

# 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. UNTE THE DAY LAWS, AND THE DAY-STAR ARISE IN YOUR HEARTS." 210 1. 19.

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## THE DAY-STAR

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FOR THE "DAY-STAR"

### THE BACKSLIDER'S LAMENT.

(THE SEVENTH MONTH.)

Suited to the occasion by an alteration of lines from the pen of Willis Gaylord Clark.

Thou solemn month! I hear thy voice,  
It tells my soul of other days,  
When but to meet was to rejoice,  
With those who loved the Prophet's ways.  
Oh, visions bright! Oh, blessed hours!  
Where are their living raptures now?  
I ask my spirit, wearied by powers,  
When fled those holy joys, and how?

I look to nature, and behold  
My life's dim emblems, rustling round,  
In hues of crimson and of gold—  
The year's dead honors on the ground!  
And sighing with the winds I feel,  
While their low pinions murmur by,  
How much their sweeping tones reveal  
Of life and human destiny.

When spring, to some, so brightly shone,  
Because the Paschal Lamb was slain;  
O, then the Savior's melting tone,  
Moved this aching heart again,  
'Mid busy cares, in summer's heat,  
In spite of worldly plans I laid;  
I felt that adverse winds would beat—  
In storm o'er mountain, glen, and glade.

When hopes of heaven revived anew—  
Sweet as the pilgrim's holy rest:  
All transient now, but then were true,—  
No longer cheer my aching breast—  
They form around my head a wreath,  
Which (most unwelcome) closely twines;  
Till grief's hot sighs around it breathe,  
And pleasure's cup its sweets resigns.

Alas! for Time and Death, and care,  
What gloom about my way they bring?  
Like clouds in autumn's gusty air,—  
The SEVENTH MONTH can not be SPRING!  
The dreams of each successive hour,  
More deeply bathed in care and pride,  
At last like withered leaves appear,  
And sleep in darkness by my side.

E

### Letter from Sister Willard.

Oswego, Ind., Oct. 9, 1845.

#### BELIEVED BROTHER:

In reading some of your late trials, especially in the Star of Sept. 6th, I have felt a great desire, if possible, to speak a word of comfort. The following words, Mal. 3: 16, 17, have been so sweet to me in view of writing to you: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it—and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make

up my jewels; and I will spare them, as a man spareth his own son that serveth him." How precious these words! and how full of comfort to the dear children of God. And especially to my Brother, who has spoken so "often" to the edification and comfort of those who "fear the Lord." May we all in this hour of trial, follow your worthy example, to cease from "man" and cry "Worthy is the Lamb [and he alone] that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing. And O may we honour him, by exhibiting his spirit; remembering that it is written, "If any man have not the spirit of Christ, he is none of his." Let us learn of him who was "meek and lowly in heart," "who, when he was reviled, reviled not again," and thus day by day find rest to our souls.

I was delighted with your views on the "day of the Lord;" also with Bro. Thayer's exposition of the watches. "The path of the just is as the shining light, which shines more and more unto the perfect day."

I am unwavering in my belief that God is fulfilling his word by the little remnant who are willing to DO his commandments that they may have right to the tree of life, and enter in through the gates into the city. Yes, my Brother, as soon would I doubt that God led his ancient people by a pillar of cloud by day, and a pillar of fire by night, and that they came up from the swellings of Jordan into the promised land, as to doubt that He is leading those who by obeying his word, and *that alone*, are like the Apostles, made a spectacle unto the world, and to angels, and to men; who are fools for Christ's sake, and despised: And labour, working with their own hands; being reviled they bless, being persecuted they suffer it; being defamed they entreat, and are made as the filth of the earth, and the off-scouring of all things unto this day. I glory if I am counted worthy to be esteemed no more than was the incarnate Lord of life and glory. He was despised and rejected of men; a man of sorrows and acquainted with grief. He was esteemed stricken, smitten of God, and afflicted, just as the true Israel have been in all ages, by this devoted world. It is enough for the servant that he is as his Lord. Let us rejoice, and leap for joy, that we have such tokens of his love being set upon us.

I love to obey the injunction to ancient Israel, by remembering all the way in which the Lord our God hath led us.

I love to think of the joy and peace which filled my soul in '43, when I first fully believed my Lord was soon coming. I love to think of His goodness in preserving the little faith I then had to see the tarrying time. I love to think of the glorious freedom given to my soul by the Midnight Cry, sounded here by our faithful Bro. Chaplin. And then of the "voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins; and that ye receive not of her plagues." Then I love to think of the waiting, watching, praying time, until the light centered upon the passover, which I now believe was the third watch, or cock-crowing; Mark 13: 35.

With thankfulness do I remember the yielding up of my self afresh to God to do His will and not my own, when I felt it my duty to offer the chilling prayer, "Thrust in thy sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe." I love to think of the relief of soul which I felt in pleading that the sleeping saints might come forth, and be caught up with those who are alive and remain at the coming of the Lord. O yes! and I love also to think of the pride subduing example of our blessed Lord and Master in washing his disciples feet, and of the perfect rapture of joy which I felt in doing it. Then of the salutation enjoined by the Apostles.

After this, these words of Jesus were inexpressibly sweet to me, "When ye have done all, say, we are unprofitable servants, we have done that which is our duty to do." Again, I love to think of that part of the narrow path, where I had to resolve every thing into this question of Abraham's, "Shall not the Judge of all the earth do right! In view of the tie-severing sermon delivered by our beloved Bro. Cook, on the "Dispensation of the fullness of times," I fully believe that the Doctrine of the Bible on that subject, is given in that discourse, and by the help of the Lord I can cheerfully say, "Thy will be done."

The next step on my ascent to mount Zion, on which I love to reflect, was taught me by a slight illness, during which Jas. 5: 14, was brought vividly, and irresistibly to my consideration: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." My desire to obey at this time was intense, but my proud heart resisted, and it was not until the second attack of sickness, that I proved in this also that "to obey is better than sacrifice, and to hearken than the fat of rams."

I have had the painful pleasure of waiting upon our dear Bro. and Sister Cook through a short but severe illness, from which they have just recovered, and am now enjoying the great favor of their Jesus-like sympathy, and kind offices, around the sick bed of my husband. It was truly soul-cheering to be by the bed-side of these self-sacrificing servants of my Master. To witness their unshaken confidence in God in the most trying circumstance, and to hear the most precious promises from their lips; I could only think of Zacharias, when he wrote, "His name is John," and of Elizabeth when she "was filled with the Holy Ghost."

We are much pleased with Bro. Crozier's article on the seven last plagues, in the "Hope within the Veil." May our dear Bro. and Sister who give this little sheet to the household be abundantly rewarded for their work of faith and labour of love. I hope to have the reading of it, until the consummation of our hope. I am anxious to see something from Sister Minor and Bro. Hersey. Let us not become weary in well-doing, knowing that we shall reap if we faint not. Please accept the enclosed from my sick husband, with his fervent prayer, "Come Lord, Jesus, come quickly."

Yours, hoping to see Jesus this morning watch.  
"Amen, even so, come Lord Jesus."

E. S. WILLARD.

While the witnesses that have faithfully declared the commandment, "Behold, thy God Reigneth," seem to be fainting in the East, the faith of believers that Christ has taken his Kingdom, is greatly increasing in the West. O that God would give us grace, faithfully to perform the work allotted to us in his prophetic word!

It will be seen from the recent lists of receipts that the paper cannot be issued longer in its double form, without more prompt and efficient aid. I do, however, most devoutly pray to be free from all anxiety in this matter, only to do my Heavenly Father's will. Our work is most undoubtedly, rapidly drawing to a close.

The communications of brethren D. W. Perry, and S. Pratt, were too late for this number. Bro. Pratt's bundle is forwarded according to directions.

☞ A letter from Bro. Barlingham, dated Boston, Mass., Oct. 10th, suggests that, should time continue, some one of the lecturers will be this way soon.

### SIGNS OF THE TIMES.

Such is the state of things among the nations of the earth—so manifest is the evidence of their gathering to the "Great Battle of God Almighty," that, not only the so called *ultraist*, who, "according to promise, looks for a new heaven, and a new earth, wherein dwelleth righteousness," perceives it with an unclouded vision; but those who no more regard the prophecies marking the present, as the *last time*, than Balaam's ass did, see, and in spite of their dumb and beastly infidelity, are compelled to speak. The following reflections of the editor of the "New York Herald," upon the last Foreign news, are illustrative of this fact.

