

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 ARISE IN YOUR HEARTS"—2 Pet. 1. 19.

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THE DAY-STAR

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TERMS OF THE PAPER.

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THE LITTLE FLOCK.

[BY JOHN HOBART.]

From the gloom of the desert, Redeemer we've come,
In quest of a country, a city and home;
A country where never the winter will chill
The rose and the lily, that decks the bright hill.

A country more lovely than Eden's first bower,
E'er sin brewed a tempest to ravage a flower;
Or guilt drew the lightnings fire-flaming thro',
To write on its portals the enigma of woe.

A country where serpents will never annoy,
Where the wolf and the lion e'er gambol with joy;
Where the vulture and turtle in unison rove,
And join in endearment the responses of love.

Where man disenthralled from darkness and sin,
The goal of a seraph or cherub shall win;
Behold the bright glories of the high Holy One!
And outshine the splendors that enliven the sun.

O, sure 'tis true wisdom this world to forego,
Nor covet the diamonds, the pearl's purple glow—
To scorn its best honors its pleasures despise,
And rise to a crown—a throne in the skies.

O give me, Redeemer, an eye that can see
Thy beauty—thy glory, and high majesty;
O grant me thy spirit, and bid me to share
The triumph and crown thy servants will wear.

Detached now from Babel, O, help me to vow!
Like dear brother Jacobs, sister Minor, and Hough,
To wait for thy Advent with uplifted hands; [ands.
WASH THE FEET OF THY SERVANTS and keep thy comm-

Though nobles and princes should halt in the race,
Or shrink from the trials true watchmen must face;
Though the mighty should falter and fall by the way,
The "little flock" threaten, or make them their prey:

Still led by thy spirit and cheered by thy word,
We'll brook every danger for the Kingdom of God:
With lamps trimmed and burning we'll look still for Thee—
Admire thy blest Advent, and shout Victory!

Extract of a Letter from Bro. Doolittle.

New York, Nov. 15, 1845.

BRO. JACOBS:—

We have been disappointed in not seeing you in N. Y., but we can say, the will of the Lord be done. I am still watching & praying for the coming of my blessed Saviour. I know he has promised to come, and I believe he will soon come, and will not tarry. My faith is strong in God, and in his precious word—it is food to my soul. My dear brother, I soon expect to meet you in this glorious Kingdom. The evidences increase every day, that our King will soon come, and deliver his waiting, afflicted people. When I think of these things, my heart cries out, "Come Lord Jesus, come quickly, Amen! Glory to God!! Praise his holy name!!" We continue our meetings at the corner of Grand and Elizabeth streets, and have precious seasons.

The brethren at Croton Hall have gone into an organization, and have chosen 7 Deacons. They

have Bro. Jones to labor with them, and others occasionally. They have good meetings—there are good brethren there, but our brethren will not come into their organization. * * *

There has been a great falling away in this place since last fall. The judgments of God are being poured out, showing plainly that the Great Day of the Lord is nigh at hand. O how does the whole creation groan to be delivered from this state of things! O, God have mercy on the "little flock." O God of our Fathers, keep thy people! O let thy Kingdom come. May he give you and me patience and grace, to endure faithful unto the end. All the brethren are well, and many of them send their love to yourself and family. Greet the dear brethren for us. Tell them to hold fast, watch and pray, and we soon shall be delivered
A. DOOLITTLE.

Letter from Bro. Perry.

Litchfield, Me. Oct. 25, 1845,

BRO. JACOBS:—

The cause of truth demands that I should correct a false statement published in the "Advent Herald". The cause of God, needs no misrepresentation to prop it up, for it will stand on its own bottom—being built on the rock; while those who have built their house on the sand, make use of a great many props, but it will not stand. Bless God, the foundation of his children standeth sure, having this seal: "The Lord knoweth them that are his".

