

THE DAY-STAR.

If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10

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THE DAY-STAR

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E. JACOBS,—Editor & Publisher.

Letter from Bro. Strong.

And He shall confirm the covenant with many for one week. Who shall confirm the covenant? He, Christ, the Messiah, the Anointed. What covenant? The covenant made with Abraham. What was the covenant that God made with Abraham? It was first, that in him and his seed (which is Christ) should all the nations of the earth be blessed; and they should be immovable as the stars. (see Gen. 15: 5),—and secondly, it was that God would give unto him, and unto his seed after him, the land of Canaan for an everlasting possession, which Abraham understood to be a better country: viz. Heavenly, wherein he looked for a city which hath foundations. Did Messiah the Prince appear after, and at the end of the seven weeks, and three score and two weeks? (sixty nine weeks?) He did. Did He confirm the covenant? He did, so far as to bring in everlasting righteousness; and show that in him, as the true seed, all the nations of the earth should be blessed. And this he did by being once offered for the sins of the people: This he did, as the Lamb of God, who taketh away the sin of the world. But did He confirm the covenant for one week? He caused the sacrifice and the oblation to cease, in the midst of the week. That he, the Messiah was crucified near the middle of the one week, has been shown. Then if his resurrection, and continuance, for forty days in his resurrection state, before his ascension, would not be much over three and one half years, until his ascension from the time of his baptism—How can it be said that He has confirmed the covenant for one week? And how can it be said he confirmed that part of the covenant which related to the possession of the land?—To the first of these two questions I answer, It can not be shown that He, Christ, the Messiah confirmed the covenant only one half of the week—and to the second question I answer, He did not confirm the covenant by either entering into the possession of the promised land, or by putting any of the true seed of Abraham in possession of the land—He himself declared that he had not where to lay his head. What then? Must the promise and prophecy both fail?—I answer by no means: Christ said himself to his disciples, John 16: 16. "A little while (one half of the week) and ye shall not see me," (that is the last half of the week) and again a little while and ye shall see me (that is at his Second Coming, for the purpose of confirming the other half of the week or three and one half years—when he will place all the disciples in possession of the promised land. In the last half of the week, the Lion of the tribe of Judah, who has returned in glory, will take his people whom he has redeemed into and made to partake of the gospel—at the conversion of the world. Now then, who can not see that as the Jewish day began at the setting of the sun—So this Day of the Lord began and continued twilight from Dec. 1842 to April 1843, and that then the virgins

took their lamps and went forth, and that for 1 1/2 years they all agreed and there was no knowing which were wise and which were foolish; and that in as much as for 18 months the lamps were used before midnight (10th of 7th month Oct. 23, 1844,—So one and a half years has passed since the cry, and the wise and foolish virgins become distinct—and we are now in the twilight, and I for one, expect that He will come exactly at the same time in the week in which he went away and the two men clothed in white said he would so come in like manner as they had seen him go into heaven, but says brother Williamson his going away was going to the Father, and as God the Father is Spirit, going to the Father was going from flesh to spirit. To this I am agreed, and that it was the truth, that his going was going from flesh in which he was manifest, to Spirit.—But hark! He said I go away but I will come again—Now if his going was to the Father, his coming again must be coming from the Father, and if his going was from flesh to Spirit, his coming again must be from Spirit to flesh—But say some, His coming is to be manifest in our flesh—I believe He is to be manifest in our flesh. First, when all the signs have been witnessed, we are required to know that he is nigh even at the doors—2nd, when we became convinced that we were in the Laodicean state, we were requested to hear his voice, while knocking at the door,—and if we overcome and open the door we shall know that He has come suddenly to his temple (and Paul says, know ye not that ye are the temple of the Living God,) and that he is indeed like a refiners fire and like fullers soap.—We shall know that although the strong man (the carnal affections) has been armed yet that a stronger than he has come and that the strong man has been bound and cast out; that the buyers and sellers are driven out; that the tables of the money changers has been overturned; And that we in him, and he in us, are now ready to offer an offering in righteousness. May we each for ourselves know these things and may he preserve us blameless soul body and spirit.—It is for us to know, not only that our souls and spirits are sanctified, but that the body is alike sanctified. For now is not the salvation of the soul only, but the salvation of the body—The adoption to wit the redemption of the body—May each of us see and know that we are sealed to the day of redemption.