### RELIGIOUS MOVEMENTS OF THE AGE.

The journals received by the last steamship are full of intelligence, discussion, and speculation, relative to the extraordinary new movements affecting the religious and social institutions of the continent of Europe, which now occupy so much of public attention. A great revolution in popular opinion is sweeping over Germany, Prussia, France, Italy, and England itself. All Christendom appears to be agitated and convulsed, and a movement has fairly commenced which is destined to lead to the grandest results. A new reformation, in fact, is in progress. But mixed up with the onward movement, is a host of strange, ultra, wild, and contending influences, which give to it a character of novel and extraordinary interest.

A general re-action appears to have taken place throughout Continental Europe against the ecclesiastical despotisms to which the people have been subjected. The religionists have divided into two great parties—one clinging to the old systems, the ancient traditions and venerable forms of "the church"—the other spurning long recognized authority, rejecting the antiquated belief in the legends of the past, and boldly demanding for all, the right of private judgment in matters of faith. The battle between these conflicting parties has not been confined, as our readers must be aware, to a mere warfare of opinion. It has produced physical collision—civil commotion—the shedding of blood—and the shaking of civil dynasties. In Germany the "new reformation," as it is called, is proceeding with a degree of tumult and violence, that threaten terrible consequences. In Prussia, the "orthodox" and "movement" parties, are daily exhibiting greater ascerbity of feeling, and the King has been forced into a policy, which, will probably, lead speedily to a decisive, and it may be bloody conflict between the two opposing forces. Switzerland has already been the scene of civil war. In Italy and France, the same antagonism of opinion on religious matters exists. Even in Great Britain, we see the same elements of revolution at work. The war upon the established system of religion is waged with greater violence and bitterness than ever. Meanwhile, the philosophers, infidels, rationalists, socialists, all sorts of reformers, are busy—wild and visionary theorists announce on all hands their extravagant and ultra notions—the foundations of popular opinion on religion, society, government, every thing appears to be moved—change, transition, revolution, appear every where to be the order of the day. Here, in the United States, we perceive the same extraordinary revolutionary movement. On all hands men are calling out, as in the days of the prophet of old—"Who will show us some new thing?" The old sects are split up and divided into fragments. All the churches are torn and distracted by internal difficulties and quarrels.

What does all this mean? What do these strange signs of the times portend? We believe

that all this tumult—all this agitation of the churches—all this wildness and extravagance of opinion—betoken the advent of a better era in the history of mankind—the approach of the latter day of more perfect light and liberty. The human mind has been thoroughly awakened from the slumber of ages. The Reformation of Martin Luther was the beginning of a new era in the fortunes of the human race. We are now on the verge of another great epoch. Men are gradually emancipating themselves from the bondage of antiquated error. The seeds of civil and religious liberty, some two centuries ago, and over which in many parts of Europe, the cold and wintry blasts of by-gone ages had swept, all but killing them, now begin to spring forth. Republicanism has taken firm root in the popular mind. The grain of mustard seed has lived and flourished till it has grown into a mighty tree, its roots stretching far and wide over a vast continent, and its leaves—may we not without profanity say! for the healing of all nations. The church as well as the state—religious formularies and religious creeds as well as politics, begin to experience the influence of the newly-created but gigantic power of human liberty. Hence these religious agitations, which now convulse Christendom to its centre. By and by, however, the din and tumult of the conflict will cease—right will every where triumph over wrong—reason and common sense will take the place of superstition and implicit faith—and humanity, freed alike from religious and civil despotisms, will go forth to new fields of conquest and triumph, wider and more glorious than poet or philosopher has ever yet imagined.

### Letter From Bro. Emmons.

Boston, Mass., 10th Month, 10th, 1845.

DEAR BRO. JACOBS:—

I sit down to write a few lines to thee, to give some account of God's dealings with my poor soul and body. If a small space in your paper could be spared, I should be highly gratified to have them seen by the "Little Flock," scattered abroad, to whom I send this epistle, greeting.—

I must confess, I am at a loss where to begin, or where to end, of rehearsing over the righteous acts of the Lord, but must say with David, "The Lord hath raised me up out of an horrible pit and put a NEW SONG in my mouth." Therefore I will begin with saying a few words about the blessed SABBATH of the Lord! I am a wonder to myself, when I think where I have been for more than 70 years past, and have not discovered, or if discovered, have not (till a few weeks past) obeyed the holy command of the Lord, to "remember the SABBATH DAY." Tell the "little children" abroad, I feel as in a new world since I plunged in among them, to sink or swim with those who (like Christ our Master) have no reputation among men. Tell the little children in this part of the Zion of God, we are held up a spectacle of reproach, by saint and sinner, in public and private, for daring to come out and obey the command of God and his dear Son.

I wish to say a word about '43: Just before it went out, a mighty gathering of the Advent children was then seen waiting with warm hearts to see the return of our dear Lord! but no sooner had this period gone by than a dreadful chill came over the minds of many, and an unbelieving world was glad of it; and some went back to the darkness they came out of,—two are on my mind, one was a sister who, by nature, having a very easy gift of communication, could set a whole meeting on a rapture of the soon coming of our Lord. I met her in the street afterwards, and am sorry to say it, her dress was altered, her head was decorated with those artificial flowers which girls of fashion wear, and her speech about Christ's coming was, she knew nothing about it, but appeared absolutely in total darkness, after all the light she had had! This is no food for us, so I will drop it.

Perhaps my writing may be somewhat zig-zag, or round about. I will return to the above beautiful subject of the Holy Sabbath. Our little Band in Boston generally on the Sabbath is

chock-full, and a number has come in to the faith of keeping the day holy since I have come in among them. And could you, dear Bro. Jacobs, have been present to hear some of their testimonies, your heart would have leaped for joy. Some have declared that \$500 dollars would not be accepted for the 7th day to work: Indeed a palsy has taken the hands of every brother and sister on this blessed day. Is there no hope of seeing thee, brother, this way? If you should journey any thing near us, do wane your course a little further and come and see us, and the little band at Roxbury and Randolph, if we are not in the Kingdom before.

Do not, dear brother, think I am going to close my epistle till I have said something about the commands of our blessed Jesus. For you know that he said, "If ye know these things happy are ye if ye do them." After supper he laid by his garments (it is probable he wore a mantle or cloak, and the seamless coat that the pious women wove for him) and took a towel and girded himself, and poured water into a basin and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded. Blessed command of Jesus! [I could wish it could be performed by the saints only,] but we have not finched when strangers were present. What convinced me, was reading the last chapter of Matthew and last verse.

As for trials, they are of small moment, while our hearts are burning with a longing desire to see Jesus very soon! yet we are not free from them. Some of our dear brethren and sisters are goaded in tender parts, by unholy wives and unholy husbands. Yet the Kingdom! the Kingdom, and the Son of David to reign on the throne in the New Earth cheers our souls! We have of late been a little frightened by the appearance of anti-Christ among us, and he has taken off 2 or 3 of the children, by which we know it is the last time! We have however, been much comforted and refreshed by the coming of our dear brethren Turner, and Winney and others, which has greatly cheered us.

I spoke a little back of '43, and did not finish,—I love the mention of it. We then, it is true, were disappointed; but a holy calm still clings to the hearts of the true children. We did not then see the midnight Cry, (not crying,) nor the tarrying time, morning watch, &c. &c., which were connected with it. Dear children, the time is almost out when Jesus will come! God is a true time-keeper—the world has lied about time and has given out, "every vision faileth," but this is false. Daniel's vision of the 2300 prophetic days will not fail. When the hour comes round for Gabriel to sound the trumpet, and the hand of time has reached God's hour, it will stop ticking for ever; then the dead saints will arise and the living ones be changed.

I will say one word about the 10th day of the 7th month movement. We all received a blessing on that memorable day! I had then made my sacrifices, and did really believe the Lord would then come: But he did not then appear, and the world laughed at us, and was glad of it. Some went one way, some another. Time, has made the trouble in the churches; but the children would (to the best of their judgment) hold on to time. It is certain we are on the eve of time and the midnight cry has passed, and we are in the morning watch.

The mistakes of the dear children in various periods past, has nothing to do with Father's time; and even should not our Lord appear this month as we earnestly long for, who among us would go back to Egypt again? I would not for one, but will wait till the 4th watch is out, and then he will come!

I will mention my experience on the 10th day movement.—I waited all Tuesday and dear Jesus did not come.—I waited all the forenoon of Wednesday, and was well in body as I ever was. but after 12 o'clock I began to feel faint, and before dark I needed some one to help me up to my chamber, as my natural strength was leaving me very fast, and I lay prostrate for 2 days without any pain—sick with disappointment—then all my strength returned suddenly. Blessed be God.

