ought, I think, to be continual.

Yours, in the blessed hope,

J. B. COOK.

Letter from Bro. Williamson.

Ticonderoga, N. Y., Jan. 27, 1845.

DEAR BRO. JACOBS:—After an absence of three months, visiting the "little flock" in Vermont, N. Hampshire, Massachusetts, Rhode Island and N. York, I find myself comfortably situated at my earthly home in the family of Bro. D. Smith, in Ticonderoga, N. York.

Neatly worn down with fatigue and other inconveniences, known only to those accustomed to traveling, a degree of ill health, if nothing more, would prompt me to rest a while before another tour is undertaken.

I know not as I ever visited the saints, those who are "looking for that blessed hope and our glorious appearing of the Great God and our Saviour Jesus Christ," with such entire satisfaction as this present tour. Notwithstanding the thousand plots laid to induce them to "come back," the (manifested) warm invitations to return to their "spiritual birthplace"—the proffered honors—and fast though not least, the mighty effort to baffle the late movement in the advent cause by the reported revivals of religion in the conversion of so many sinners, it only drives them closer to God. They look upon it as the last and only effort employed by their father to "deceive (if it were possible) the very elect." They have yet to learn that those to whom God sent the advent message first and who were then first to reject, and from whose society God has called out his children, to whom it has been proclaimed in thunder tones, "YOUR HOUSE IS LEFT UNTO YOU DESOLATE"!! will now be instrumental in the hand of God of the sound conversion of sinners. Out of their own mouths we shall judge them. Look at their acknowledgements in the "Advent Herald" of Jan. 22, 1845, headed "preparation for the crisis." The numerous reasons assigned for the present "spiritual dearth in the churches." John W. Maffitt, the great revivalist in the Methodist connexion and pulpitor, said in my hearing, on the night of Jan. 16th, while preaching in the State street Methodist church Troy, New York, "The churches are dead! DEAD!! TWICE DEAD!! and plucked up by the roots." Here is an acknowledgment from one of the greatest preachers in America that they are plucked up by the roots—of

course, the branches go with the roots. So here we find they are laid aside and useless.

God has somebody that love him, and through whom he works: if they are not, Advant believers will you tell me who they are? It would do one's soul good to visit these and see with what tenacity they cling to the word of God—to see the brightened countenances, the moistened eyes and throbbing soul, at the proclamation of the approaching kingdom.—"God is not ashamed to be called their God, for he hath prepared for them a city." "Our Father" has an army of as valiant soldiers in the East as ever buckled on "the whole armor of God," and are even "able to stand against the wiles of the devil;" "Having" their "loins girt about with truth" and their "feet shod with the PREPARATION of the Gospel of peace." "Above all" they have taken to themselves "the shield of faith wherewith" they are "able to quench all the fiery darts of the wicked." And the helmet of salvation and the sword of the Spirit which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

"Though sundered far, by faith they meet
Around one common mercy seat."

All efforts to draw them back will be useless—it is labor lost. I rejoice at the cheering intelligence from the West, in the columns of the "Cry." Yes, those too with whom we have knelt and consecrated ourselves to God in the Tabernacle in the "Queen city."—Yes, those who listened to the message of Christ from the lips of a son of a foreign port—"a pilgrim and a stranger." But God was in it and him.—Yes, try brother, God was in that message, and the mystery of our disappointment will be unraveled at the "marriage supper of the Lamb." This "wicked and adulterous generation" in spite of their hardened infidelity will yet be forced to acknowledge that the hand of God has been in this preaching. It is useless for them now to make an effort to save themselves independent of God's way. These are not the first propagators of this mode of defying God—it may be traced farther back.—Matt. 23: 15. I have been trying to think who in Cincinnati have gone back that were engaged in the best of all causes, but I am unable to decide. I hope they are all still waiting patiently for their lovely Lord and Saviour, who will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." A visit with them I know would do my soul good, but I must not indulge the thought of ever having such a one on the shores of mortality. While I am writing this, it seems as if I were almost in the Tabernacle with you. I can but comfort myself with the thought, that in a "little while" we'll meet to part no more. O blessed prospect.

"My heart leaps forward at the thought,
When in that happy, happy land,
We'll no more take the parting hand."