SILAS G. STRONG.

Letter from Bro. Hotchkiss.

Auburn, N. Y., May 13, 1846.

DEAR BRO. JACOBS:— There is at this time as I now understand from the brethren, some very wonderful and marvelous demonstrations of the power of God among those who have been getting together, some 30 or 40, at the village of Stillwater Livingston Co. in this state. It is represented by the communications which come from those brethren who write, that the work is of such a character that it is demonstration clear and undoubted to them, but of such a character that mortal tongue cannot describe it, or pen ink and paper portray it. They say that our souls and spirits are sanctified, and that the body is alike sanctified. For now is not the salvation of the soul only, but the salvation of the body—The adoption to wit the redemption of the body—May each of us see and know that we are sealed to the day of redemption.

present dates. To say nothing of some grammatical errors and the omission of one or two lines where reference is had to our revolutionary history it should read in the first colun that 6557 is the Julian period for 1844, not 1843. On the last column read, Christ must have been born in or previous to A. J. P. 4709. B. C. 5, instead of B. C. 4.

C. B. HOTCHKISS

Letter from Sister Willard.

Oswego Ind. April 29, 1846.

DEAR BRO. JACOBS:— In meekness and simplicity I wish to address you this morning, feeling very much my inability and unworthiness. But one thing comforts me and that is this, that I am writing to one who has always dealt kindly with me, notwithstanding my many imperfections and frequent calls upon his time. Should anything in this letter require "remarks" I feel that I need not be concerned about the spirit in which they will be given; and I will try to take heed to my spirit, that I receive them rightly. There has been much said lately in the Day-Star on the character of our adorable Savior, the Lord Jesus Christ. And here I feel like pausing and taking my shoe from my foot, for truly this "is Holy ground." I have been deeply interested in searching the blessed Bible a little on this great subject. How I long for ability to grasp it, because it is so glorious. Just hear God's gracious words; "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David, His seed shall endure forever, and his Throne as the Sun before me. Ps. 89: 34—36. Now the following from Luke 1: 32, 33, promises beyond doubt that Jesus is the promised heir to David's Throne. The Angel in speaking of him says, "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 (not in only) the house of Jacob forever; and of his kingdom there shall be no end." And sweet acclamations of "Hosanna to the Son of David" were cried to him in the temple by the children. The following from Rom. 1: 1, 3, 4; shows the combined personage of our blessed Jesus. "Paul a servant of Jesus Christ, called to be an Apostle, and separated unto the Gospel of God, concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of Holiness, by the Resurrection from the dead." Paul in speaking of his resurrection says, Acts 13: 32, 33, "and we declare unto you glad tidings, now that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee." Now Peter boldly declares of Him who "saw no corruption," "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Acts 2: 36. Now with these few passages from the sure word, showing our Savior's combined character, I would ask how is it possible that his second advent can be made into the hearts of his people! There not of necessity, be a "glorious appearing" as pictured in vision "in the holy Mount." Much might be said on this momentous subject, but I have chosen to be brief, feeling my utter inability to touch the subject. I hope Bro. Chaplin will send you an article soon on this subject.

My brother I want to heed the exhortation "Be not high minded but fear." Rom. 11: 20.

In reference to family relations I think we must sustain them, so long as we go by the "Lamp."

In regard to the gathering, I can not see any required by the word of God until "Our God shall come, and not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice." Psa. 50: 3, 4, 5.

You intimated that you were going to extract from "the Sacred Roll," as authority, or a guide to us in our duty. Can this be Bro. Jacobs? Our hero for a "thus saith the Lord!" Is not the "Amen" of Revelation the boundary for faith and practice, until the "Day dawn and the Day-Star arise in our hearts!" *

In view of what I have said, Bro. J. will please remember that it is said, that "the stripes of a friend, are better than the kisses of an enemy."

Be assured that you have my prayers that you may rightly understand God's Word. My love to sister Jacobs.

E. S. WILLARD.

* Certainly. A little further time will satisfy Sister W. that any further remarks on this letter at present is unnecessary. Ed.

Letter from Sister Willard.

Oswego May 15th 1848.