I mentioned above, I did not know where to begin, nor to end rehearsing, over the righteous

acts of the Lord. So I must drop my pen, after saying, I have two or three more subjects to write on—which, if time continues, I should like to scroll over.

We are not capacitated to bear what some of the children sometimes pray for, that God would fill us with all his fulness! Tell the little children to pray not so, but a measure of it: For a few flashes of his divine glory would crack this earthen vessel we live in. We must wait till we are in the New Earth before we can bear the immortal, the eternal, the everlasting glory which will beam forth from our Father's face, and from beholding the face of our dear Jesus. Amen, Even so. Amen!

HENRY EMMONS.

Letter From Bro. Miller.

York, Ohio Oct. 8th 1845

DEAR BRO. JACOBS:—

I feel desirous of reading your paper, "The Day Star" but am unable to pay you for it. I write this to request you, if the Lord enables you to send it to those who are not able to assist you, to send it to me. I have occasionally seen a number of the "Star" and have a wish to read it regularly. I think you are in error in considering the coming of the Bridegroom, in the Parable of Mat. 25: 10, to be any thing different from the personal appearing of our Saviour. I have never been able to get evidence of its being otherwise; yet, I have regarded you an honest enquirer after truth, and hope to derive profit from your paper if I should be favored with the perusal of it.

May the Lord lead us into all truth, and give us much of that spirit of meekness, forbearance, and love, that belongs to the children of God. We need much distrust of our own wisdom, and much confidence in the promise of God to give wisdom to those that ask of Him.

Yours, in hope of speedy deliverance.

EPHRAIM MILLER.

Letter from Bro. Hoyt.

Griggville, Ill., Oct. 5, 1845.

MY DEAR BROTHER IN CHRIST:—

Permit a trembling hand to address a few lines to you; and although a stranger in the flesh, yet knowing your steadfastness in Christ, I presume to call you *Brother*. I have admired the meekness and forbearance, yet the steadfastness that has been manifested in the editorials of the "Day Star." And now through the medium of that paper, permit me to throw out a few thoughts, broken as they may be, to the Advent brethren and sisters.

I have been an intense observer of the Advent movement for some 5 years past, and if I have received no instruction and benefit during that time, it is because I have been a very dull scholar, but circumstances at this time will not allow me to particularize; but I do rejoice in one thing, and that is what leads me out at this time,—it is, an indication of providence that the power of the holy people having been sufficiently scattered, they are about to be concentrated; Blessed God is it so! then I will, in very deed, lift up my head and rejoice, for I may know that my redemption is nigh. I see some indications of this in some communications recently in the "Star"—for instance, Bro. Pickands, at the close of the Conference: the substance of that article has been my prevailing opinion for some time.—It seems to me to be a sort of medium point, some where about which, all Adventists are to come,—not that I would set myself up as a standard to bring others there—no, no; let the Word be the standard. And I apprehend, my christian friends, that this very autumn will bring one of two things, if it does not bring redemption itself, it will bring something that will give us an additional assurance of it soon,—it will concentrate that scattered power. And if I could be in any measure instrumental in effecting this, it would be the joy of my heart; for I have been heart sick, in view of the division and hardness that has been manifest for some months past; and the only way to account for it in my mind, is in Dan. 12: 7. I have before supposed its fulfillment was found in the in-

numerable sectarian opinions that have been increasing for 40 years past. Ah, little did I think 3 yrs ago, that that united band of Advent believers were to be the ones to fulfil that divine declaration: Thus we see how the Lord leads us on in a way that we knew not, and opens to us the scriptures;—and thus may He continue to do, is the daily prayer of one that loves the throne of grace.

Something has been said recently of the *watches*, an important item of scripture indeed; the question only is, *When* is the 1st, 2d, 3d and 4th watch! I will just say what my mind has been in regard to it. I have supposed the 1st, or evening watch to be the beginning of '43; the 2d, the autumn of '44; the 3d, *this* autumn. The reasons for this can not be given in this communication, and I hope it may be unnecessary to ever give them, for there has been much evidence recently given, that this fall may be the closing period; and if so, certainly I will say Amen! for I don't want my own opinion because it is *my* opinion, but I want *God's truth*, and I want the whole Truth, and want nothing but Truth: That is what I have sought for and most earnestly prayed for—and all praise be to His name, I trust He has, in some good measure, granted my request. For the present, I can only close and say, Come Lord Jesus. Amen and Amen.

Z. W. HOYT.

Letter from Bro. Purdy.

Middlebury, Ohio, Sept. 30, 1845.

DEAR BRO. JACOBS:—

Will you give us your views respecting the antitype of the scape goat?—*Spiritualism* is already making some inroads upon us in this section. It ought to be met and put down with the word of God. I will suggest to you that the blood of Christ which was shed for the remission of sins, was the *seed of Abraham*, and as that blood no longer courses in his veins, his relationship to the literal seed is dissolved: he now lives by the spirit of God. Thus that blood has gone to the land of forgetfulness, as typified by the scape goat. I will give you the following passages to examine, Gen. 9: 4, Lev. 19: 26, Lev. 17: 11—14, Deut. 12: 23, Heb. 9: 20 & 22, Acts 20: 28, 1 Pet. 1: 2 & 19, Col. 1: 14 & 20, Rev. 5: 9, Eph. 1: 7. He now lives by the Spirit—Rev. 1: 18, Rom. 6: 9—10, 1st Thes. 1: 10.

F. PURDY.

The above letter is published that others may examine the subject therein presented; as I have not had time myself, to do it justice. Ed.

Letter from Bro. Eldred.

Climax Prairie, Mich., Sept. 26, 1845.

DEAR BRO. JACOBS:—

Sir:—A few days since, I came across one of your papers, (to wit,) "The Day Star," and was much pleased with it. I have been a reader of the Herald and Voice of Truth; and being anxious to arrive at truth, and to make the Bible my study and guide:—To aid me in so doing, will you please to send me your paper. Enclosed you will find one dollar. Please to place my name on your list, and oblige

Yours,  
DANIEL B. ELDRED.

Extract of a Letter from Sister Travis.

Boston, Oct. 7th, 1845.

DEAR BRO. JACOBS:—

After receiving so many numbers of the "Star" for so small a sum, I felt as though it would be right to send you a little more of the means that my Heavenly Father has allowed me. I trust (though a poor despised outcast here) that I have a home in Glory, when the King comes; and through rich grace, I expect then to inherit that Home. I believe with all my heart, He will soon come; and then all who are faithful, and endure to the end, will be gathered to the Marriage Supper of the Lamb.

It is a time of trial with us here in Boston, but

we are expecting to be free in a little while from this, to join the song of triumph, with all the blood-washed throng; and then we shall be free indeed. O, Praise the Lord! How glorious will be the rest, the saints will then enjoy.

The *last time* is closing, and Jesus will come: O Yes, those who endure to the end will soon see the King in his beauty; and *this very month*, I believe, will prove who are the faithful ones, that God will accept, through the righteousness of Christ. I thank and praise the Lord that He has been, thus far, my helper, and I will trust Him still, and go onward. Oh my soul, obey his voice, and do all that he requires, with an eye single to his glory.

Your sister, waiting for the King, when he shall return from the wedding.

ELIZA E. TRAVIS.

Letter from Bro. Lewis.

Cincinnati, Oct. 12, 1845.

BRO. JACOBS:—

Having desired for some time to say a few words through your paper to those who have become strangers and pilgrims on the earth; I have hitherto delayed in consequence of indisposition: But now embracing the opportunity, I write under a sense of duty to do something, while time is continued, by way of comfort, and to stir up the pure minds of God's people by way of remembrance, and to provoke them unto love and good works, for so an abundant entrance shall be ministered unto us, into the Everlasting Kingdom of our Lord and Saviour Jesus Christ.

