

THE DAY-STAR.

E. JACOBS,
Editor & Publisher,

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

C. CLARK,
Printer.

VOLUME 5.

CINCINNATI, TUESDAY, MARCH 25, 1845.

NUMBER 6.

THE DAY-STAR

Is a continuation of the WESTERN MIDNIGHT CRY, and is published every Tuesday, by E. JACOBS, at his residence on Seventh street, south side, three doors east of the Tabernacle.

All communications for publication—on the business of the paper, or orders for books, and publications, should be addressed POST PAID TO E. JACOBS, CINCINNATI, O.

TERMS OF THE PAPER.

Fifty cents per vol. of 13 numbers in advance, to those that are able to pay; and gratis to those that are really unable to pay.

★ FROM THE HOPE OF ISRAEL.

To the Believers Scattered Abroad.

Dear Brethren:—

Believing as we do, that a few more brief days will finish the trial of the saints, and perfect their joys forever, we feel in duty bound to spread before the little flock of God, the burning, trying truth, touching their earthly pilgrimage.

Never have we felt the importance of Bible truth, more than at the present moment; particularly those truths which were to be meat to the household, just as they were to change the revilings of the men of this world, for a crown of everlasting life, and the enduring benediction of the KING of kings and LORD of lords. The great question is; are those truths, ours? Are the saints who are looking for the KING in his Beauty, those who are to be the representatives of our Lord, while he shall wind up the gospel age or dispensation of everlasting righteousness? if so how apparent is the importance of truth in these last hours. To be a Christian, is to be in this world, as Christ is.

To labor to be as Christ, *was*, or as he *will be*, does not make one a subject of Salvation, or of the Kingdom. But to be as HE IS; that is, to exhibit in our life and labors the true state of things touching the Kingdom of God; for if we are found believing contrary thereto, or inconsistent with any change that may have been effected in that Kingdom, we shall be found acting against Christ, and in *high treason* against the KING of kings.

The present is no time to play with Jehovah's word, or to quibble, through the aid of vain philosophy from a Bible position written before our eyes in living lines of light, and also deeply engraved on every sainted heart. Truth, and truth alone, can make a son of Abraham free, and should we shut the truth from Israel now, and through that act of ours, a single Sheep be torn from this fold, and then destroyed, their blood must lie at our doors.

An awful work of death has already been accomplished among the flock since the seventh month. But thanks be to God, we here before angels and men, can wash our hands in innocency. We have never opened the door of the fold, nor have we labored so to do. We have never tried to press the flock to labor among the wolves, lest they should be devoured, and we should be unable to account for them when the great Shepherd should appear. We have believed unwaveringly, that the mystery of God was finished, when the "Cry" was finished; and have felt satisfied, that the number of Israel could not possibly be increased, but that the number might, and would be diminished, by every apparent conversion or revival, unless they heeded the injunction of the Saviour, Luke 17: 32;—"Remember Lot's wife." It is not expressly told what Lot's wife looked back for, at that eventful moment, but, it seems very clear, that in an hour so solemn—so big with her future destiny, that she would not be moved from her path of duty, by mere curiosity, much less, in view of all the circumstances, would she be moved by the love of the property of that devoted city. Her friends—her daughters doubtless occasioned that fatal, lingering look upon the cities of the plain. Her sympathies were not dried up;—she was not dead to the world. She could not say in relation to friend and foe, "Thy

will O Lord be done, *even so Amen*," and therefore was not worthy to be saved. Her unhallowed sympathy no doubt would have saved "*many in and out of the church*," in that devoted city, who were rejected by the Almighty, and for this rebellious act Heaven cursed her in the plain, and we are warned against her example.

Our object in this article, is to set the plain unvarnished truth before the flock, and we mean to do it faithfully, so that Israel may see their present standing in the light of God's eternal word. We remember, that in the parable, five of them were and five were wise foolish; and we are determined to study to be wise, and to save all, whose lamps have not gone out.

We are aware, that many have, and still will continue to oppose the views we advocate, but we feel confident, that such as now abide in Christ, with his word abiding in them will be able to see the truth, and love, and rejoice in it. There are many doubtless, whose hearts are right, but having never seen the Bible ground, for believing that the mystery of God is finished: have talked of farther effort for the world and church, who, when the truth is spread before them, will be fully satisfied that their work is done, for all but the little flock, to whom it is the Father's pleasure to give the Kingdom. To such we say, pause dear brethren, lest you forget, that those who talk of being now shut in, can never knock for admittance, unless they are first cast out. Since some must knock, and be refused, because they knock too late, (Luke 13: 25,) be sure you stand, talk, think, pray, and sing, agreeable to the word of God, and the deep experience through which that word has brought you in connection with the seal of the Holy Ghost. Oh pause dear brethren, and read with care the following hints touching our present position. First, we will consider

THE PARABLE OF THE TEN VIRGINS.