BRO. HAMILTON:—

You will perceive that I have misunderstood our highly esteemed Bro. Jacobs. The coming which I thought he meant for a long time, was that mentioned in Dan. 7: 13, 14, which we have thought had its fulfillment on the "10th day" &c. Here I thought was the right given to the territory and subjects, which I thought he would glorify at his appearing and Kingdom. This is what I thought was meant by the Kingdom being set up in the days of these kings. But now it is only the eye of faith which can see it, but I do not think this will be the case when the King in his glory appears. What are we to think of the glowing language of the Bible on the Second Coming, if it has taken place? Does God ever excite expectations which he will not realize to his people? Nay, let God be true, and every man who misunderstands his word, stand corrected. Another view which is advocated in the Day-Star, that the King, subjects, and "the holy Jerusalem" are all one. Now my Brother, when I take the two last chapters of Revelation, and read them; there I have the city described as made "of pure gold like unto transparent glass." Then there are "the nations of them that are saved" walking "in the light of it." And lastly, there is "the Throne of God and the Lamb" to be "in it" and "his servants" are to "serve him" and "to see his face" &c. Now here are three things as distinctly described as any one could describe the sun moon and stars, and where is the warrant for calling them one? I would say, what God hath separated, let not man join together, and visa versa, "What God hath joined together let not man put asunder."

I never thought the bible upheld Bro. Jacobs' course in this last hinted subject. But I longed to be as the Angels' and I commended him in this, looking upon it as child-like and consistent with the shortness of time and salvation by faith, but I see subsequently, Bro. J. thinks infants will be saved. But the conclusion of the whole matter is, I must take the Bible as my guide. I am called, being a wife and mother, and I think I shall not be condemned for obeying God in each of these relations; I am grieved when I hear brethren, putting a yoke upon the disciples, which the word of God does not warrant. Bro. Peavey is advising the believing husband or wife, as the case may be, to leave: But what does the Apostle say! "If the unbelieving choose to depart, let them depart: a brother or sister is not in bondage in such a case."

To the Law and testimony: If they speak not according to these it is because there is no light

in them. Brother, allow me to speak plainly on this subject, for I regard *one step* from the plain word of the Lord, hazardous. It certainly cannot be, in the sight of God, gratifying the lusts of the flesh, to obey him in each relation which man is recognized as sustaining in the Bible.— Please read 1 Cor. 7: but especially the 10th and 11th verses; also Eph. from the 22nd verse of the 5th chap. to the 10th verse of the 6th chap. It seems to me if there is a lovely, pure, or heavenly sight in this fallen world, it is to see God obeyed as therein directed. But O! do not judge me, as wishing the miniature continued only until the Great Limner has finished the portrait.— Then to those who by *patient continuance*, in well doing, seek for glory, and honor and immortality, shall be the reward of eternal life, Rom. 2: 7.— Until this glorious consumation, the purest and happiest state of society, is when the precepts of the Bible are most strictly adhered to in every relation. O do let us try to look at things in the true light, which is the light of Revelation. Don't let us go to the "Sacred Roll" or among any class of people who do not follow the Bible. How can our dear brethren gather in little villages in different parts of our land, and call them Mt. Zion. Just read the first five verses of the 14th of Revelation. Are they, while encompassed with all the wants that they ever had as men, and surrounded with beings like themselves, are they, I ask, on Mt. Zion? Please read the scripture just referred to above. O my brother! do let us see things as they are!

There is one scripture which has greatly comforted me in view of the fragments of the once happy company that were going to Mt. Zion. It is found in Dan. 12: last part of the 7th verse.— "When he shall have accomplished to scatter the power of the holy people, all these things shall be finished." I am truly glad Bro. Jacobs is resting from his distracting duties as Editor. I do hope, and fervently pray, that his journey may be the means under God, of restoring him to a right understanding of God's Word. Do not think that I have attempted to teach by this letter, No, No! I have only been honest to tell my understanding of the Bible, on one or two points, that I may be set right, if wrong. I am trying to prove all things and hold fast that which is good.

It is my husband's wish, that we contribute no further for the "Day-Star," until its standard is planted wholly and solely upon the Word of God, which is the only anchor in this storm.— You have our prayers.

E. S. WILLARD.

REMARKS. (By Jacobs)

I am sorry if I have written so blindly that Sister Willard, or any other one, has misunderstood me. My design has been to be perfectly plain, open, and frank, in communicating my thoughts; and I can not now see how, sister Willard misunderstands me. "The coming" which I meant, and which I still mean, as having taken place, & being still in process, is "that mentioned in Dan. 7: 13, 14." And now tell me where I shall turn, to find in the language of inspiration, a description of a more glorious appearing than the one above referred to. It matters but little what we "think;" if we are to be governed by the Word of God, then let us follow it consistently; for surely it is not inconsistent with itself.