My object in writing, at the present time, is, through fear and trembling, that the little flock that came out of Babylon—now daily declining, should become reduced much more. Should time continue much longer, a little child could indeed write them. But the elect will obtain, while the rest will be blinded. I have looked over the last paper from Portland, called the "Hope Within the Veil," but finding nothing cheering in it, I was constrained to lay it aside. They seem to carry the idea that they have labored under a great error for some time, and have just got hold of the truth about the "shut door," &c. Poor souls! Who hath bewitched them? They did run well for a season. Who hath hindered them? There are some scriptures that are complex, and hard to be understood; which many wrest to their own destruction, as says the apostle Peter. Some of those scriptures are found in the 24th and 25th chapters of Matthew; which when carefully examined, it will be seen that it is prophecy! till Christ comes in the clouds of heaven, to put an end to earthly governments, and destroy the wicked and the works of wicked men. Some will say that this is done immediately at the end of the Gospel dispensation; but not so: That end has come. On this subject God has spoken, and who dare contradict Him. Let God be true, and every man a liar: See Ezek. 7: 6, 7; Isa. 29: 11, 12, and parallel texts. This is the work that God designed to do in the year that he would cause the wisdom of the *wise* men to perish, and the understanding of their prudent men to be hid. (Isa. 29: 13, 14.) This is the time of Jacob's trouble, but the Lord will deliver him out of it, because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts 17: 31; Rev. 19: 11; "The Lord gave the word, and great was the company of them that published it." What word is this? Pronouncing sentence of condemnation upon every one that will not believe in the proclamation, "The kingdoms of this world are become the Kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." "Thy people shall be willing in the day of thy power"—"In the day when God shall judge the secrets of men, by Jesus Christ, according to my Gospel." Rom 2: 16. What day is this? The *last day*—the day when, "The words that I speak (as says Jesus) shall judge you in the last day. When is this accomplished? It was accomplished for the world, and the rejecters of God's truth, in 1843, ending in the autumn of 1844, at the mar-

riage of the Lamb, when he arose to shake terribly the earth; and when we are required to cease from man, whose breath is in his nostrils. See Isa. 2: "Behold," (says James 5: 9); "the Judge standeth before the door"—ready to bless you. Most certainly "the door is shut" after him. On the 10th day of the 7th month, the Priest always entered into the Holy of Holies, and after making an atonement, came out on the same day and blessed the people. This type had its complete fulfilment, or antitype, last fall. On the 15th day of the same month, all Israel appeared before the Lord: This type has not yet had its fulfilment, but Christ, our Great High Priest, will fulfil every part and particle of the Law, for thus He came, "to fill all things."

"There remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversary;" and consequently there are no more offerings for sinners. The gospel dispensation is ended. So far as the salvation of sinners is concerned, it would seem that the Judge has decided their case. And their execution is now pending. Why then stand ye without, knocking, and saying, "Lord, Lord, open unto us!" Know ye not that the blood of Christ can not avail any longer, with the Father, for the world? Seeking mercy, by those whose condemnation is sealed, upon their very foreheads, only serves to provoke the Divine justice: For "when once the master of the house hath risen up and shut too the door, and ye begin to stand without and knock, saying, Lord, Lord, open unto us;" he will then say, "depart from me ye workers of iniquity, I never knew you." The reason is obvious—they "counted the blood of the covenant wherewith they were sanctified, an unholy thing, and done despite to the spirit of grace," by denying the hand of God in this matter, and pronouncing it all man's work—this is done either by words, or actions.

"He entered in once, to the Holy place, having obtained eternal redemption for us—never to come out till the time of cleansing the sanctuary; which work of cleansing, justifying, or absolving, was accomplished on the 10th day of the seventh month, 1844, once for all, by that blood of sprinkling that speaketh better things than the blood of Abel.

"See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall we not escape, if we turn away from him that speaketh from heaven; whose voice *thou* shook the earth," &c. "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

If "the judge standeth before the door," it must be the door of the "tabernacle of the testimony, which is in heaven"—his children being a component part of this, let them take heed. Did any one tell you that your work with the world was done last autumn? Or had you other evidence? Undoubtedly you felt conscious of this truth, as the cloud overshadowed the tabernacle of the testimony. There has not been such a display of light since that time, on the same subject, nor shall we again see it. Nor is it again needed, in that respect, for the work then accomplished is never to be done again. Now look at the following passages:

Joel 2: 1, Isa. 66: 2, Mat. 25: 1, Psa. 45: 14, Rev. 19: 7, Num. 10: 5, 6, Lev. 23: 24, 1 Cor. 14: 8.

"The secret of the Lord is with them that fear him, and he will show them his covenant. By a close examination of this subject, you will be able to realize the ground upon which you stand. Though with fear and trembling, take fresh courage, march on and take the kingdom. "The kingdom of heaven suffereth violence, and the violent take it by force." We must, dear brethren, through much tribulation, enter into the kingdom of God. "Like as a woman with child, draweth near the time of her deliverance, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord. We have been with child—we have been in pain: We have, as it were, brought forth wind: We have not wrought

any deliverance in the earth, neither have the inhabitants of the world fallen." Isa. 26: 17, 18.

Relative to the 2300 days, look at 1 Pet. 1: 12, (so far as cleansing the sanctuary is concerned); also Isa. 9: 6, 7, John 1: 18, 13-26, Dan. 9: 17, Isa. 1: 25.

Lift up your heads ye saints of the most High, for your redemption draweth near. A few more days of trial, and your winter will be over. "Then shall appear the sign of the Son of Man in heaven, (The Resurrection) then shall all the tribes of the earth mourn." Then will the shame of our nakedness appear if we are not right, as some say. I think we have sufficient testimony to bear us up in the day of God Almighty. Even so, come Lord Jesus, and come quickly.

The sign will make its appearance about the 23d of the present month. The Lord will visit you! Let us be ready, and purify ourselves by obeying the truth. Then will the wicked know their doom, and be ashamed of their own wickedness and scorn.

I remain your brother and companion in travail, looking for that blessed hope, and the glorious appearing of the Great God, and our Savior Jesus Christ. Amen.

JOHN F. LEWIS.

The above letter is from a colored brother, who presents it under a solemn sense of duty, at this time. Some of the doctrines therein contained, are peculiar to himself. Ed.

## THE DAY-STAR.

CINCINNATI, OCTOBER 25, 1845.

### THE JUBILEE TRUMPET.

[CONCLUDED.]

Inasmuch as no clear proof exists that the Jubilee Trumpet was ever sounded in Palestine, in accordance with the Law of the Jubilee; and the Patriarchs and Prophets, according to Paul's testimony, looked for their deliverance in a "better resurrection"—to be preceded by a trump of warning, and proclamation of liberty; I will pursue, a little further, the testimony of the Old and New Testament writers on this point.

"Blow ye the cornet in Gibeah, and the trumpet in Ramah; cry aloud at Bethaven, after thee, O Benjamin." Hosea 5: 8.

If the application of this text, to the last times is thought to be far-fetched, I am not alone in my views upon the subject. The following chapter gives the results of this trumpet of alarm.

"Come and let us return unto the Lord: For He hath torn and he will heal us; He hath smitten, and he will bind us up. After two days he will revive us: In the third day he will raise us up, and we shall live in his sight." Hosea 6: 1, 2.

It seems to me, there is no sufficient reason for understanding these days to be anything more than prophetic ones,—though Bro. Miller, in his exposition, has very properly considered the doctrine of the resurrection presented in this text.

"Blow ye the trumpet in Zion, and sound an alarm in my Holy mountain: Let all the inhabitants of the land tremble: for the Day of the Lord cometh, for it is nigh at hand." Joel 2: 1.

This language is in perfect keeping with that in Rev. 11: 15-18, showing that the trumpet here mentioned, is the seventh Trumpet—that it gives the alarm, and precedes the opening of "the day of the Lord," or heralds its speedy approach. This is more particularly shown in verses 15-17, where the sounding continues beyond the disappointed expectations of God's people, and the scoffing inquiry of, "Where is their God?"

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanc-

tify the congregation, assemble the elders, gather the children, and those that suck the breasts: Let the Bridegroom go forth of his chamber, and the Bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them: Wherefore should they say among the people, Where is their God?"

Although the entire Gospel days are embraced in this chapter, as referred to by Peter, Acts 2: 17-20, Yet who ever doubted that the consummation of those days are also embraced! And Peter does not claim that the pouring out of God's Spirit, and the prophesying of the sons and daughters in his day, was preceded by the trumpet spoken of by Joel!—That trumpet was to proclaim "the day of the Lord" "nigh at hand," which day Peter knew to be far in the future, and to be preceded by the sufferer's inquiry, "Where is the promise of his coming?" 2 Pet. 3: 3-8.

"Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in the city, and the Lord hath not done it? Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3: 6, 7.

This is comforting to the people of God:—They know that the last trump in the series, has begun to sound; and, as already explained by Joel, that it has continued past two important items in the history of the deliverance of his people, viz: The alarm and trembling of the inhabitants of the land, and the disappointed expectations of God's people.

"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of trumpet and alarm against the fenced cities, and against the high towers, and I will bring distress upon men, and they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung." Zeph. 1: 15, 17.

The connected chain of judgments, that issues in "a speedy ridance of all them that dwell in the land," is heralded by the trumpet of alarm.

"Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render unto you double. When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them: and they shall devour and subdue with sling-stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids." Zech. 9: 12-17.

How beautifully is the mission of Christ laid down in this chapter! To give force to his own teachings, as well as the teachings of the Prophet, relative to his Glorious Second Advent, the character, and manner of the first Advent is presented in the 9th verse, as the meek and "lowly, and riding upon an ass, and upon a colt, the foal of an ass." Then follows the triumph of his kingly reign, heralded, as in the other accounts, by the sound of a trumpet.

We will now, briefly, trace the chronology of this trumpet of alarm, and gathering, in the book

of Revelation. Let it be remembered that this book is the book of Revelation, or manifestation of Jesus Christ. This is the great theme upon which it treats. See ch. 1: ver. 1. All will admit that the events and messages, connected with that revelation, are therein presented.

"I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet." ch. 1: 10.

John was, by the Spirit, carried forward, into "the Lord's day"—the day of gathering his people, and placed in the midst of its grand, and awfully sublime developments. The idea seems to be conveyed, in hearing behind him, the voice as of a trumpet, that its sound was at, or before, the opening of that "day of the Lord," or "Lord's day"—thus harmonizing with the testimony of the prophets. This revelation being given to the seven churches, the character of those churches are delineated with sufficient clearness to be distinguished from one another, as they successively come upon the stage and play their part in the great drama. When they have filled up the prediction, and the last in the series has completed its work with the world, then, the preparatory work of completing the great plan of Jehovah is described as being introduced with the voice "as of a trumpet."

"After this I looked, and behold, a door was opened in heaven: And the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit: And behold a throne set in heaven, & one sat on the Throne." Rev. 4: 1, 2.

As a matter of course, this must precede the gathering of God's people, for then all that overcome are seated with Christ in His Throne—so had all at that time, been gathered, more than one would have been seen on that throne. If nothing more were intended in this account than a representation of the immovable throne of the Father, why is it placed in direct connexion with the "Revelation of Jesus Christ?" Neither cavailing nor unbelief, can turn aside the force of this testimony:—It was a thing which "must be hereafter"—an evidence that the relation of Christ to his Father, and to his people, and the world, must be changed, before the gathering of God's elect—He, previously, being seated with his Father in His Throne, as a Mediator; but at the "voice as of a trumpet," assuming his kingly Throne. With this view of our Lord's entering upon the work of gathering and delivering his people, all is plain:—Every thing accords with the Revelation he has given us—the work will be consummated, as it has been carried forward, in a God-like manner. The following old texts, though considered by some as being worn thread bare, still remain clothed with beauty and grandeur.

"Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Psa. 2: 8, 9.

"The meek shall eat and be satisfied: They shall praise the Lord that seek him: Your heart shall live for ever. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the Kingdom is the Lord's, and he is the Governor among the nations." Psa. 22: 26-28.

"He shall have dominion also from sea to sea, and from the rivers unto the ends of the earth. They that dwell in the wilderness shall bow be-

fore him; and his enemies shall lick the dust." Psa. 72: 8, 9.

"And in the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed: And the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. 2: 44.

"I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his Kingdom, that which shall not be destroyed." Dan. 8: 13, 14.

"The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: Rule thou in the midst of thine enemies." Psa. 110: 1, 2.

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the Throne of his Father David. And he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end." Luke 1: 32, 33.

All the efforts that have been put forth, to make it appear, that the events here described in connexion with the commencement of the reign of Christ, do not have their fulfillment in their first stages, before the personal appearing of Christ, and the resurrection of the saints, may have been perfectly satisfactory to those who are willing to take such articles on credit; but not so with those who can never be satisfied with any thing short of Divine testimony. When our Lord appears, it is not to rule, but to destroy his enemies. 2 Thes. 1: 7-9—It is not to judge, merely, but to "execute judgment;" (Psa. 149: Jude 14: &c.) And the scenes of the judgment are ushered in with the trumpet of alarm, to the world, and (not immediate deliverance from the bondage of corruption, but) a proclamation of that deliverance to his people.

"And I beheld, & heard an angel flying through the midst of heaven, saying with a loud voice, Wo! Wo! Wo! to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound!" Rev. 8: 13.

Did scenes of carnage and blood fulfill the first, and second of these Woes? The truth of this has formed an important link in the chain of God's providential chronology, that has brought us down to the opening scenes of the Third Woe. What parallel can the third Woe have, with the two preceding ones, if in the room of awful judgments, fire, and blood, a momentary and sudden end were to be put to these judgments, by an "everlasting destruction" of the wicked "from the presence of God, and the glory of his power"? In such case, there should be two Woes, and one destruction: But the revelation has set this matter at rest—leaving neither room for cavailing or unbelief.

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10: 7.

This trumpet is to sound at least 1000 years, which fact seems to me to be proved from a comparison of Rev. 11: 15-18, with Rev. 20: 4, 13, 14, and other texts. But that the dead are raised at the first moment of its sounding does not necessarily follow, from the following reasons: Suppose "the mystery of God," spoken of in ch. 10: 7, to embrace the resurrection. None claim

that the resurrection takes place before that mystery is finished, while some claim that the mystery, being that which was declared to the prophets, is finished first. In either case, the finishing of the mystery, is "in the days of the seventh angel"—in the beginning of his sounding. And though the saints live and reign with Christ a full thousand years, (ch. 20: 4,) and the trumpet also sounds till the "second death," or when the "thousand years are finished," I ask where the text is, which demands that the sounding of the trumpet, and the thousand years of living and reigning with Christ, should begin at the same point? We have already found abundant testimony that the trumpet is to herald the approach of the "day of the Lord" (or 1000 years): and in ch. 20: 5, the testimony is clear that the thousand years were finished before the rest of the dead lived, and after which they were destroyed. That some time is occupied in the destruction (after the thousand years have expired,) see ver. 7, 8. And when the 1000 years have expired, Satan shall be loosed out of his prison, and shall go out to deceive," &c. There is no necessity, however, of speculating, or cavilling here: it is only sufficient to show that there is nothing in the 20th chapter, disproving the idea of the sounding of the 7th trumpet before the Resurrection.

Those who claim that the commencement of the seventh trumpet is yet future, would have ch. 11: 15—read, "and the seventh angel sounded," and the dead were raised at the same moment in the twinkling of an eye, &c.,—rewarded, without any proclamation about the kingdoms of this world becoming our Lord's, &c. It is claimed that 1 Cor. 15: 52, demands such a version of this passage in Revelation: But I ask wherein? Paul says "the trumpet shall sound, and the dead shall be raised"—the change is momentary, but to prove that the trumpet is so, would violate all Scripture testimony on that point. How beautiful is God's order of its sounding!

"And there were great voices in heaven, saying, The Kingdoms of this world are become the Kingdom of Lord & of his Christ, [not the saints yet] and he shall reign forever."

The Great God saw to it that every obstacle should be removed out of the way, that these great voices should ring in God-like tones on the day of atonement in the autumn of 1844. That movement was without its parallel, since God gave birth to human voices! And what if the manner of taking the kingdom did not agree with our plans! That could not prevent the four and twenty elders bearing their testimony, when our disappointments came.

"And the four and twenty elders, which sat before God, on their seats, fell upon their faces, and worshipped God." The two witnesses, embracing the testimonies of the twelve Patriarchs and twelve Apostles, at this point, fall before God: Those witnesses are described in this chapter; and Zechariah says of them, (ch. 4: 14.) "These are the two anointed ones, that stand by the Lord of the whole earth." Having fallen before God in solemn worship—their work about to close—with one united voice, they bear their last testimony. "We give thee thanks, O Lord God Almighty, which art, & wast, & art to come: because thou hast taken to thee thy great power, and hast reigned." Every part of the Divine (Continued on the last page.)



## Letter from Bro. Croffut.

New York, Oct. 6, 1845.