The editor of the "Herald" of Oct. 15, in giving an account of a visit to Maine, says, they visited Litchfield, and many of the brethren there, had taken the strongest grounds on the closing of the door of mercy at the last 7th month, but there seems to be a general doubt among them, as to the correctness of that opinion: And while some of them have given it up for a better position, others talk of giving it up for that which is worse. And they close with saying, the Lord direct them by his council. And my soul says, Amen, to this last sentiment; and may He direct me while I state the truth in regard to this misrepresentation. After hearing of this statement, and our band coming together, I asked them the question, if they were as strong on the "shut door" as they had been at any time since the 7th month movement, and they all answered in the affirmative, and the most of them said they were stronger than ever. There was but two of our band that attended the Conference in Richmond, and they only one day,—a brother and his wife—and they never professed to believe in a "shut door" fully. The brother said, after attending the meeting, that it strengthened him in our position. At the meeting held in our School house, in Litchfield, there was but one of our number attended, and he has not taken any part in our meetings since last spring, nor any other; he is the only one that worshiped with them—and I don't know but what he believes our position is correct:—He attends our meetings. I do not write thinking these statements will affect this band. No, that is not what it was written for. But I think it was to affect other bands. It was a long time before I could get the paper containing this notice, although there were four taken in the neighborhood—it did not come to Richmond, neither the number preceding, nor the one following. I do not say it was intentional, but it is singular, to say the least. Now if the editors of that paper wish the truth to be known, let them copy this letter, and state how they came by their information, and if they were misinformed they will show themselves honest by correcting their mistakes. The brethren here are strong in the faith, keeping the commands of God, and so fulfilling the law—for love is the fulfilling of the law—and this is the law of God, that you keep his commandments. If you say you love God and keep

not his commandments, you are a liar and the truth is not in you. So says the apostle; and I believe it. Yes, we are contending for the faith that was once delivered to the saints, that subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of Lions, quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again, &c., Oh blessed hope, that they might obtain a better resurrection; and these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be perfect. Bless God, they will soon receive their reward & be made perfect with all of God's waiting Israel, and I pray that we all may be ready.

Your brother, waiting for the consolation of Israel.

D. W. PERRY.

THE SIGN OF THE SON OF MAN.

Boston, Mass., Nov. 3, 1845.

A few remarks on those portions of scripture that speak of the "Sign of the Son of Man." This sign, as spoken of by Matthew, Mark, and Luke, is literal, and was fulfilled in preaching the gospel of the Kingdom as a witness, (in the heavens, and to the powers of the heavens.) The political and ecclesiastical world, is the powers in the heavens—so recorded by the apostles. The sign shone the brightest and most powerful in the closing up of the midnight cry. Whatever ideas my brethren may have had in regard to this sign, it is all important that we should candidly consider this view of it; and see to it that we are not found looking for that which is in the past. There are a class who say this sign is in the future, and that at the moment it is seen, the Saviour will appear. It seems to me that we have been, on this subject, like those two disciples bound for Emmaus—"did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?" Jesus was with them.—How good it would have been for them to have known it was Jesus; but their eyes were holden, as it were, till the last moment. So it seems to me in regard to the sign of the Son of Man. Our eyes have been holden, while we have been travelling this past year. Yet, glory to God in the highest, we have felt as though Jesus was with us; and, bless his holy name! he has just opened my eyes that I might see that this sign is past.

Dear brethren, it does seem to me that we can not do the Israel of God any harm in bringing out the evidences that show this sign to be in the past, while there is much danger of looking for the sign, while we should be looking for Jesus himself. Suffer a word of experience on this point. Ever since the 7th month, my mind has been more or less agitated on this subject, and I find that such is the case with other brethren, and so it will be till we get the whole truth, and our faith made perfect by a right understanding of the scriptures. My mind was never more settled than at the present moment. The signs are all fulfilled, and I am waiting with perfect confidence—knowledge in the past, and faith that goes forward, and knows Jesus is coming. God help the children to understand!

"And the powers of the heavens shall be shaken." Matt. 24: 29. "And then shall appear the Sign of the Son of Man in heaven." (ver. 30.) Not out, or around the heavens. "And then shall all the tribes of the earth mourn." One or two thoughts on this text. We may have a wrong idea of this mourning, and the cause that brings it on. I believe they have already mourned, and are still mourning over their lost condition; and that they have been brought into this state by

the preaching of the gospel of the Kingdom as a witness to all nations—"Then shall the end come." The word of the Lord, when brought to a man's heart by the Spirit, and is rejected, takes away life, and leaves death and mourning in that soul. The nearer we live to God, the plainer we shall see his blessed truth.

You will see that Mark has it (ch. 13): "The powers that are in heaven shall be shaken."—This is all that is put between the falling of the stars, and the coming of Christ. He does not mention the sign of the Son of Man as Matthew does, but to my mind, embraces it in the shaking of the powers of the heavens. Now look in Luke 21: 25. After mentioning the falling of the stars, he says, "upon the earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

He first tells us what is coming, and that these things are caused by the shaking of the powers of the heavens,—if I have the right understanding of the matter. Mark and Luke says not a word about the Sign of the Son of man. The preaching of the gospel of the Kingdom has shook the entire world, and I believe has produced its designed effect upon the nations of the earth. The enemy now, has every one bound to his, or her idol, and the next mourning I expect to hear from the wicked, will be for the rocks and mountains to fall on them, and hide them from the face of Him that sitteth upon the Throne, and from the wrath of the Lamb.