What a blessed hope. The end of afflictions, pains, and disappointments—the object of our hope, the New Jerusalem, the Saviour of sinners, the innumerable multitude, the general assembly and church of the first born whose names are written in heaven, the cessation of all strife, the end of all scoffing, the reproach taken away, the glory that is to be brought upon us at the revelation of Jesus Christ.—Now Jerusalem is created a rejoicing and her people a joy,—the new heavens and the new earth wherein dwelleth righteousness.—Now the ransomed of the Lord have returned and come to Zion with songs and everlasting joy.—now the tabernacle of God is with men, and he will dwell with them and be their God,—all tears are wiped away from our eyes—we are led to living fountains of water.—God is now our God.—And my three brothers have come

from their dusty beds in Ireland, and are by my side, walking Jerusalem's golden pavements together. O, glory! glory!! GLORY!!

"My longing heart, my longing heart is there."

I dare not close this epistle without expressing my highest approbation of and warmest sympathies with the cause you advocate. My brother, it is God's own cause. "Your labor is not in vain in the Lord." And soon it will be said to you, "I was hungry and ye gave me meat; I was thirsty and ye gave me drink." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." You have nothing to fear. "If God be for us who can be against us." Your labor will soon end—the Kingdom is at hand. Remember me to the members of my Father's family in C.; "And may the God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord and Saviour Jesus Christ. Faithful is he that calleth you, who also will do it."
M. WILLIAMSON.

By permission, the following extract is given from a private letter from a brother at Granville, Ohio.

"Granville, Nov. 12, 1844.

DEAR BROTHER:

I have no doubt but there has been, and still is a great many inconsistencies among the Adventists, and will be as long as time continues; but on the whole they stand on the word of God which will never fail. Man's time has failed, but God's time will not, for it will surely come. What has now taken place in the so called Church, and the world, only tends to strengthen my faith that we shall soon see the long wished for day when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

For my own part I believe the last cry was the true Midnight Cry, and I believe it has been a blessing to many, for it has been so to me and the little band in this place. We had strong faith to believe that we should see the Saviour in the 7th month, and it had the effect to humble us in the dust and bring us to a Throne of grace that we might be prepared for that glorious event. We had no fears for the result if he did not come, nor do we now: we believe the Lord was in it or permitted it for the good of his people and for his own glory. We did not quit our business, nor had but one meeting in the day time, and that in the afternoon—for we believed that it was our duty to occupy till he come. So you see that we were disappointed in the time, but not discouraged, for we still have the word of God to go to, which assures us that he that holds out to the end shall be saved; and if we suffer with him we shall also reign with him. But what do we suffer here when we compare it with what his people has suffered for the cause of Christ? It is nothing; it is true the brethren at the east are called to bear reproach and to have all manner of evil spoken against them for the cause of Christ; but I believe they will come out like gold tried in the fire even before their accusers. If Christ be for us we need not fear what man can do unto us, therefore let us contend earnestly for the faith once delivered to the saints; that when he shall appear we may be found waiting, as those that are waiting for the return of their Lord, that we may enter into the marriage feast of the Lamb. Therefore don't be discouraged, nor suffer yourself to feel that you have no home; but above all things do not turn again to fables nor sustain those that are proclaiming them; but consider the honor that will be bestowed on such as are worthy to suffer persecution for his name's sake in vindicating the glorious truths of his holy word. O, Brother, if we love the blessed Saviour with all our hearts, might, mind, and strength, we shall be prepared for disappointment or any thing else that crosses our pathway home to glory. Bear in mind that we are strangers and pilgrims here, but soon our home will be with Jesus—glorious thought! And shall be like him, and heir to a glorious inheritance that shall never pass away.

Is there any thing strange in it, that those who are looking for the coming of their Lord and

Saviour should be disappointed three or four times? I think not; but it would be a strange thing for them not to be disappointed a great many times, when we have so much in the word of God to insure his coming near, even at the door—together with the indications of Providence and signs of the times, and add to this almost all the combined wisdom of the great and learned of the world and church, that we are living in the days of the sounding of the 7th trumpet and 3d wo. O glorious thought! We are living in a consecrated time; the next hour may wait us into the presence of our glorious Saviour; and shall we be ashamed to say to the church or to the world that we have been disappointed in not seeing Jesus? I can not; but I can add that I expect to see him every day from their own testimony. Then let us take courage and press forward for the prize which is in Christ Jesus our Lord, and strengthen the things that remain, and let our home be with the devoted humble followers of the Lamb that are looking for his coming.