DEAR BRO. JACOB:—

I am glad that you are enabled to continue the "Day Star," which I have for some time received from the package sent here, for which I thank you, and pray God to guide you by his Spirit into all truth. With you, I find myself yet in the flesh, encompassed with infirmities, and only kept by the power of God through faith unto salvation (I trust shortly) ready to be revealed—I desire to "prove all things," and "hold fast that which is good," that my faith may be manifest by works, for I do earnestly desire to "do all things whatsoever are commanded" to the praise and glory of God through Jesus Christ: O how many precious promises there are in God's word which I can claim, such as "I will lead the blind," &c., Isa. 42: 16—"Cast not away therefore your confidence," Heb. 10: 35, 36—"The blessings in Matt. 5: 3-12—and many others, and not least among them the glorious promise to the Philadelphia church, Rev. 3: 10. Well, all who do not grow weary, and faint, or draw back, but hold fast that they have, and keep the faith, will, I believe, obtain the promises; and by the grace of God, I am determined to be one of the few: O bless the Lord for all he has done for me! Glory to his holy Name! When I died to the world last fall, I found myself alive to God through Jesus Christ; and I still feel that "my life is hid with Christ in God," and that I now live by faith. O glory! glory! I hope soon to be with Jesus in glory—O my Bro. how few there are, whose way, as the path of the just, shines more and more unto the perfect day! Doubts have perplexed, and darkness has intercepted the vision of many. They have cast away their confidence in their experience. They have drawn back from what they said they believed, "without a doubt," and thus they have immersed themselves in the cares of business, going into debt; following, at a measured distance, the fashions of the world; having resumed those appearances, &c., which they cast away about the 7th month, and to the eye of an observer, are nothing different from other people. Yea, some do not hesitate to forfeit their word, and many other things I might name, yet they call themselves Adventists, and have some excuse for every sin which they commit. O how my very soul is pained for them while they thus deceive themselves: But I must commit them unto God, and I would "judge nothing before the time, till the Lord come." Well, let others do as they may, I mean to give heed to the sure word, "that others seeing," &c. Dear Bro. I believe you have presented in the "Day Star" your honest convictions of the truth—allow me also to present my honest convictions, and if you please answer me a few questions, which will not only edify me, but some others who desire to know, and do all that our blessed Lord has commanded.

You and many others have strongly advocated the act of washing feet as fulfilling our Lord's command, John 13: 14.—If it is so, I cannot as yet understand what Jesus meant in his reply to Peter, "What I do thou knowest not now, but thou shalt know hereafter," ver. 7.—Peter did know, ver. 8, 9; that he whom he called "Lord and Master" was about to wash his feet.—If your language is not ambiguous (and I think it is not) you tell us that Jesus meant that act which Peter knew; and yet Jesus tells him "thou knowest not." How do you reconcile this! Then again, ver. 12, Jesus asks the question, "Know ye what I have done to you?" which plainly shows something more than common, and different from the act of washing was intended. Does it not! So Jesus explains to Peter and the rest what they did not know, i. e., he had performed for them the lowest (menial) act or duty of a servant, and as he had given them an example of duty, so they ought to follow it. But the question is, Did he confine that duty to washing feet! Here, to me, is an insurmountable difficulty.—The duties of servants are not alike in all parts of the world, and it is just as necessary to teach this as a servant's duty as to teach the perform-

ance of it in any wise. It is therefore necessary to make this a servant's duty, wherever it is practised, otherwise the act or duty of a servant cannot be performed in it—Also, it was an honor to the person for whom the service was performed, and so it is with every duty of a servant when done for a guest or friend. Is it so in performing this act among us! If I mistake not, yourself confess it is an act of humility (not honor) for you to allow your feet to be washed, and no doubt it is so. I have inquired concerning the same of some who have practised it here, and they testify the same thing. Is then the performance of this act as a duty, at all analogous to the example! Does it fulfil the command (if in part and according to the letter) in spirit and according to the meaning given by him, who gave the example! Certainly not; unless washing feet was all that our blessed Lord meant, which he tells them is not the case—Therefore, as it is not the duty of a servant, nor an honor to a friend, it does not apply to us as it did to them—I do not know that there is a similar injunction in the whole Bible, and thus it is very important that we have a right understanding so as to "know these things," for unless we know them, we cannot rightly do them. There is meaning in "if ye know these things, happy are ye if ye do them;" then let us know as Jesus taught his apostles: They knew as much about washing feet as we do, but something about it they did not know until Jesus taught them. Let that same teaching teach us also. You place strong emphasis on the words, "Ye should do as I have done to you;" this is right, and it shows the matter (not the manner) in its true light—for Peter certainly knew the manner; and it is equally certain that he knew not the matter, for Jesus tells him so, and afterwards explains it to him—if we follow his explanation every thing is made plain. It is so by a fair parity of reasoning, as it can be only the matter, or the manner; the manner being only local, but the matter of universal application.—Thus, the command and explanation harmonize, and thus I trust I follow the Lord, and "do his commandments," and thus I intend to do, and if I am wrong, I do earnestly pray that the Holy Spirit may lead me into all truth. With regard to children, I also dissent from Bro. Cook. I see he is fallible like other men. What he says of 1st Cor. 7: 14; is altogether out of place. The Apostle writes to the *Corinthians* (not Jews) believers who had nothing to do with ceremonial, cleansing: How then were their children made lawful, unless they were made lawful heirs of the kingdom, by either of the believing parents! Did they not thus become heirs through the gospel!

The apostle's words are quite without meaning if they do not regard children as branches of that which is engrafted into Christ. And the children of those Jews who obeyed the Law were in a much better relation to God under the Law than ours (Gentiles) are under the Gospel; for under the Law, offerings were made for them, and they were presented before God as well as adults. Now the argument of Bro. C. goes to prove that all this availed children nothing, and that they were not at all benefited by any of the rites and ceremonies of the Law except on account of their nationality, which did not apply to the Gentiles, therefore Bro. C., your argument fails, and you must make some other disposition of the apostle's words, "now are they holy." Bro. C. says, "thus every objection may be met." Well, thus we may turn the scriptures upside down, which I do not believe Bro. C. or any good Bro. is willing to do. Jesus rebuked his disciples who were displeased because they brought *little children* unto him, Matt. 19: 13, 14; Is he not the same now! Yes; Jesus "was much displeased" (is he not so still!) Then, O forbid them not. Mark 10: 14. They were little children, yea, even infants, Luke 18: 15. O my brother, let us be careful not to wrest the scriptures! Is there no meaning in all that Jesus said about children, or did for them! None in what Peter said, Acts 2: 39, and the other apostles also! Has God no meaning in the Law and prophecies! Are our children as the beasts that perish, any worse than they! No! No! God would have told us in his word if it

were so. Such a faith does not harmonize with the word nor commend itself to our reason; who then can believe it! Jesus says, "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." John 5: 23, 29. Where are the children who have done neither good or evil! Do they have no resurrection!

That salvation is through Jesus Christ, I have no doubt. Bro. C., has Jesus atoned for none but actual transgressors! Is nothing done for imputed sin (if there be such a sin)! Will you tell me if the atonement of Jesus Christ is antitype to the atonement of the High Priest under the Law and to whom (male and female) it is, and to whom it is not applicable! Let us be careful to compare scripture with scripture, so that we may obtain truth.

I will not lengthen this communication by any further remarks or references (though I might add much more) on this subject. As to my faith, I am confident of the truth up to the present time. '43 was right, the 10th day was right, and those whose way, as the path of the just has shone and still shines brighter and brighter all the way from '43 are still right, and I fully believe that God will yet make all things plain. My confidence goes just as far as my experience, and this, I believe, is what the wise are to understand. Yes, if we understand when we have fulfilled a prophecy then we may be sure it is by wisdom from God, and the wicked will not understand it tho' it be ever so plain. Now I understand that I took my lamp and went forth to meet the Bridegroom in '43, and that I slumbered in the tarrying time. I understand that the cry "Behold the Bridegroom cometh, go ye out to meet him!" aroused me to a state of preparation, and when that cry was finished on the 10th day of the 7th month, then came the time of trimming the lamp so as to have a clear light. And O how I rejoiced to see that all thus far had been right; but then began the separation: The wise had oil in their vessels with their lamps, but the lamps of the foolish had gone out; and here I understand we are waiting till the Bridegroom (the Son of Man) shall appear. Thus far my experience compares perfectly with the sure Word, and here I am with my loins girt about and my light burning." But I do not see by it that the day of the Lord has begun. Now I see that we are under the 3d woe. I understand the Day of the Lord is a thousand years, and all that time, the saints are with Jesus, and also that Satan is bound during the whole of that time. Now as Satan is not bound, nor the first resurrection yet occurred, we can not now have entered upon the day of the Lord. No, I am watching for it, and I expect very soon to see it. I believe the year of Jubilee will soon begin. I have believed it begun last fall, but I now see that it must, in that case, have been on the 10th day of the 7th month, which would be before the Jubilee trumpet sounded, therefore I look forward to the coming 7th month.