Still waiting for Jesus.

CHARLES BURLINGHAM.

Letter from Bro. Rionffe.

Cleveland, Nov. 2, 1845.

DEAR BRO. JACOBS:—

The question is asked, (Sol. Song 3: 6): "Who is this that cometh out of the wilderness like pillars of smoke?" (Ch. 8: 5; "Who is this that cometh up from the wilderness leaning upon her beloved?" (Ch. 6: 10): "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

1st Question. Who is this? *Ans.* Christ's Church; represented from the Bible to be like an army with banners.

2d Question. Why is she fair as the moon, clear as the sun, and terrible as an army with banners? *Ans.* Because she has got on the whole armor of God. Paul tells us in his epistle to the Ephesians 6: ch. beginning ver. 13th.

3d Question. What is the armor? *Ans.* She has her loins girded about with truth, and she has on a breast-plate written, Righteousness; and her feet shod with the preparation of the gospel of peace, and she has a shield written, Faith, & a helmet written thereon, Salvation; and she has a sword, called the sword of the Spirit, and written thereon, "THE WORD OF GOD"! and a name written on her forehead, "Holiness to the Lord"! and she was circumcised in heart, and her clothing was white, (Rev. 3: 4); and a banner over her head which was LOVE! and on her flying colors written, "THE LION OF THE TRIBE OF JUDAH"!

When did she begin to put on her armor? *Ans.* When the trumpet sounded—"Prepare for battle"! Who sounded this trumpet? An angel that went flying through the midst of heaven, (Rev. 14: 6); "crying with a loud voice, Fear God and give glory to him"! This cry was made when in Egypt, in '43, and then she began to prepare for the march to come out of Babylon, or Egypt. When did she begin to march? *Ans.* When the advance trumpet sounded, "Come out of her my people," (Rev. 18: 3); Her first route was 43 miles from Egypt to the wilderness. What town did she march from in Egypt? *Ans.* Town of Sardis, County of Mystic Babylon. What town did she march to in the wilderness? *Ans.* Town of Philadelphia, (or Love-Town). She marched from Egypt with flying colors. The band of music began to play—

"O Canaan, bright Canaan,

I'm bound for the land of Canaan!"

A great multitude enlisted in Egypt, and came

along: while marching, some became sickly, and faint. On the march they fell out of the ranks, and went back—were not able for the march. They did not count the cost. A great many now dropped off when they had got to the end of their journey, expecting it was only 43 miles they had to go, but were mistaken. When the army arrived at Philadelphia, they halted there, encamped, and got refreshments. There was joy and love among them. Then they received orders from Head-Quarters, to be prepared for another march. Their next route was to *Sleeping and Slumbering Town*; and when they arrived there, they did not exactly know where they were, and they began to draw their swords, and on examining them, found written thereon, "THOUGH THE VISION TARRY, WAIT FOR IT."

Then they were somewhat encouraged, so they encamped in *Sleeping and Slumbering Town*, there to wait for further orders. While they were there, the mixed multitude that followed them, began to mourn and complain of scant provisions, and desired to return to Sardis Town from whence they came. They seemed to have a relish for garlic and onions, and skim-milk. Manna did not suit their taste. In a short time, there was a rumor went forth in the camp, that Christ was coming to inspect his army: So they began to wake up some, and commenced cleaning their armor, being a little dusty when on the march. Soon after this, the 7th Trumpet began to sound, saying, "The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ." And the alarm was sounded in Zion and in the holy mountain at midnight, which made the inhabitants of the land tremble. And the messengers went through the camp, and cried with a loud cry, "Awake, Awake! put on thy strength, O Zion, put on thy beautiful garments, shake thyself from the dust, Arise"! Isa. 52: "Arise, shine, for thy light is come, (margin,) or be enlightened, for thy light cometh, and the glory of the Lord is risen upon thee." Isa. 60: "Awake, Awake, put on strength, O arm of the Lord." Isa. 51: 9. And here they arose and put on their strength, trimmed their lamps, and their torches gave burning lights. Then the question was asked, Who is she that cometh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? She boldly marched on in solid ranks, and the heavenly music began to play,—

Onward then, ye hosts of God,

Jesus points the victor's rod;

Follow where your leader trod—

You soon shall see his face.

Soon your enemies all slain—

Crowns of glory you shall gain;

Rise to join that glorious train,

Who shout their Saviour's praise.