It is granted that the Kingdom has been set up some time in the generation in which we live.

things not seen. What is there, among the things for which we hope, better than substance? God

has said he would cause his "people to inherit substance." If we have found a faith that is composed of substance, there can be no necessity of exchanging it for the shadow again.

"What" says sister Willard, "are we to think of the glowing language of the Bible on the Second Coming, if it has taken place?" The one who has not recieved the faith of Christ's Second Coming, can not value the glowing language of the Bible, so highly as the one who has recieved it. But what language more glowing than Dan. 7: 13, 14! And this, sister W. admits to be fulfilled. How easily now, can the skeptic drive you from your text, back to the point from which you started, and that too with your own weapons.

The glowing language of the Prophets concerning the first Advent, was unmeaning to the Jews, because it did not reach their expectations in the manner of its fulfillment: And out of all the mighty multitude that looked for the Messiah there were but a very few, of the most despised, who realised the glowing language of the scripture on that point.

I deeply sympathise with sister Willard, in her disappointment in not seeing Christ as she expected. Her expectations, so highly excited, as well as thousands of others, have very much fallen, and are destined to fall still lower, with every one that is truly the Lords' (Isa. 63: 14.) This is in perfect accordance with the dealings of God toward his children in all past time. There is not an instance now occurring to my recollection, where the hopes of God's children have not been disappointed in the manner of his fulfilling his promises. Nothing can be conceived more mortifying, than the trials through which God is leading all true hearted Advent believers. Like the children of Israel, filled with the highest possible expectations of a sudden—supernatural transition they find themselves suddenly landed in a wilderness where even the slavery of Egypt, with its *leeks and onions*, become preferable to their state. I hoped that sister Willard would have patiently pursued her way, finding no fault with the spies who have been up to the goodly land: But I must deal tenderly, for I know she would not talk as she does, if she had experienced what some of the children have: We must be kind to her and others in a like state, because we know they are doomed to perpetual disappointment while they are looking for the coming of Christ in the future, or (perhaps ignorantly) say in their hearts, "my Lord delayeth his coming."

That the Day-Star advocates the view "that the King, subjects, and Holy Jerusalem, are all one," may be true; but if it does, it is also true that the writer who advocates such view, is alone responsible for it. There is, however, a sense in which the doctrine is true, and also a sense in which it is not true. The King is the Father of the Everlasting Age, (Isa. 9: 6; John 14: 20.) The Holy Jerusalem is the mother of us all, (Gal. 4: 26;) And all the true children of God are members of the household, (Heb. 3: 6.) So the King;

and the Lamb, (Ver. 22.) But the street of it was gold, (Ver. 21.) Yes "and in the midst of the

street of it, and on either side of the river was there the tree of life—literal, if the gold is literal; and when the gold is comprehended, then it will be comprehended how it can afford nourishment to sustain a tree, to bear literal fruit;—for instance apples, pears, or peaches—composed of the juices of literal gold. My dear sister, "the trial of your faith is much more precious than that of gold which perisheth," (1 Pet. 1: 7.) That city is described in Isa. 26:—54:—60: 13—22, &c. None will dispute with sister W. about the three things that constitutes the city.

Is a man to be cut off as a heretic because he believes infants will be saved? I have not intended to be wise in that matter, above that which is written. If I have taught any thing contrary to the Word, let it be shown that it may be retracted.

How can the Bible be made to harmonise the declaration that it is the only, rule of faith and practice, while the Bible itself teaches that as "many as are the sons of God, are led by the Spirit of God." Is there no spirit of God but what is in the Bible? Is there no other Holy Ghost but what is in the Bible? Why then is it written "I will put my laws in their hearts, and in their minds will I write them?" It is true that the spirit of God will teach nothing contrary to the Bible, but to say that it will teach nothing more, would be saying the Spirit of God had made a mistake in what it has taught. The deaf, and blind, have as sure a guide as any others.

If the Bible is your guide live up to it, and you will soon receive the unction by which you will know all things. If you are "called being a wife and a mother," fulfil your obligations in accordance with the Bible, and live a life of virgin purity.