Our meetings continue as they were when you was here—none left nor added. Eight of our number have been buried by baptism, by Bro. Hall. We had a communion season in the evening, and had Bro. Tite with us to break bread—it was a solemn and interesting time.
J. W.

Letter from Bro. Chaplin.

Oneco, Ind, Jan. 30, 1845.

DEAR BRO. JACOBS:—I assume my pen to communicate some information respecting our situation in this section. God has raised up a few here who are looking for the "Coming One," and who sympathize with you and all the partakers of the "blessed hope," in your present trials; and we have also sympathized with you in the preceding movements relative to time. In common with our dear friends and brethren scattered abroad, we had taken our lamps and gone forth to meet the Bridegroom, at the expected termination of the prophetic periods;—with you we passed into the tarrying time and slumbered;—and with you we were suddenly aroused to trim our neglected lamps by the astounding cry "BEHOLD THE BRIDEGROOM COMETH!"—and with you we have passed into the "idle while" to "watch and pray,"—to "comfort one another," and to "be patient."

From the scriptures it appears, that it is no inconsiderable honor to be accounted a virgin. Our blessed Lord foresaw, and foretold, that the closing period of the gospel dispensation would be emphatically "night." (See Mark 13: 35; and Mat. 25: 5). Hence he gave repeated admonitions to his dear people, who should be living at this period "to watch," and to let their "loins be girded about, and their lights burning." He also foresaw the obloquy such would incur from a lukewarm church, and a wicked world, while, with blazing lamps, they should be going forth during the course of this last gloomy, moral night, (to the no small annoyance of those who choose to sleep, and to put far away the day of Christ's return,) watching for the dawn of that "last lovely morning" which is to usher in the "year of the redeemed," the "millennial Sabbath," and the bright rising of the "Sun of righteousness." Hence also, be enforced patience, and comforting each other, while the hours of this last gloomy night should be passing away.

He has characterized those who should "go forth," "watch," "trim their lamps" at the solemn "midnight cry,"—to "be patient" a "LITTLE WHILE," "not casting away their confidence," &c., as "virgins."

It conclusively appears, from the enumeration of the signs, that are to accompany the opening of the sixth seal, that its history precisely synchronizes with that of the last generation—inasmuch as the designating phenomena are in both instances the same, and likewise, in both cases they immediately precede the great day. Hence it is clearly apparent that the history of the virgins, who, in that last generation, go forth with their lamps, is embraced in the time of the sixth seal. We accordingly find that a company, 144,000 in number, are sealed as a special people during the opening of this seal, through the instru-

mentality of the angel of the east, or in other words, of the ministry of the true gospel of grace and light. From Rev. 14: 1-5, we learn, that this same company are explicitly termed "Virgins;" so, it appears at once, that the 144,000 of Rev. 7th and the (12) wise (12) virgins of Mat. 25th are the same company. An objection will arise from the consideration, that the 144,000 are sealed from the twelve tribes of Israel. The apostle James will solve this difficulty. His epistle addressed to the "scattered tribes" scattered abroad (com. Dan. 12: 7;) whom he also addresses as brethren, [1: 1, 2.] These brethren [1: 19;] begotten with the word of truth that they shall be a kind of "first fruits." (com. Rev. 14: 4.)

From this we learn that James considers those as his brethren who are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," and who, consequently, constitute the "Israel of God," or the "Tribes." He addresses his 5th chapter to those of this same people, who should be patiently awaiting the coming of the Lord, [v. 7 and 8.] (while the manna of earthly gain should be engrossing the minds of a many,) whom he calls by the same endearing appellation "brethren," and who consequently belong to the "chosen tribes."

From these promises it appears that the 12 virgins who await their Lord watchfully, prayerfully, and patiently, amidst the scoffs and jeers of a cold world and luke-warm church during the last gloomy, nightly period of this world's history shall be exalted to a particular honor on Mount Zion at his coming, and sing a song that no others can learn.

"Thrice blessed bliss-inspiring hope,

It lifts the fainting spirits up,

It brings to life the dead.

Our conflicts here shall soon be past,

And you and I ascend at last,

Triumphant with our Head."