1. Its Chronology.

This parable is evidently designed, to present some special state of the true church; and from its construction alone, we learn, that it must apply just as the Lord is to be revealed. But we are not left to the necessity of fixing its application from the parable, for the Saviour has given its chronology in such a clear light, that we need not be mistaken.

In the 3d verse of the 24th chapter we find the Saviour seated upon the mount of Olives, and his disciples with him; at which time they ask the following questions. "When shall these things be?" (when shall the temple be destroyed?) What shall be the sign of thy coming? and of the end of the (Aion) age? The questions asked cover the whole stream of time, down to the everlasting Kingdom. The Saviour then proceeds to answer these questions; not in the order in which they are asked, but in the order in which the events would transpire. Hence, from the 4th to the 13th verse inclusive, he gives an exordium, or outline of his discourse, hinting at the more important scenes through which the church would pass down to the end, and then in verse 14, gives a sign of the end of the age.—"This gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Every reflecting mind, must see that the dispensation of mercy must be finished before the visible coming of Christ. In verses 15-20 inclusive, the first question of the disciples—"When shall Jerusalem be destroyed?" is answered. From verse 21 to 29, the Pagan and Papal persecutions of the Church are foretold; particularly the 1260 days of Daniel, and John, "in which days, and after the tribulation," (see Mark 13: 24,) "the sun shall be darkened."

This darkening of the sun is to be within that generation; that shall not pass until all these things be fulfilled. See verse 34, also Luke 21: 28-32. Having carried the inquiring minds of

the disciples down the stream of time, to where they are commanded to "*know that the Kingdom of God is nigh, even at the door*," we are told, ver. 37, 38 that the state of the world shall be "*As it was in the days of Noah*." We are then, verses 44-51 presented with two kinds of servants, one giving "*meat in due season*," (proper truth, in a proper time) the other "*saying, My Lord delayeth his coming*";—which state of things continues until the Lord appears to reward every man according as his work shall be.

Thus we see, the Lord has caused to be written for our instruction, a consecutive history of the more important events connected with the church, from the destruction of Jerusalem, to His visible coming in the clouds of heaven, and then adds: "*THEN shall the Kingdom of Heaven be likened unto ten virgins*," &c. When? not at the destruction of Jerusalem, nor yet during the Pagan or Papal persecution of the church. Neither can it be when the sun is darkened, nor yet when the signs in the sun, moon and stars, &c., have come to pass, for it is not until then that we are commanded to know that the Kingdom of God is at hand, see Luke 21-31. And none surely will even attempt to take the ground that this parable will apply after the visible coming, yet it must be within the generation that witnesses the darkening of the sun, for that generation shall not pass until all these things (and the coming of Christ in the clouds to gather his elect is among the things) be fulfilled. When then, at what point in this last generation shall this likeness exist? Plainly when these signs have so far been fulfilled, that the children of God know as they are commanded, and have gone forth from these and other evidences to meet their coming Lord.

Now, as the "Cry" in the parable will not of course be made after the Lord appears, it follows that this parable must be parallel to some portion of the 24th chapter. Again, as there is a simultaneous and harmonious movement in the Kingdom of Heaven when the cry is made, it is positively certain that the "beating of the fellow servants, and eating and drinking with the drunken" must be subsequent to the cry, and before the saints are caught away to meet the Lord.

The Cry then, that requires the children of God to go out to meet the Bridegroom, must find its parallel in verses 40, 41. In verses 42-44, we have substantially the same instruction as in ver. 13 of chap. 25, after the Cry is finished. Hence verses 45-51, of the 24th chap., must present the true state of things, from the finish of the Cry, to the visible coming of the King; for at his coming, He "cuts the evil servant asunder and assigns him his portion with hypocrites and unbelievers."

What death-like darkness must shroud the mind of a professed Adventist, who can attempt to apply this parable to the whole Gospel age. Truly, the whole advent library, and perhaps in them, the productions of his own pen, will testify against him when the Lord appears.

Having settled the chronology we proceed to consider,

2. Its True Import.

Many have been much afflicted, because they could not obtain some authentic history of an Oriental Marriage, the better to understand this parable. But we have no need of such a history; for Jesus himself has given us the marriage and affirms that the Kingdom of heaven shall be like it.