I do not understand Bro. Peavey as advising believing wives and husbands to depart from, or go away and leave their unbelieving companions; but they are bound to serve their brethren in the body of Christ, Eph. 2: 19; 1 Cor. 12: 13; And none but unbelievers will depart from that body, when once gathered in to it. The believer is not certainly required to tarry in the camp of the devil with one of his children, after God has called his own to "come out." His people must obey him; and in the process of that obedience, "if the unbelieving [that has followed along for the sake of companionship] depart, let him depart.

The references to 1 Cor. 7: and Eph. 5: 22—having been partly considered in our last, it is unnecessary to refer to it here, only to request the reader to weigh particularly, the subject upon which the apostle is treating; (Eph. 5: 32.)—Christ and the church—and ask himself again, what the marriage relation has to do with the gathering in Christ, or with those who are accounted worthy, &c,—who neither marry nor are given in marriage. It is stated in ver. 29, that "no man ever yet hated his own flesh;" and the gospel requires this of the christian, and the hating also even the garment that is spotted by it; Jude 23, Rom. 8: 9; And the "flesh lusteth against the spirit,"—is contrary to it, and must be crucified.

There has been light enough brought out on this subject, for all who wish to obey God, and be found on the safe side of the question. There is a safe, and an unsafe side to every question; and now suppose we turn away from the awful, horrid view of Gods requirements, such as is taken by wicked men, and propound a few questions which can easily be answered on the safe side.

Is it wrong to abandon every fleshly relationship—hating father, mother, wife, children, forsaking houses, lands, &c. solely for Christ's sake?

Who can be better prepared for all you can look for in the future, than the one who acts the most as Christ did while on earth at his first Advent?

Does the brother whose fall you so deeply deplore, bear less crosses than formerly—are there more sins hanging about him, and is the spirit, (by which alone you have a right to try him) less mild, and Christ like?

Is it wrong to "receive a hundred fold now in this time," of houses, lands, fathers, mothers, brothers, sisters, and children, with persecution, because the devil has unwittingly [Heb. 12: 26, 27,] labelled the promised good with the odious name of (Shaker?)

Can you reject the only tree on earth which bears the gospel fruit, and stand guiltless before God in this solemn Judgment Day?

Can you prove the course which you condemn, to be unscriptural? Then do it and I will forsake it.

Letter from Bro. Huber.

Middletown Ct., May, 13, 1846.

DEAR BROTHER:—

It is with no ordinary feelings that I address you at this time, nor would I do it without first imploring the enlightening & guiding influence of God's Spirit & word, that I may say nothing but what is in accordance with His will, and that I may have grace to say it in the spirit of meekness and love.

Nearly a year ago I wrote you a letter which was published in the Day Star. That letter contained a statement of the views I then had on certain parts of God's word, as connected with the doctrine of Christ's speedy Coming, and what may be called the *Advent movements*.

That these movements were of God, and that we were right in the main in the preaching of '43 &c. I still firmly believe; but that some errors, the result of human frailty, were connected with much truth, I think cannot and will not be denied by any, though brethren may, and do differ in opinion respecting what those errors or mistakes were. Having examined the word still further and taken it as the man of my council I see now clearly, I believe, where I erred in the points referred to in my aforesaid communications; and though my influence is but small, yet such as it is, I desire it to be used in favor of the Truth, and therefore would have my former errors acknowledged and my present faith published as extensively at least, as those have been circulated, that I may undo, as far as I can, their injurious influence; for error is always more or less prejudicial, and when we come to see our mistakes, it is but right and just, as honest men, to confess them, that we may obtain mercy at the hand of our Heavenly Father.

And first, I would say, that I believe now that the 2300 days are not yet ended, for at the end the vision was to speak Hab. 2: 3. By the speaking of the vision I understand its fulfillment, or the realization of the subject of its prophecy: and as these evidently carry us down to the coming of the Lord, Dan. 7: 9, 10, and the Lord has not yet come, the vision has not as yet spoken, and therefore the days are not yet ended. Hab. also plainly predicted that the time on the tables would be a little anticipated, and therefore his exhortation, if the vision (apparently) tarry wait for it, for it will not in reality tarry, but at the (true) end it will speak and not lie.