Who, with MOUNT ZION in view, would away their lamps and confidence although "Night" be long and dark! Let us dear "BEN" patiently wait for that morning when the Princely Bridegroom who is "fairer than children of men,"—"whose garments smell of myrrh, and aloes, and cassia, out of the heavenly palaces" shall wed his bride, "the King's daughter, all glorious within; her clothing of wrought gold; who shall be brought unto the King in a chariot of needle work." Then shall "the Virgin her companions that follow her be brought," "with gladness and rejoicing shall they be brought; they shall enter into the King's palace. Amen. "Yet a little while" and Salem's golden spires shall greet our longing eyes; and the unshaded light of eternal day dissipate this gloomy darkness for ever. Farewell;—perhaps will meet at the Marriage feast.

S. A. CHAPLIN.

THE DAY-STAR.

CINCINNATI, TUESDAY, FEBRUARY, 18, 1845.

THIS VOLUME.

It is but just that our readers should know the circumstances under which this volume is commenced.

The last volume, from the 5th No. was completed for the small sum of \$101.54.

The total receipts from all sources in the same time have been \$101.52. I have mailed the paper weekly with my own hands, including folding writing wrappers, carrying to the Post-office. To do this without interfering with my other duties, I have been compelled to sit up two nights the week, till about 3 o'clock in the morning. This severe application has brought on my illness during which my life was despaired of. On summing up my accounts as you see above, a clear loss is two cents: Making no charge for

own time. That is a fair specimen of "Millerite speculation."

I say none of these things by way of complaint, I am satisfied with my reward; but to let you know how matters stand, and ask you who owe, to pay up, and then in my feeble state of health I shall be able to pay a hand to mail my papers.

THE DAY-STAR.

"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 arise in your hearts."—2d Pet. 1: 19.

To what subject does the "more sure word of prophecy" refer? Ver. 16; "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty."

It was "the power and coming" of the Lord Jesus Christ, to which the "more sure word" referred, and which Peter had been making "known" as demonstrated to his mind by a circumstance to which he refers in ver. 16-18, and of which he says he was an "eye-witness." The history of the circumstance that led Peter, with such boldness to make known a still future coming of Christ, is recorded in Mat. 17: 1-9; Mark 9: 1-9; Luke 24: 36. Christ had alluded to his second coming, and the brilliancy and glory of his Kingdom, (Matt. 6: 10, and chap. 13;) and now gives to his disciples this further evidence in the mount of transfiguration of his power to accomplish the work. Still, Peter claims that the word of prophecy in their possession (which must have been in the Old Testament, as the New was not then written,) was more sure, or rendered the fact that Christ would come again, more positive, than any ocular exhibition he had seen, could do. He that shows a willingness to believe "Moses and the Prophets," is the one most likely to have his faith strengthened by the resurrection of "one from the dead" if need be. Moses and Elias, had been brought up from the dead to show Peter, James, and John, the glory of the resurrection at Christ's coming, but in the room of relying solely upon this circumstance, Peter places in the fore ground the "sure word of prophecy."

From Psa. 96: 13; Isa. 13: 9; 26: 21; 30: 27; 62: 11; 63: 1; Joel 2: 1; Mal. 4: 1; and a mass of other prophecies, he knew that Christ must at no very distant day, come, in all the Father's glory, when the righteous dead would rise, be restored to the renovated earth, and all the wicked be destroyed.

He had also shown in his first epistle that it was the Spirit of Christ in the prophets that "Searched diligently" for the time of Christ's sufferings, and "the glory that should follow" at his second Advent; and that it was revealed unto them that unto us and put themselves they did minister, in such teachings. The time, in its symbolic form, for Christ's sufferings and second coming, as taught in Dan. 8: 9, was as familiar to Peter as to us.

This word of prophecy is to be heeded as a light, shining. "The word is a lamp unto my feet, and a light unto my path." Psa. 119: 105; "The path of the just is as the shining light, that shineth more and more unto the perfect day," Prov. 4: 18; "The path of the just" is God's commands—his word; Psa. 119: 35; 25: 4; 10.

Take away the "sure word of prophecy" and

all in the future is eternal darkness and gloom; but this sheds a light that shows us from whence we came—what we are, and whither we are bound. It is a light that not only casts its rays behind us, and on either hand; but it shines before us and "shows us things to come." O who can plead for darkness upon time—events, or any thing else of which the word of God treats, while he has in his hand such a glorious light.