While the army was advancing, music playing, it made Satan's Kingdom tremble and all his hosts; for at that time he was cast out into the earth: For there was war in heaven at that time, Michael and his angels fought against the Dragon, and the Dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the Dragon was cast out. (Rev. 12: 6.) And he mustered all his forces against his army, but all his fiery darts which he hurled at her was to no purpose, because she had on the whole armor of God, which quenched all the fiery darts of the wicked; but those who truly were not enlisted, thought they had on the whole armor, but was disappointed; and Satan conquered them and they fell, and now the army marched through the Red Sea, and arrived on the borders of the promised land. The enemies pursued after them & commenced marching after them through the Red Sea. They have not all got in there yet—when they get there they will be destroyed. And then the song of triumph will be sung, the song of Moses and the Lamb. After getting on the borders of the promised land they felt very happy, and began to talk over their campaign, and received refreshments from the King, manna and new wine, and there was a mighty shout in the Camp. Hallelujah! Glory to God. By this time there was very few left, who came from Egypt, that held on, and they have brought a

false report into the camp, saying we are not able to go up to possess the good land, because there are great giants there—the sons of Anak. After the King's army got refreshments he sent his messengers to the camp, to inform Gideon, that he was to march his army to *Feet Washing Town*, (John 13: And he would pick out a number that would, like Caleb and Joshua, go up and take the goodly land, by driving out the enemy and slaying them. And when they arrived at Feet Washing Town, the orders was, to wash one another's feet, to humble them, & to love one another. Then they began to wash one another's feet,—and there was great joy in that town, and a mighty shout in the King's camp; and the King was much pleased, because they obeyed his orders, for he had promised that he would write his laws upon the hearts of his subjects. Gideon's number will be picked out, to fight the battles of the Lord. Washing one another's feet, and the holy salutation, is calculated for spiritual cleansing and pureness of heart. It will cause this chosen army that will be picked out, to be all glorious within, and put on a raiment of wrought gold, *Ps. 45*: This is to prepare her for the next route: and when she receives her next orders, her commander will speak himself. (Ezek. 12: I expect the latter rain will pour down upon her—the Holy Ghost—the power of God. Then I expect there will be a mighty shout in the camp: Jericho's walls will fall down to the ground, which will make this world stagger, and Babylon stare, and nominal Aeventists, when they will be brought to bow at the saint's feet, and make them know that I have loved thee, because thou hast kept the word of my patience. Rev. 3: Then they will have power to subdue their enemies, for we read in the 110th Psalm, that Christ is to sit at the right hand of the Father until he makes his foes his foot-stool. (2d verse.) He is to send the rod of his strength out of Zion. I think the rod of his strength which will be sent out of Zion, is the saints. I will turn your attention to Isa. 10: As the Assyrian was a rod to persecute his people, so will the saints—Christ's army—be the rod of his strength which he will send out of Zion to destroy his enemies. Is. 10: 24-27; Therefore thus saith the Lord of hosts, O my people that dwelleth in Zion, be not afraid of the Assyrian, he shall smite thee with a rod, and shall lift up his staff against thee after the manner of Egypt. For yet a very little while and the indignation shall cease and mine anger in their destruction. And the Lord shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb, and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day that his burden shall be taken away from off thy shoulder and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. This anointing, no doubt, is the Holy Ghost—the latter rain, the refreshing time. And then they people will be willing in the day of thy power, as in the 110th Psalm. Ezek. 9: Slay utterly old & young, and begin at my Sanctuary. 13th Matt. And he shall send forth his angels and gather out of his Kingdom all things that offend. Dan. 2: The Stone (Saints) shall smite the image on his feet, they shall take the Kingdom and possess it for ever. Micah 4: 13; Arise and thresh, O daughter of Zion, for I will make thy horns iron and thy hoofs brass, and thou shalt break in pieces many people: For one shall chase a thousand, and two put ten thousand to flight. And as in Joel, They shall fall on the edge of the sword and not be hurt.—Then they which have faith in Christ—will never die. Glory to God! Hallelujah!! Praise the Lord!!! Psalm 149: Bind their kings with chains and their nobles with fetters of iron—this honor have all the saints. They will have mighty faith in God, and the mountains will remove.—The faces of the wicked will gather blackness, and when the saints call on God, then he will hear their cry, he will regard the destitute—then he will shake all nations. Haggai, 2: Then he will hear their prayers. Then the 18th Psalm will be completed, he will send hail-stones and coals of fire—Then the saints will run through a troop, and leap over a wall. As ancient Israel was 7 years in fight-

ing the battles of the Lord, in subduing their enemies before they got into their Canaan; So I think that Israel now, will be 7 years subduing their enemies; (Ezek. 39:) burning the weapons of war, cleansing the land, and burying the dead. Then the inheritance will be divided by lot,—then we shall see Daniel and all the redeemed, and we shall have a joyful feast. Pray the good and kind Father, to give us wisdom and the Holy Spirit to guide us into truth, and faith and strength to lead us, that we may be willing to have his will done by us.