O what diversity of views there are among us here! It would seem that there is a peculiar sectarian bigotry full of bitterness, separating very friends. Bro. Snow and those who believe with him refuse all sociability towards others, and stand aloof and alone I believe, having no desire for the good of any but themselves. I pray God they may see their errors and turn from them. "The Hope Within the Veil" has renounced its former course of spiritualism, &c.; may those who sent it forth, follow henceforth, the leadings of the Holy Spirit. O how much grace is needed to stand in all our trials. How are we scattered one from another, so that hardly two may be found together. Sometimes I hardly know what to think, or how to do; but then I look at my past experience and see how the Lord has led me, and praise his name, I can trust him still, for he has done all things well. O that I may be enabled to hold fast and patiently wait till I come to the end of the 1335 days.

I rejoice that you are still enabled to send forth your paper so much untrammelled: True I cannot aid you with money, as I should be glad to do, but I pray God to sustain you, and enable you to give the household meat in due season until He comes,

when I hope he will find both you & me so doing. I had written the most of this some time since, and expecting to see you here, I delayed sending it: But finding myself disappointed in my anticipations of seeing you, until I hope to see you in the Kingdom, I send it in hope of being benefitted myself and doing good to others. My constant prayer is, "Thy Kingdom come, thy will be done as in heaven so on earth." And I am endeavoring to watch, not only for the coming of the Son of Man, but for all things connected with his coming. Every thing that I see or hear admonishes me to watch and be ready. O how joyful to be thus found when that cloud of glory shall appear as it appeared when he ascended, and then to "be changed in a moment, in the twinkling of an eye," and snatched away "to meet the Lord in the air, and so be ever with the Lord." "Even so come Lord Jesus, Come quickly. Amen!"

Yours in hope,

J. CROFFUT.

REMARKS.

Bro. Croffut requests me to answer him a few questions, on the subject of washing the saint's feet, and I must needs do it: But what is to be gained by answering these questions? They do not seem to me to be questions put forth in the spirit of inquiry at all—as he has answered them all himself. It may be that his arguments are unanswerable—at any rate they are stronger than any that I have ever put forth, except some that I have occasionally borrowed from the 13th chapter of John. My arguments have all been answered, probably forty times over.—But what evidence can Bro. C. give me that my Lord is perfectly satisfied with his, and all other arguments put forth against either the "matter" contained in, or the "manner" of performing his words in John 13., and at the same time that he is displeased with me, for trying to imitate his example as near as I can! But to the first question:—

"You and many others have strongly advocated the act of washing feet, as fulfilling our Lord's command, John 13: 14—If it is so, I can not as yet understand what Jesus meant in his reply to Peter, *What I do, thou knowest not now, but thou shalt know hereafter.*" (ver. 7.) Peter did know (ver. 6—9.) that he whom he called "Lord and Master" was about to wash his feet. If your language is not ambiguous (and I think it is not) you tell us that Jesus meant that act which Peter knew; and yet Jesus tells him, "Thou knowest not." How do you reconcile this!

Ans. I shall not attempt to reconcile it; and if my Lord has not done it, why should it be expected of me!

It seems to me, however, that our Lord has reconciled this matter so that a child can understand it, though many wise men have stumbled over this, as well as other commandments.

Though our Lord told Peter, when about to wash his feet, "What I do thou knowest not now," yet he also told him, "Thou shalt know hereafter." Grant that Peter, at that time, knew that Jesus was about to wash his feet; yet he did not, nor could not know the object of it, till He explained it. Every act of our Lord, enjoined as an example, is significant of something, and no one is better qualified than Himself, to explain the thing signified, and the "manner" of its observance. I know of none who claim that nothing was intended in the command, but the bare act of washing one another's feet.—There could be no virtue in the commandment, with such a view, any more than putting one person under the water by another, because we are commanded to be baptized. Faith, in Him who gave the command—in the thing signified by the act of

obedience, is necessary, to render it effectual. After our Lord had performed the bare act, of washing the disciples feet, He then fulfils the promise to Peter, "Thou shalt know hereafter." (ver. 12—17.) "Know ye what I have done to you!" No answer was given, though they knew He had washed their feet. The thing signified, was what was to be explained. "Ye call me Master and Lord: And ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

The mission that Christ gave his disciples in the two last verses of the Gospel by Matthew, conferred upon them a greater honor than had ever before been conferred upon man: Still, He who dwelt in the bosom of the Father, was more honored than they. "If I then, your Lord and Master" have done this to you; ye also, ought to do the same, one to another. The thing signified is clearly explained. It is the same lesson afterward repeated by an apostle—"Submit yourselves one to another in love." Bro. C.'s argument strongly enforces the thing signified, and ought to be borne in mind.

"Something more than common, and different from the act of washing was intended," when Jesus said, "know ye not what I have done to you!" Certainly so! It was an example for showing our love to the brethren, by an act of humility on the part of the superior. "So Jesus explains to Peter, and the rest, What they did not know, i. e., he had performed for them the lowest (menial) act or duty of a servant; and as he had given them an example of duty, so they ought to follow it." Amen!

"But the question is," says Bro. C., "Did he confine that duty to washing feet?" I think the Brother can not object to placing the question in the following form, Did he confine the duty of manifesting our love and humility, to the act of washing one another's feet! "Here, to me," says Bro. C., "is an insurmountable difficulty."

Ah! true; but let him once submit to the plain command, and that "insurmountable difficulty" will be easily surmounted. The difficulty can not arise from any obscurity in our Lord's explanation. The act of manifesting their love, is, in this place, confined to washing feet. "I have given you an example!" What other example did he give them at that time, and in that place! That is not shown—consequently we never can do, as he done to them, without performing that very act. He did not tell them to illustrate their humility by things in general, "but ye should do as I have done to you."

This, indeed, would have been a work of supererogation, were nothing more presented than had already been given in his sermon on the mount, where the lessons of meekness, humility, submission, and love had been strongly enforced. But the force of example, tradition, &c., has led the multitude to treat lightly the words of my Lord. The great object, say they, is to get at what he means. It is true that he says, "Ye ought also to wash one another's feet," but as the thing signified is the grand point, therefore I will choose out my own way of illustrating my love, and humility. But to do this, conscience (clamorous in her claims) must be appeased—the command must be disposed of—it must be slain; for unless violent hands be laid upon that, it will live to tell a tale of robbery.

Therefore, "the duties of servants are not alike in all parts of the world, and it is just as necessary to teach this as a servant's duty, as to teach the performance of it in any wise." Who said so! Did Jesus! No. What did he say! He said, "If I your Lord and Master have washed your feet, ye also ought to wash one another's feet." What else did he say! "Go teach all nations." What did he tell his disciples to teach them! "All things whatsoever I have commanded you." Who then did utter the above sentiment! Ans. Bro. CROFFUT. From what part of the teaching of my Lord did Bro. Croffut learn that the observance of this act was made contingent upon the ever changing customs of society! Again, how does he make out in one paragraph that it was an act of humility in Peter, to submit to have his feet washed, and in another paragraph, that unless it is an honor conferred upon the one whose feet is washed, according to custom in society, it should not be enforced! Was not the exercise of Peter very similar, in submitting to the ordinance, to those of our brethren who testify, (as Bro. C. says) that it is humiliating!

"Thus it is very important that we have a right understanding of these things, for unless we know them, we can not, rightly do them." True, and who can teach "these things" with greater plainness, and less possibility of being misunderstood, than our Lord has done it! Had there been the least design on the part of our "Lord and Master" to vary the "manner" of testing our humility, and submission one to another, so as to make them accord with the customs of society, or corruptions of Babylon, such important design would most assuredly have been conveyed, as he could have done it with infinite ease.

I can not see that Bro. C. has changed the words of Jesus in John 13:—"There they stand in all their might and majesty: and in all kindness, I would say to him, and all others, take heed that you do not stumble, as multitudes have already done, over this "least commandment." O it is dangerous, to "take from" or "add to" the words of this book. It is trifling with Holy writ; although I would not for a moment charge such a design on the part of Bro. C. Oh no. A personal acquaintance with him has furnished me with better evidences of his integrity. But I would attribute this part of his article, to the force of tradition, which, it seems to me, he must see has influenced him in this matter. If we were to hold the commandments of Jesus upon such a precarious tenure, as human customs, who can not see, that not one command would be left, in this age of apostasy. We might partake of the Lord's supper "in our hearts" (as used to be said)—be baptized "in our hearts"—pray "in our hearts"—salute one another "in our hearts"—wash one another's feet "in our hearts," &c., while our lives might not in one particular, differ from the children of this world. Then what would become of the last blessing in the word of God, pronounced upon the obedient!

"Blessed are they that do his commandments, that they may have right to the tree of Life, and may enter in through the gates into the city." Rev. 22: 14.