2nd I believe now that the Kingdom of God has not yet been set up, but its establishment is still in the future, to take place when the Lord shall come with all his saints: for the little horn is still waging war with the saints and prevailing against them; which it is to continue to do until the Ancient of days comes, and the saints possess the Kingdom. Dan. 7: 22.

3rd I believe now that Rev. 14: 14—18, is not yet fulfilled, nor will be until the Lord shall come in the clouds of heaven (or as Luke says ch. 21: 27 in a cloud, which corresponds with the Revelators expression, 14: 14 on a white cloud) with power and great glory, and shall send his Angels to gather his elect from the four winds, from one end of heaven to the other. Matt. 24: 30, 31, at which time judgment shall be given to the saints of the Most High; Dan. 7: 22, and power over the nations to rule them, in conjunction with Christ their glorious Head, with a rod of iron, and brake them to shivers as a potter's vessel, Rev. 2: 26, 27. Ps. 2: 8, 9. Dan. 2: 34, 35, 44.

4th I believe now that the door brought to view in the parable of the virgins is not yet shut, nor has the Master of the house yet risen up, Luke 13: 25; for in both passages, it is plainly taught, that after their fulfillment there will be no more going out nor getting in; but there are clear evidences that individuals who believe themselves shut in, have got out by falling into sin, while others, (though they be few) that were considered to be without, have through the mercy of God obtained admittance.

Again taking the parable of the 10 virgins to be a minute description of the late Advent movements, shall we claim a literal, visible fulfillment of its various parts with the exception of that which forms its CROWNING POINT, the coming of the Bridegroom? No, my dear brother, as certainly as all the prophecies respecting our blessed Savior's first Advent were fulfilled literally, so certainly may we expect a literal & visible fulfillment of those relating to his 2nd Advent, and above all will the Coming of the Bridegroom be as literal and as visible as the going forth of the virgins, and the wise will all know it, without a doubt when they have met him & are shut in with him, while the foolish will be as fully aware that the door is shut, though they suppose, or would fain hope that it may yet be opened to them by virtue of their profession and their former success in prophesying & casting out devils in Christ's name, which will cause them to knock for admittance, but in vain.

Many more arguments from the scriptures might be presented in support of the present views on the points alluded to, but these I trust will suffice, as I am aware I ought not to occupy too much room in your paper.

I sincerely regret that I ever was instrumental in spreading the errors which I now see to be such, and which I now renounce as publicly as they were made known, praying to be forgiven for all the injurious influence they may have exerted, and for grace to counteract it as much as may be in my power, by consecrating myself anew with all my ransomed faculties to the service & cause of God for the salvation of my own soul, and the souls of others instrumentally, whom I would warn and intreat by the mercies of God, and in view of the speedily approaching judgments to be reconciled to God, and thus prepare for the coming of the King of Kings, whose Advent is at the door, and according to my present view will in all probability occur this year, and cannot take place later than 1847.

My dear brother Jacobs and other brethren in the Lord, as I love you sincerely and desire to meet you in the Kingdom, I pray that you also may see the errors we have mutually embraced, and that you may have grace to acknowledge and renounce them, and then be as valiant in defence of the truth, as you have been in the preaching of the former.

The God of all grace and peace be with you, my dear brother, strengthen, comfort, enlighten, sanctify and save you and your dear family in his everlasting Kingdom.

Your affectionate brother waiting for the speedy personal revelation of God's Son from heaven at the end of the days.

J. F. HUBER.

REMARKS. (by Jacobs)

Bro. Huber makes the end of the 2300 days, & the end of Habakuk's vision, at which time "it shall speak and not lie," occupy the same point

in Chronology. Is this correct? It does not appear so to me.

The vision of Habakuk, is found in the two first chapters of his prophecy. What ever agreement it may have with other prophecies, or with the visions of Daniel, it still is true that it is the vision of Habakuk; and he says "it is yet for an appointed time, but at the END it shall speak and not LIE." We find the end of the vision in Ch 2: 20; and then he tells us what it is that shall speak when the appointed time has expired. The Lord is in his Holy Temple; let all the earth keep silence before Him."