Dear Brother, I pray the Lord to increase your faith, that you may stand on your watch, and take the words from the mouth of the Lord, and scatter them round to Gods little ones who hunger for truth.

HENRY RIOUFFE.

Letter from Sister Neale.

Fort Hill, Lake Co., Ill. Nov. 12, 1845.

DEAR BRO. JACOBS:—

I have just removed to this western country, where those who are looking for our blessed hope are few and scattered, far from one another, and I know not that I shall ever on earth again meet with a congregation of those who are looking for the Saviour. But what a meeting will that be when all the saints get home, no more to be scattered to the four winds of heaven, no more to mourn the absence of Him whom we love, and no more have to contend with the world, the flesh and the devil, saved for ever from all fear of sin and sorrow. Yes, He that overcometh shall inherit all things; but there is much to overcome, there is much to oppose us here, but nothing through which we may not come off conqueror through Him who hath loved us, who was in all points tempted as we are, yet without sin, who is now our High Priest; but will soon become as a King. Yes, "Behold the days come, saith the Lord, that I will raise unto David a Righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely, and this is his name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS."

In hope of these glorious days I wait, and hope soon to meet you and the rest of God's dear children in the heavenly inheritance.

Yours, in the faith of the gospel.

PHILENA NEALE.

Letter from Bro. Martin.

Bennington, N. H., Nov. 12, 1845.

DEAR BROTHER:—

I am one of those that believe the Lord is coming. Yes, glory to God, I believe that he is soon coming. Well, the sooner the better. Sometimes when I think for a moment, how many of those who started with us have got weary, and turned back toward Egypt, I do feel grateful to God that he has kept me thus far. Dear Bro. when you see the situation of those who have taken the charge of Advent papers, that run well for a season, but have drawn back (as it looks to us) to perdition, what reason you have to thank and praise the God of heaven, that he has kept you thus far. O brother, be faithful to your God, and to your brethren and sisters. Remember that there is a great responsibility resting upon you. May God help you to be so faithful that the blood of souls may not be found in the skirts of your garments.

I have been thinking of writing to you for some time; but I have viewed time so short that I have delayed writing until now. I now think it very likely that the blessed Jesus will come before you receive this. I think we have great reason to expect the Lord this moon. At any rate we know that we are in the year of Jubilee. Yes, glory to God, we shall soon see the King in his beauty.

Do not be discouraged, brother, but hold on to the arm of the Lord. I know that the God of heaven has led us out here; and for one, by the grace of God assisting me, I mean to stand out

till Jesus comes. Glory be to God, every thing looks encouraging. We have had the antitype of the downfall of the children of Israel. The world is asleep, and the trump of God will soon sound. O how I long to have the good old prophets and apostles raised from their dusty beds and come forth. O brother, be faithful a little longer and then you will reap the reward of your labor. We now need strong faith in God, and we must keep humble at the feet of Jesus, and we shall soon reach the other shore to part no more for ever. O how happy we shall be when we've gained the victory.

Your Brother in Christ.

LEWIS MARTIN.

Letter from Bro. White.

Portland, Me., Nov., 19, 1845.