It is a light to guide us in a "dark place." Such is this dreary world, for "Darkness hath covered the earth, and gross darkness the people;" but the reign of darkness is not to last forever. When the "Prince of darkness" is hurled from his throne, then light will take the place of darkness. The word of God is not only a light shining in a dark world, but it is the only light. In vain has the Prince of darkness endeavored to palm upon us Reason, Philosophy, and Moral Science, as a sufficient corrective for the darkness of the human mind. After the utmost stretch of all the man-made schemes of earth, human miseries still increase, and moral darkness has become so dense that faith has almost gone from the earth.

It is indeed a "dark place" where every hope is cut off, and where every prospect fails. How thankful then should we be for one light to guide us through this "dark place"! How carefully should we follow the rays of such a light! How closely guard its hallowed flame! It is our protection and defence,—Our strong tower! Our immutable Rock.

It is a light to guide us "until the day dawn." What day? Not the Gospel day, as it is sometimes called; for that had already dawned. Had he alluded to any especial manifestation under the Gospel, in the expression, "day dawn" he would not have intimated as he has done, that the word of God is of no further use after that day has dawned. It is the day of the establishment of the "Everlasting Kingdom," (ver. 11;) the day of the "Coming of our Lord Jesus Christ," (ver. 16;) "the day of Judgment," (ch. 2: 9; 3: 7;) "the day of the Lord," (ch. 3: 10;) "the day of God," (ch. 3: 12). The expression, "The day," or "that day," is familiar with all the inspired writers. Isa. 2: 11; 24: 21; 29: 18; Ezek. 20: 21; Hos. 2: 18; Joel 3: 18; Amos 8: 3; Zeph. 1: 15; Zech. 13: 1; Mal. 3: 17; Mat. 7: 22; Luke 21: 34; 1 Thess. 5: 4; &c. &c.

This day is not to burst upon those that are taking heed to the sure word, suddenly, in a moment: It is first to "dawn" after which the "sure word of prophecy" is to be of use; for we are to heed it not only "till the day dawn," but "until the day-star arise." Evidence of approaching day, is an increase of light; and the word of God being our only light in a "dark place," this is the only source that can betoken the approach of the "Sun of Righteousness." That word has poured its light upon the thousand circumstances peculiar to the days in which we live, and circumstances which form the boundary line between mortality, and immortality—Death and Life—Time and Eternity. Here we are, at the end of our Chart. The day has dawned! The Seventh Trump has begun to sound! and how much longer are we to heed the sure word of Prophecy?

"Until the Day-Star arise in your hearts." And when is that? When you are converted or sanctified, says one: Oh no, for then might you cease to heed the "sure word," whereas the apostle tells you to "be mindful of the words which were spoken before by the holy prophets, and of the

commandment of us the apostles of the Lord andaviour."

But is it not said, "God who commanded the light to shine out of darkness, hath shined in our hearts," 1 &c. Yes; but not placed the day-star there yet, for it is the light of the Gospel, or "sure word" that thus shines in the heart before we are made immortal. See 2 Cor. 4: 3-7.

Christ is called "the Morning-star" in Rev. 2: 28, 29: 16; and do we not read, says one, of Christ being formed in the believer? (Col. 1: 27;) Certainly, as a "hope," or "the hope of glory." Christ is now our hope, we enjoy him by faith; "the life we now live is by the faith of the Son of God." But far different is it, to hope for, and enjoy by faith, a possession upon which we have never placed our foot, and a crown that has never touched our brow, to the glorious reality of walking firmly and erect upon the saint's inheritance, and actually wearing the "crown of glory that fadeth not away."

Thus when "the day-star arises in our hearts," the same principle of life that animates the Lord Jesus Christ will animate us, for "we shall be like him and see him as he is." The present is a time of suffering; (Rom. 8: 18;) when the Day-star arises it will be a time of "glory revealed in us." Now the Spirit dwelleth in us, (Rom. 8: 11;) when the Day-star arises, that Spirit will "quick- en our mortal bodies"—animate our whole frame. O may we be found taking "heed to the sure word of prophecy" that happy moment when our change shall come! The day-star must arise before the Sun of Righteousness;—The Resurrection must take place before Christ can come with "all his saints." Even so. Amen!

LETTER TO BRO. STORRS.

Cincinnati, Feb. 14, 1845.