Mark! "His Holy Temple." It does not need cleansing if it is holy; neither would the Lord be in it if it was not clean. If the temple in which the Lord is, at the end of the vision, is Holy, the Sanctuary must be holy also; because it is a most sacred part of the temple; the resting place of the Shechina,—and the temple could not be called holy while the Sanctuary was polluted. Therefore it is clear that the temple will be holy, and the Lord is in it, when the end of the vision comes, and all the earth called to silence. But what is the state of the Sanctuary at the end of the 2300 days? It is polluted, it is trodden down; but THEN it shall be cleansed. The cleansing only begins with the ending of those days. Notice closely the language, Dan. 8: 13, 14. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand three hundred days; THEN shall the sanctuary be cleansed."—So long as the polluting foot of the transgression of desolation trod the sanctuary it could not be clean: Its permission to tread down both the host and sanctuary was unto 2300 days—after those days expired, its polluting foot was no more to enter this place; but then it "shall be cleansed." The end of the 2300 days then could not be at, or extend to the end of Habakuk's vision: consequently the 2300 days must have ended, and the sanctuary must have been cleansed prior to the events referred to in the days of the coming of our Lord, Dan. 7: 9, 10; and it shows clearly that the 2nd Advent of our Lord is not a single event in his "days" but a series of events in progressive order: The cleansing of the sanctuary one, and the speaking of the vision another: Again his coming in the character of a Bridegroom, his coming with ten thousand of his saints, his coming with a shout, with the voice of the archangel—his coming as a thief, his coming in flaming fire, his coming in and supping with those who hear and open the door while he stands knocking, &c. all are different events in the days of his coming, and occupy different points in chronology, and each one brings to view his coming; therefore, it appears not right to say the Lord has not come until we arrive at one particular event such as is mentioned in Dan. 7: 9.

2nd. "The Kingdom of God is not yet set up." I am sorry that Bro. H. does not now see the beauty and light in the following text, that he did some time ago—they certainly are no less beautiful or clear in themselves now than then—but fulfillments of the Word in other portions harmonizing with them, make them, it seems to me, show brighter and brighter. How sweetly he quoted Ps. 2: 3. Dan. 9: 13, 14. 2: 44. 12: 1. Luke 19: 12-15. Heb. 12: 28. Rev.

11: 15, &c. as evidence conclusive of Michael's having stood up, Christ's having been crowned King—the kingdoms trumping become our Lords', and of the Seventh trumpet's having begun to be sounded in his former letter published in the Day-Star. Those texts are certainly as true now as then, and if true, the Kingdom of God is set up. All our Advent brethren believe the 6th trumpet ceased to sound some years since, that the 7th would sound quickly after the 6th ceased, that the sounding of neither of the trumpets was known by the physical senses of hearing, but by the prophetic events—marking their beginnings, continuings, and endings, and that no one prophetic event would re-occur. Then, admitting these facts we are constrained, it does seem, to admit that the kingdoms are the Lords. We have had the first event (at least) of the 7th trumpet, Rev. 11: 15; thousands have sounded the proclamation, and shall we say of this what we could not be induced to do of any other, that it must re-occur: If it should, how would we know—but that every event would re-occur? and how frequently—but God has not thus trifled with us in his word—how dare we throw such a shade over his character? we dare not.

H.

THE JUDGMENT DISPENSATION.

It is declared by Paul, in Acts 17: 31, that God "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." Our Lord, also, declares, John 5: 22, that "the Father judgeth no man; but hath committed all judgment unto the Son." Again, Peter testifies, Acts 10: 22, that "Jesus of Nazareth was ordained of God to be the Judge of quick and dead." And Paul, in his charge to Timothy, 2 Tim. 4: 1, says Christ will "judge the quick and dead at his appearing and kingdom."

But there is no point of doctrine more plainly taught in the word of God than that the righteous dead are raised at the coming of Christ. See 1 Cor. 15: 22, 23, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's, at his coming." Again 1 Thess. 4: 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; And the dead in Christ shall rise first." Thus we see that the resurrection of the saints takes place at the personal manifestation of our Lord. As therefore the judgment precedes the personal manifestation, and yet the Coming of Christ and the judgments are, as we have seen, inseparably connected, it follows that the great event, called the coming or appearing of our Lord has a commencement and a termination. In other words, instead of its being crowded into a mere point, it occupies a space of time during which the judgment decision is passed upon the living and the dead.