DEAR BRO. JACOBS:—

I think all the living saints will yet know the day and hour of Jesus' coming. Rev. 3: 3, is a strong text in favor of it, Mark 13: 32, "But of that day and that hour knoweth no man, (or maketh known,) no, not the angels which are in heaven, neither the Son, but the Father." I think all Advent writers on this text, have agreed that it teaches that the Father will make known, even the day and hour that he will send his Son. I think the time has fully come when we have the proverb to perfection, in the land of Israel, Ezek. 12: 21-25, "The days are prolonged, and every vision (time) faileth." But God says, ver. 25, "I am the Lord, I will speak, and the word that I shall speak shall come to pass." None will doubt but the burden of this prophecy is time. Then certainly, the word that the Father speaks will be the time, and thus make known the day and hour. I think one sign of Jesus' coming, (Matt. 24: 29,) remains unfulfilled. The powers of the heavens have not yet been shaken. Who will say it is not literal, and apply it to the shaking and scattering of professed Christians! A literal sun and moon were darkened in 1780, literal stars or points of light fell from the literal heavens in 1833. And these same literal heavens are yet to shake before the Father's voice, when He makes known the time. Paul says, Heb. 12: 20, "Whose voice then shook the earth, but now he hath promised, saying, yet once more, I shake not the earth only, but also heaven." His voice shook the earth when he spake to Moses in the Mount, and the plain inference is, that it will be His voice that will shake the heavens and earth. But I will settle this by a plain text saith the Lord, from Joel 3: 16, "The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake. Hag. 2: 6; Psa. 18: 13; 46: 6; Isa. 30: 30, 31; 66: 6; Jer. 30: 6; Ezek. 12: 21-25; Joel 2: 10, 12; 3: 16; Amos 1: 2. All this is yet to take place before we see the literal Sign of the Son of Man. Now the just shall live by faith. But when the Father's voice proclaims the day and hour, and the heavens shake, knowledge will take the place of faith. For Jesus says, Matt. 24: 33, "So likewise ye, when ye see all these things KNOW that it is near, even at the door. Then the cup of trembling will be taken out of our hand and put into the hand of them that have afflicted us. Isa. 51: 22-23. Then will commence the hour of temptation to try all but the 144,000, who by that time have the seal of the living God, Rev. 3: 9, 10. A mighty change is yet to take place. God has promised to turn our captivity. Those who humble themselves under his mighty hand, He will raise up, and at their feet the synagogue of Satan are to worship, and KNOW that God has loved them. And before their face, the people shall be much pained, all faces shall gather paleness." Joel 2: 6. I have much more I should like to say, but I close by quoting a few verses from the *Wisdom of Solomon*, 5: 1-5; "Then shall the righteous man stand in great boldness, before the face of such as have afflicted him, and made no account of his labors. When they see it they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit, shall say within themselves, this was

he whom we held sometimes in derision and a proverb of reproach. We, fools, accounted his life madness, and his end to be without honor. How is he numbered among the children of God, and his lot is among the saints.

Yours, in love, joy, hope, and much assurance.
JAMES WHITE.

THE DAY-STAR.

CINCINNATI, NOVEMBER 29, 1845.

ABOLITIONISM.

The Tabernacle was occupied five days last week, by Abby Kelly, and S. Foster, with lectures on the subject of slavery, politics, &c. They had no trouble in proving the rottenness and corruption of the organisations of the present day; though in closing up their labors, they presented as an antidote, the claims of another HUMAN ORGANISATION, (the American Anti-Slavery Society) to swell the already mountain pile of humanisms.

It is, for instance, very easy for the whig party to prove the corruption of the democratic party—much easier for liberty men to show the rottenness of both whig and democrat, and less trouble still, for Abby Kelly, and S. Foster, to prove that the three parties are of the devil; And with PERFECT EASE, the subject of God's Kingdom can show, that their operations also belong to the kingdoms of this world; though a good deal of sympathy was excited by them, among professed Second Advent believers. To such I would repeat the remark of a colored brother, in one of our meetings a few evenings since.

While on your journey, when you come to the forks of the road, you can not travel in both of them at the same time—why then stand in doubt as to which of them you shall take? Or why desire to travel in both? "A double minded man is unstable in all his ways". If you are going to emancipating slaves by human means, take THAT road, and go on.—If you are going into Gods Kingdom, by the road in which the Captain of our salvation went, take that road; and in the strength of Israel's God, the chains will soon be stricken from the fettered slave.

CORRESPONDENTS.

The letter of Bro. Pickands, being too long for the single number, considering the number of communications already on hand, is necessarily omitted till next week, when a double number will be issued.

The letter of Bro. Riouffe, will be published next week. Our readers may soon expect to see in our columns, some letters written by Bro. J. B. Cook, to Bro. Wm. Miller.

Sufficient funds has been received to pay for the last, & the present numbers. A double number will be issued next week, trusting in God for the means.

Bro. Kilob, has received a few copies of the Hymns—large and small editions, Advent shield No. 3, Miller's defence, Luthers Sermons, &c. Also, a few publications for gratis distribution, from Bro. Himes.

OUR DELIVERANCE.

The people of God are still burdened and oppressed by the devil, and the wicked powers of the earth over which he reigns. The Assyrian kingdom was an embodiment of all the wicked misrule upon the earth during its existence. It was very properly symbolised by the Lion, whose nature is, proudly to trample upon all the beasts of the forest, and make a prey of such as pleases his appetite, or defies his strength, or his hate. The Lord has told us, by the mouth of the prophet, (Isa. 10: 5,) that this government was the rod of his anger; and the staff, or power in their hands, was his indignation, and that he would use them to chastise his people for their hypocrisy and rebellion, by treading them down like the mire of the street. This work was performed by carrying Israel into captivity after destroying their city, and holding them as bond men, prac-

ding insults upon them as the caprices of idolatry might dictate. The desecration of the consecrated vessels of the temple was not sufficient—their hand was put forth, to play with the choice jewels of heaven, by thrusting the three Hebrews into the furnace. Thus going beyond the bounds God had marked for them, while in the height of their glory, they fell, “and Darius the Median took the kingdom.”