I want "a right to the tree of Life." I want to cross the threshold of the eternal city, beneath those gates of pearl. And I find no sentence of condemnation against the honest soul

who may have even been mistaken in some of his attempts to follow the Lamb whithersoever he goeth: and I want to meet Bro. C. in those blessed mansions. O do not then, in this last hour of trial, license the little ones to vary one step from those our Savior trod.

What is said about Bro. Cook's views, I leave for Bro. Cook to attend to. In the mean time it may be well for the writer to re-examine the scripture method of union to Christ.

Bro. C. seems to take it for granted, that Bro. Cook forbids the bringing of little children to Christ, or would not suffer them to come; while all he has said in this paper on that subject, urges the performance of that duty in the strongest possible terms; and from the most solemn considerations.

(Continued from page 9.)

testimony went to say, that the Kingdom is the Lord's. While with fear and trembling, a very few voices claimed that the master of the house had risen up and shut too the door—that he had said to the reapers—gather together first the tares, and bind them in bundles to be burned.—A year of fruitless toil among the nominal churches, and weak and dejected, if not backslidden, believers in the coming of the Lord, now bears an undying testimony that the four and twenty elders uttered the truth. A year of unparalleled judgments—decreasing prosperity in the churches, and vain cries of "Lord, Lord open unto us," now casts back its solemn echoes, and mingles its heavenly tones with those that one year since sent a chill to the heart of every enemy of God,—saying, "We give thee thanks O Lord God Almighty, which art, and wast, and ART TO COME, because thou hast taken to thee thy Great power and hast resigned."

"And the nations were angry." Do you want the proof of this? You will find it on every page of every periodical that float in millions over our land and world. Look on page 6 of this sheet, at the article under the head, "Signs of the Times."

"And thy wrath is come." Do we need clearer evidence of this than is seen in the just frowns of Jehovah upon every attempt to intercept, or drown with confusion, the "great voices" proclaiming the kingdoms his own?

"And the time of the dead that they should be judged"—not that judgment should be executed, for that is when the Lord cometh with ten thousand of his saints.

Thus far, the Lord hath led his people. So says the testimony of his word, and so says the testimony of his Providence; and so says the faith of Araham that staggers not at the promises through unbelief.

O blessed state! O joyful hour! O glorious state of holy expectation! "That thou shouldst give reward to thy servants the prophets." Ah, Lord our spirits sink within us, for who now dare claim a prophet's reward—a martyr's crown? But, he is about to reward the saints also. And who are the saints? Whose words, and acts, and very thoughts, are held in a state of holy consecration to God? Who now, is perfectly free from worldly hopes, and fears, and gains? Again I tremble. But he will also reward all them that fear his name, both SMALL and great. Ah, Blessed God! it is here my soul revives in glorious hope. Here all my expectations cluster, and this blessed promise of rewarding the hum-

ble soul that trembles at thy word, shall be bathed with fears of joy. O yes, He WILL come. My Lord is honest, and will keep the faith inviolate. The day of atonement is casting its last shadows back, upon a still groaning creation,—The sun light of Gospel truth is fading away, and the Glorious Sun of Righteousness will now arise and with it will arise the forgotten dead! By faith, we almost see the pilgrim's dust begin to move. "O ye dry bones, hear the word of the Lord." "Come from the four winds O breath and breathe upon these slain that they may live!"

#### THE MEETINGS.

The meetings have been held at the Tabernacle during the past week, three times every day. A large number of the brethren assemble, and the feast of Tabernacles thus far has been observed with great solemnity, and deep interest.

The expectation among us is unanimous, that the Lord will now soon appear for the deliverance of His people. The faith exercised by God's people, is beyond any thing we had ever expected to witness this side of immortality. But as we can not believe that we have asked amiss that we might consume it upon our lusts, by glorying of such faith before the world, we do not feel permitted at present to particularize.

✂ The article upon the "Jubilee Trumpet" has been written in too much haste, and now that it is done, and my sheet is full, I see its imperfections; especially in presenting the evidence that it is identical with the "Seventh Trump" and has begun to sound. I am perfectly satisfied that there is not in existence, clearer proof of any fulfillment of prophecy, than there is of this. Should not the Lord come before next month, more may be said on this subject.

We rejoice at the recovery of Bro. Cook, from a severe illness, as will be seen from the following letter: But we rejoice still more for the illustration of Gospel faith which he has given us. His letter, and also the one from Sister Willard, on the first page, were read in the meeting on Tuesday evening last, and created a unanimous overwhelming joy. Many testimonies were added, corroborating the truth of the precious promise in James 5: 14, 15.

Letter from Bro. Cook.

Orwego, Ind., Oct. 7, '45.

DEAR BRO. JACOBS:—

I regret the necessity of remaining here when some, at least, of the sheep and lambs of Christ in other places are looking to me under God, for food, or spiritual consolation.

I was taken with chills and fever about four miles after I left Cincinnati; it continued to rise in strength nine days. The disease, joined with the exhaustion of the journey over bad roads, reduced me to the verge of the grave. My mind passed, I believe, through all the changes it would have passed had I died. My wife was very sick in the same room; and though our kind friends, Dr. Willard & wife, with others, were doing all in their power, it seemed that the time of my death had come. With perfect composure I resigned myself to sleep in Jesus, a few days, till the resurrection morning.

After some time my mind was directed to James 5: 14, 15; "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him" Amen.

This was strictly followed. I sent for the brethren,—several prayed, and one of the elder bre-

thren anointed me "with oil, in the name of the Lord." Then the promise was mine. God gave me strength immediately to rise up and tell them in a decided manner that I was better, and would get well. It was a melting precious season. Glory to God! Every day, and almost every hour since has witnessed my progress in health and strength. Wife is also quite well. Hallelujah!

Yesterday we expected to set off toward New York; but our friend Dr. W., was gradually sinking under his fever. We could not leave them, nor can we leave them till there shall be a change. Indeed our child was quite too sick with chill and fever, to leave yesterday or to-day. So you see we are excused for not going East.

In my last from this place, giving a brief statement of the brethren who washed feet as Jesus did, and as Jesus commanded his disciples; also of their giving the holy salutation as the apostles enjoin four times, I said that some would enquire, what next? My reply was, "the very thing which we find in God's word, that has been neglected" by the professing church.

This prayer of faith,—this anointing "with oil in the name of the Lord"—this being "raised up" by the Lord,—This is the next thing I have found, and now would I "give glory to God." The truth of this part of God's word I did not formerly question. It was, however, above me, and out of my reach; but now it seems as easy and as much within my grasp as any other conditional promise of God. Just believe and obey, then the promise is yours. Amen! Hallelujah!! We are looking for Jesus in this year,—in this watch: yes, during this week. "Amen. Even so, come Lord Jesus!"

Yours, in constant expectation of seeing "the Great God and our Saviour."

J. B. COOK.

P. S.—The Dr. and my child are both better. The Dr. is much reduced. My child is near well. My heart and flesh cry out for God. O when shall we come and appear before God!

Yours waiting,

J. B. C.

Letter from Bro. Cherry.

Marysville, O., Oct., 15, 1845.

DEAR BRO. JACOBS:—

I had intended to have written to you before this, when we left Cincinnati. But Bro. Pickands wrote to you from here, and gave you an account of our little band in this place. Our meetings have been very interesting since Bro. Pickands left. Some backsliders reclaimed, and with one exception, all that have had an opportunity have obeyed the command in John xiii. and can attest to the truth, that, happy are ye if ye do these things. Yes, this is the balm that heals up all the old difficulties and makes his children love one another. Oh what is more beautiful than to see old things forgotten, and confess and wash one another's feet almost with their tears. The sweet communion we had with kindred spirits while we were in Cincinnati is still fresh in our minds, and the prospect we have of soon meeting in the Paradise of God is (when I seem to realise it) almost too much for this clay tenement to bear. O my dear brethren, let us remember that we are pilgrims and strangers tarrying but a night. Yonder is our home. May the Lord preserve you unto his coming and Kingdom! And may you dear Bro., be sustained in your labors of love, and be kept from the hour of temptation that will come upon all the world to try them that dwell on the earth is the prayer of your brethren in this place. Remember us to your family and companions in tribulation. Amen.

G. W. CHERRY.

#### LETTERS AND RECEIPTS,

For the week ending Oct. 23d.

Geo. Bunting, .50; Bro. Stewart, .50; (omitted by mistake.) Henry Emmons; S. G. Strong, 1.00; G. W. Cherry, 1.00; Amanda Curtis, .75; H. L. Smith; Joseph Pratt, P. M. The's J. Road; P. M. John Freeman, .50; E. S. Willard, 5.00; J. B. Cook, D. W. Perry; Stephen Pratt.