DEAR BRO. STORRS:—

A note of yours published in "the Morning Watch" of Jan. 30th, which was read to me while confined to my bed by sickness, has produced upon my mind a class of feelings which prompts me to make a brief reply. It is possible that a confinement of seventeen days may have enfeebled my mind as well as my body, and I may therefore be led to say things of which I may repent: But if I do, I am persuaded God will forgive me if my motives are as pure as those which now prompt my aching heart, and guide my trembling hand.

You say, that "after the hurricane which has swept over us" you "wish a little time to breathe and examine the latitude and longitude we are in," &c. In the next paragraph, "fixing on a definite day, or even a year, for the advent to occur" you pronounce a "delusion." Here, it seems to me, you have rendered yourself just as incapable of examining the "latitude and longitude we are in" as the man who pronounces the lines of "latitude and longitude" on the chart to be no such lines at all—mere "false" marks.

Hunting for latitude and longitude, subject to the fixed principle, that there is no "definite day, or even year" in which the advent is to occur, is strange work indeed; and altogether useless. An examination of which planet we are on, is sufficient, if the above principle be correct.

Let me here ask you if God has not demonstrated our "latitude and longitude" by the very thing that you pronounce a delusion!

Examine the argument you gave us, for the

coming of the Lord on the tenth day of the seventh month, and then prove to us what part of that argument has failed. The idea was advanced by you that Christ would personally appear on that day—with all his saints—that the righteous dead would rise, &c.; but the whole of your argument proves no such thing. The most that you proved, was, that Christ, our Great High Priest would come out of the holy place on that day;—and on that day the Seventh Trumpet would sound. And I have proved to you that these events must take place before the personal appearing of Christ and the Resurrection. See W. M. Cry, Vol. 4, No. 3 and 6.

To demonstrate to you that your own argument has not failed, let me place before you your own language.

"We will now look at the Jubilee. Lev. 25: 8-10, 13—"And thou shalt number seven sabbaths of years unto thee; seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. In the year of this jubilee ye shall return every man unto his possession." All Christians admit this is a type of the final deliverance of the saints.

Here you have given us the proof that the Jubil Trump sounded by the forty-ninth year, while it was not till the Jubilee, five or six months afterward that the captives were to return to their possessions. It could not be in the seventh month of the fiftieth year that the trumpet of the Jubilee sounded: for the Jubilee was a year of rest—no labor was to be performed, and more than half the year would be gone before liberty was proclaimed, in this case.

To have an antitype of the Jubilee trumpet, what must we have? A PROCLAMATION OF LIBERTY throughout all the land "to all the inhabitants thereof"—Lev. 25: 10. The proclamation, and not the deliverance itself, is the antitype.

Has that proclamation been made? Aye! And the voice of George Storrs, strengthened by the power of the Holy Ghost, and no deluding spirit of the devil, was lifted up in thunder tones till all the inhabitants heard it, and the devil's impus gnashed upon him with their teeth. If this were a delusion, then for a time was Satan divided against Satan, and the words of Christ were broken.

I would most heartily join you in "confessing" our mistake in the event to transpire in the seventh month, but while we have been mistaken in this, God has used the event that did transpire, to demonstrate the truth of his word, that the path of the just is as a shining light that shineth more and more until the perfect day, and that his word is a light to our feet and a lamp to our path.

The preaching of the seventh month, or which is the same thing to me, The sounding of the Seventh Trump, and the Midnight Cry, certainly cut thousands loose from the world, and the word of God has proved itself sufficient to keep some at least, of that number still loose.

Your figures of the 'flat spot' in the ocean, to which we were directed to wait, for the vessel to hear us away, has been made a great blessing to my soul. I doubt not your honesty in conducting

us there. With you I expected to have left it on the tenth, but was disappointed. Having "cut all loose" I could not get back if I would. For a few days I thought I should starve; but the God that sent Elijah food by the ravens, and Daniel his dinner in the Lion's den, has not forgotten, richly to feed me upon pure manna every day since.

The clouds have gathered, and storms have beat around, which have only made me cry the louder, Come Lord Jesus, O come quickly. My heart and my flesh cry out for the living God.

Still here I am on the "rock" determined to wait the Master's call, or eternally perish here, and if you have gotten away from it honestly, I honestly demand an explanation, how it was done, for many pleading your example, have left it, not honestly.