The wicked rule of the Medes and Persians extended “from India to Ethiopia, over 127 provinces,” nor did they question their right to wrest from the God of heaven, his claim for supreme adoration from his children—casting Daniel into the den of Lions, for presuming to offer his petitions to the God of Heaven, contrary to the king’s decree.

The same wicked oppression of God’s people was practiced by the Grecians, the next Gentile kingdom in the Satanic succession, and its four divisions, Syria, Thrace, Macedon, and Egypt. Under this reign, the seven noble Hebrews were torn piece-meal, because they could not be induced to violate the laws of their God.

The Romans, the next in the regular succession, thought it a small matter to bring before their tribunal, the Anointed of God—the rightful heir to the Throne of David, mocking him in the hall of Pilate, and torturing him on the cross. The blood of 63,000,000 Christians has been a grateful sacrifice to their priestly idolatry, and devilish superstition: And down to this present day, the whole ten horned brood, embracing every professedly christian organization (they having regularly descended from the beast, whether they own her as their mother or not) retain the same bitter opposition to God and his laws.—They hold out the same “rod,” and significantly shake it in threatening terror over the heads of his people, as their mother, the harlot of the Vatican has been wont to do.

When the faith of God’s elect begins to lift its head from the dust, where it has been trodden down, the eye of the *Lion* sparkles with rage—the hungry *Bear* growls for his meat—the *Leopard* crouches for his prey, and the strong iron hoof of the *fourth beast* is lifted in defiance; but it is all of no avail, for “When the Lord hath performed his whole work upon Mount Zion and on Jerusalem, he will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.” Isa. 10: 12. The abominations of the present day, both civil and ecclesiastic, are the fruit of the Assyrian king, or kingdom. They have grown out of her roots. To that kingdom, their ancestry can be traced with infinite ease.

When and how is this fruit of the Assyrian to be punished?

Daniel answers, when the treading down shall cease, in ch. 6: 13, 14, & 12: 13, and Isaiah answers as to the manner and the means of the punishment, in ch. 10: 16-18, 26, 27.

“The Lord of Hosts shall send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: And it shall burn and devour his thorns and his briars in one day. * * * And the Lord of Hosts shall stir up a scourge for him (the fruit of the Assyrian) according to the slaughter of Midian, at the rock of Oreb: And as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and his yoke shall be destroyed because of THE ANOINTING.”

The cause of the overthrow of God’s enemies, and the removal of their burdensome yoke from the necks of his people, is “the anointing”—not necessarily their change to immortality, but being “endowed with power from on high”—“the faith once delivered to the saints”—the faith that “subdued kingdoms,” &c. The anointing that the three Hebrews had, that “quenched the violence of fire,” and by which a kingdom was constrained to glorify God. When the glorious appearing of our Lord and Saviour takes place, it seems to me the evidence is clear, that he will find a peculiar people, purified to himself, and zealous of good works.

This anointing of the people of God, by which the yoke is to be removed from their neck, is referred to by John, 1st Ep. 2: 20, “Ye have an unction from the Holy One, and ye know all things.” This is said to be in the “last time,” known to be such by the revelation of anti-christ, ver. 18, 19. The anointing, or unction, spoken of, is peculiar to the “last time,” for it supercedes the necessity of teaching, by imparting a knowledge that is out of the power of human instrumentality to impart, ver. 27. It is a work to precede the appearing of Christ: For proof, see ver. 28. It is also “that blessed hope” that was not possessed by Christians in Paul’s day, else he would not have presented it as something in the future, as he did in his Epistle to Titus, ch. 2: 13. It is plain to see from that chapter, that the “blessed hope,” is something especially connected with, and to precede “the glorious appearing of the Great God, and our Saviour Jesus Christ.” This anointing, is also the knowledge of being like Christ when he shall appear, and leads to purity “even as he is pure.” 1 John 3: 2, 3. It is received in “the times of refreshing from the presence of the Lord,” which times were in the future when Peter preached on the day of Pentecost, and were to precede the sending of “Jesus Christ which before was preached unto you.”—It is encompassed by “the times of restitution of all things,” and embraces the blotting out of sins. See Acts 3: 19-21; Col. 2: 11. It is the anointing of which Christ says, “At that day ye shall know that I am in my Father, and ye in me, and I in you.” John 14: 20, and “if ye shall ask any thing in my name I will do it.” (ver. 14.) The same anointing by which his words shall so abide in you, that “ye shall ask what ye will and it shall be done,” (John 15: 7,) and through its influence, will be able to bring forth the fruits of the Kingdom, (ver. 8,) and thus the kingdom will be given to you. Matt. 21: 43. The anointing which God’s people have been receiving since the proclamation was made, “The Kingdoms of this world are become our Lord’s,” while Christ has been sitting as a refiner and purifier of silver, to purify the sons of Levi, [The “royal priesthood,”] 1 Pet. 2: 9:] and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” Mal. 3: 3.