Look for a moment at the doctrine of the judgment according to the theological standards. They tell us that when the good man dies his soul flies away "beyond the bounds of time and space," and there he enjoys all the felicities of heaven in the presence of God and the holy Angels: while, on the other hand, the soul of the wicked man at death sinks into hell to suffer indescribable torments. In this condition of bliss or woe the two opposite classes are to remain after death until the resurrection and judgment. At length, after the lapse of many ages, (for these sage teachers almost invariably put the final day of reckoning a great way off) at last arrives the day of final and general judgment.—Christ makes his appearance upon his judgment seat in mid heaven: a mighty Angel standing literally with one foot upon the ocean and the other upon the land, blows a literal trumpet, and summons the universe before the bar of the judge: the souls of the righteous, who

have for ages enjoyed the ecstatic bliss of heaven, leave their glorious seats: the souls of the wicked that have been so long time writhing in all the agonies of the lost, leave their horrid prison: and these two classes of souls, of extremely dissimilar character, meeting again on the earth, their former abode, and mingling together in confusion dire, fly in all directions to seek their sleeping dust, which, in some indescribable manner, they enter and re-animate: and every individual of all the generations of Adam, both the righteous and the wicked, clothed with immortality, stand before the judgment seat of Christ. The books are then opened, and the deeds, and words, and thoughts of each individual of all that vast multitude, which have been carefully recorded in those books, are canvassed and rehearsed before the assembled universe: and as the character of each one is ascertained, he takes his proper place on the right hand or on the left hand of the Judge. When it has been clearly and satisfactorily proved to all concerned, by this judgment assize, that no mistake has been made in the previous awards, by admitting the righteous to the joys of heaven at death, and consigning the wicked to the woes of hell; and all this labour of critical investigation and publication of the minutest details of deed, or word, or thought, is concluded, the saints are to be taken back to those seats of blessedness and glory which they had been obliged to vacate for a season; and the wicked are sent back to their dark and dismal cells in the prison of woe, from which they had been for a season relieved; and all being ready, the word is given, and the earth and all created things are blotted out of being! Ah! how true is the declaration of the Word of God, that "Evil men understand not judgment." A more absurd and unreasonable doctrine could not easily be conceived than that which I have presented above. And yet it is a faithful and accurate representation of the teachings of stauderd, scholastic theology, on the great and important theme of the judgment. Thus the Babylonish churches turn things upside down. They would have judgment executed on a man when he dies, and a thousand, or two thousand, or perhaps five hundred thousand years hence, at the end of the world, they would have him judged! The bare statement of any thing so monstrously absurd would seem to be a sufficient refutation.

THE DAY-STAR.

CINCINNATI, JUNE 6, 1846.

My eastern tour has been delayed in consequence of indisposition, and other causes. But circumstances are again becoming favorable for the journey, though the family may be left at home (by their own choice) contrary to former calculations.

The present number of the paper is a very imperfect one, in consequence of the absence of both printers, & editors the most of the time. The next number will be issued next week, the Lord willing, containing further particulars relative to the United Society of Believers, and the gathering of Advent believers that is still going on among them.

Bro. Huber's letter in this number will be a monument of the folly and danger of departing from the past leadings, and sure Providences of God.

The article headed "The Judgment Dispensation" was set up in my absence, and is an extract from an article of one of the "I am's" of the last days. We do not give it as meat in due season, for it is a year behind the times; but because we have not time to set up something better.

For the two weeks ending June 4.

Isaac Paxton, 1.00; John Martin; M. H. Barton; Elijah Waddle; U. A. Menter; C. B. Hotchkiss; R. E. Hamlin; John Bryant 5.00, and 1.00 for S. Jackson, and 50 cts. each for Henry Hays, and David Jones; O. R. L. Crosier; C. B. Preston, and P. Marsh; (the papers were sent to Canandaigua by mistake); O. W. Everett; G. R. Runyon, 3.00; J. B. Hanselman; S. R. Bryant, P. M. for E. Scott, and John Shultz, each 1.00; E. S. Willard; John Porter; Thomas Kimpton 2.00; Stephen Gregory 3.00; Peter Gottschall, D. S.; F. Bates, 1.00; D. Perry, 1.00; Robert White, 5.00; C. Main, 1.00, and 1.00 each for T. Dockam, and Asa Bean, and 3.00 for W. Willard; Mar. E. Ray; Elisha Allen, 2.00; Thomas W. Haskins, for S. Giddings, 1.00, and 50 cts. each for Geo. Miller, and P. Fulsom; J. Darrow, 1.00.