You may say that pride of opinion prevents me from confessing the whole affair of the 7th month a delusion; but I here affirm that when you prove to me that the Jubilee trump did not sound in the seventh month of the forty-ninth year, then I will go any lengths with you in "confessing."

Again, why is it that those who hate the appearing of our Lord, are so ready now to remove all odium from you, while they were so ready to mob you when preaching the seventh month?

Since you have become so set against a knowledge of the definite time, let me ask if you have fully weighed the following language of yours before you renounced it forever?

"See Dan. 12: 7—"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This person thus swearing, was none other than the Lord Jesus Christ; and he swore to time. Yes, to time connected with the second advent, the resurrection, and the glorification of his people. The time, however, is symbolical.—But will any man dare to take the blasphemous position that the Lord Jesus swore to time that meant nothing; or which is the same thing, swear, with the most solemn oath to time that was intended should never be understood? Such a position, one would suppose, is blasphemous enough to make a devil tremble; for it is virtually charging the Lord of glory with *swearing to a lie!* Beware, O vain man, how you thus charge the Son of God. Time is revealed. But it cannot be understood, without obeying Christ, and "inquiring and searching diligently, what, and what manner of time." Those who are too indolent to search, or who are afraid to follow truth when they find it, for fear of man, whose breath is in his nostrils, will of course remain in ignorance of time, and that day, most likely, will come upon them unawares."

This language you have used, with how much effect upon saint and sinner, past time has told.

A clause in your postscript, also leads me to fear for you: "I am preaching CONSTANTLY at the Chapel in Juliana street, in this city." What can more effectually prove the language of the heart to be, "My Lord delayeth his coming," than when a man who has made every sacrifice to "fly in the midst of heaven proclaiming the hour of his judgment is come," can turn so far aside from his previous course of labor and suffering, as "constantly" to preach in such narrow limits. If I have been unnecessarily severe, it is because your recent course has caused the sons and daughters of Zion to mourn, and the enemies of truth to triumph.

Yours, waiting for deliverance at the dawn of the Jubilee.

E. JACOBS.

There are many O Lord, and all thy commandments are truth.

OLD PATHS.

When the subject of the coming Kingdom of our Lord is presented, it is not unfrequently the case that this most holy and sublime theme is repulsed by appeals to "old paths"—the old way is good enough for me! &c. There are no older ways than those that have been taught us by the Lord in his word; and to these we have ever delighted to appeal, so abundant and triumphant do they show the nearness of the Coming One. But for the accommodation of those that choose to appeal to the Fathers, we give below, an extract from Robertson's advice to the first Pilgrim band that fled to this, then wilderness, from the despotic intolerance of a foreign land.

The language shows that the man of God believed what he was taught by the unerring word—that that word was indeed given as a "lamp to his feet, and a light unto his path."

Where are the descendants of the Pilgrim Fathers?—alas, where!

In the next place, for the wholesome counsel Mr. Robinson gave that part of the church whereof he was pastor at their departure from him to begin the great work of plantation in New England, amongst other wholesome instructions and exhortations he used these expressions, or to the same purpose.

"We are now ere long to part asunder, and the Lord knoweth whether ever he should live to see our faces again. But whether the Lord had appointed it, or not, he charged us before God and his blessed angels, to follow him no further than he followed Christ; and if God should reveal any thing to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry; for he was very confident the Lord had more truth and light yet to break forth out of his holy word. He took occasion also miserably to bewail the state and condition of the Reformed Churches, who were come to a period in religion, and would go no further than the instruments of their Reformation. As for example, the Lutherans, they could not be drawn to go beyond what Luther saw; for whatever part of God's will he had further imparted and revealed to Calvin, they would rather die than embrace it. And so also, saith he, you see the Calvinists, they stick where he left them; a misery much to be lamented; for though they were precious shining lights in their times; yet God had not revealed his whole will to them; and were they now living, saith he, they would be as ready and willing to embrace further light, as that they had received. Here also he put us in mind of our church covenant, at least that part of it whereby we promise and covenant with God, and with one another, to receive whatsoever light or truth shall be made known to us from his written word; but without exhorted us to take heed what we received for truth, and well to examine and compare it and weigh it with other Scriptures of truth before we received it. For, saith he, it is not possible the Christian world should come so lately but of such thick antichristian darkness, and that full perfection of knowledge should break forth at once."

Letters and Receipts.

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