O how inexpressibly glorious is the period in which we are living! What sublimity and majesty attaches to the faith of God’s elect! How peculiarly lovely the Kingdom appears! Now that it is placed within the reach of God’s little ones, whose faith is subduing kingdoms—whose faith begins to stretch forth its withered hand, to dash from their necks the galling yoke of the Assyrian, and walk forth throughout the length and breadth of the promised land, while the sons of God are shouting again for joy in the new Creation.

Letters from Bro. J. B. Cook.

Warren, Nov. 19, 1845.

DEAR BRO. JACOBS:—

You may think it strange that I have not got beyond Warren. Events in Providence have detained us—You know that I am a firm believer in a special, as well as general Providence. It has not seemed right that we should set off from this region till to-day. We go, Lord willing, through Philadelphia and N. York. Lord direct and bless, Amen!

We were much interested in your article on Dan. 2, 34. The saints “take the kingdom,” Dan. 7, 18. Joshua and Israel under the direction of Jehovah took the typical Canaan.

In the antitype, the “Lord’s Host” will certainly need the Captain as much as did Joshua. His presence is promised to his people: Rev. 19 John in vision saw *Him* leading on the heavenly armies to conquest. By collating several passages, relating to the consummation and the kingdom, I find that in some passages, Divine agency alone is recognised, 2 Tim. 4: 1; 2 Thess. 1: 7, 9; Rev. 11: 15, 18. In others, angelic agency stands out conspicuous, Mat. 13: 49—but in quite a number of texts, the active agency of the saints is the agency by which God’s will is done. Ob. 17: 18; Dan. 1: 34. The stone kingdom conquers all others. This must be composed of God’s people because they take the earth forever and then it is “the kingdom of God” consummated. This is confirmed by Dan. 7: 18. The saints of the most high take the kingdom and possess the kingdom forever even forever and ever.

Well, these several texts taken together show clearly that there will be Divine, Angelic, and human agency, commingled in intense and fearful activity to effect the revealed purpose of God.

The record of the judgment on Egypt includes the same sort of agency. And in that record Divine agency stands first and last and extends all through the mighty movement. Inferior agents are employed only as the Divine directs, so in relation to the consummation. His alone is competent to direct in achieving the final triumph over Death and the Devil, and their willing subjects. In this, we shall all doubtless agree.

But another question arises out of these premises. Have we correctly conceived of the coming of Christ! Have we not been too circumscribed in our conceptions! If the Second Advent includes all the events embraced in the Divine Angelic and redeemed agencies, revealed in the above and parallel prophecies, then we must answer in the affirmative.

Time will not allow me to explain, but in the opening chapters of Providence and prophecy, named in my last, we shall find this subject. And instead of confining the fulfillment to our limited conceptions, we should endeavor to elevate our expectations to the scenes of glory and grandeur, embraced in the above named comprehensive prophecies.

We have felt the necessity of praying much for you, but we believe that God who has guided, will guide you. He has blessed, and will bless you still. Amen.

Yours, in a precious Saviour.

J. B. COOK.

Pillsburg, Nov. 22, 1845.

Through the favoring hand of providence we have been brought so far on our way in safety.

The enclosed \$5.00 is for the support of your excellent paper. God bless you in your efforts to sustain it! Amen!

Yours in hope.

J. B. COOK.

LETTERS AND RECEIPTS,

For the week ending Nov. 27th.

E. Holmes, .50; From Philadelphia, 4.00; Found in my Bible, 5.00; Philana Neall, .50; H. Riouffe; J. D. Pickands; John Hobart, 1.00; D. W. Perry, 1.00; Otis Berry, 1.00; Cyrus H. Temple, 1.00; J. B. Cook, 5.00; James White; J. B. Goodwin; F. Glascock, 1.00; J. B. Cook.