Some hold the infidel idea, that this parable is designed to teach a single moral, viz., that those who are not "ready" must be "shut out." Now if there is but one important point of truth taught in this parable, who shall decide which is that point? one might fix on one, and another, on another; and each would have an equal claim to truth. But if it be so, why has the Saviour given more than a single point? The Lord Jesus Christ

has given this marriage in detail, and then affirms that the Kingdom of Heaven shall be like it. Surely, if with the unvarnished word of Jesus before us, we listen to the sayings of men, because they claim to be great, our condemnation will be just.

But before coming directly to a consideration of the parable, it may be proper first to remark, that we have mistaken the true import of this parable, when we had blended the two characters of Christ, viz., the Bridegroom and King. We looked for him as King, when he was to come only as Bridegroom; not to earth, but to the wedding. Christ must have sustained three distinct characters when he comes to deliver his saints. First, He was exalted to be a PRINCE and a SAVIOUR, (his work) "to give repentance unto Israel and remission of sins." While in this character, the preaching is, Faith and Repentance. Next, he is the Bridegroom, or what is like the Bridegroom. The work he is to do before he comes as King, may be found in Daniel 7: 13, 14, and then the preaching is, "Behold, the Bridegroom, cometh go ye out to meet him." When he comes to gather his elect, he comes as King, with power, and great glory. See Matt. 24: 30; Rev. 18: 16, and others.

It is in the character of Bridegroom, that the "Cry" anticipates his coming, and not as the King of glory.

In this marriage, in which the ten virgins represent the "Kingdom of Heaven," there must have been a proclamation in which there was a time set; which proclamation called "the virgins forth to meet the Bridegroom." But the time set passed by, and to the virgins the "Bridegroom tarried," and they "slumbered and slept." Eastern marriages were always consummated in the night. And in this case, which Jesus says the Kingdom of Heaven shall be like, there was a "cry made at midnight." "Then all those virgins arose (a simultaneous movement) and trimmed their lamps. The foolish said unto the wise, Give us of your oil; for our lamps are gone (Margin, going) out. But the wise answered, Lest there be not enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went to buy, the Bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us." But there was no admittance. After what did they come and knock?—plainly after they that were ready went in and the door was shut. This Cry then leaves those virgins in the guest-chamber, but not at the supper-table. Thus much for this part of the marriage.

It is said "The Kingdom of heaven shall be like unto" Now let us see if our history is like this parable. Have we had a proclamation, in which a time was set, which time called out the people of God with their lamps?—Surely we have, and that time (1843) was supported by every needful argument, drawn from the Bible, Chronology, and the Signs in the Natural and Moral world. Beside all this, Jehovah set his own broad seal of approbation, upon that proclamation, by whomsoever made; hence it must be right. But that time passed and to us the vision tarried. Did we slumber and sleep! Have we heard the cry, "Behold the Bridegroom cometh, go ye out to meet him"! yea, verily! and it began at "midnight." But in the marriage the cry was made, i. e., it had a finish, and then the "virgins trimmed their lamps." So also the cry which began the last July, has had a finish—it was made, and had an end. We were all engaged in extending the cry, we were driven day and night, until about the first of the seventh month, when unexpectedly, throughout the host of God's elect, a sound within the soul said, IT IS DONE. The watchmen were called from the walls, the Advent papers throughout the land hearing the Cry were stopped,—and there was silence in heaven, for about the space of half an hour. Dear Brethren, recall that deep experience. When you were dismissed did you feel that you had "Oil" to spare?—could you labor for others? no! no! one thought, and only one hung on thy soul, "Shall I be saved?" But some there were whose state was not like ours; they asked for oil but you had none to give; you could only say, pray for yourselves. They wondered why you did not preach and pray, and sing, as before!—they could ask for oil, then go to buy, while you were

trimming up your lamp; but while they went to buy, the Bridegroom came, and they that were ready, went in with him to the marriage on the 10th day of the 7th month, and the door was shut. Went in with him where? To the sea of glass! into immortality! No, but to the marriage. Nor (let it be remembered) that the Lord Jesus does not come as Bridegroom to earth, but to the marriage. But one feature then, of this parable remains to be fulfilled, and that has now begun—they came and cried, "Lord, Lord, open unto us." God save us in that hour! The true midnight cry, then, does not leave the saints in glory, or on the sea of glass: but what is like the guest-chamber, wherein the ten virgins went. But how like them "shut in"?—theirs was a literal room, and its walls and door were seen by the natural eyes. So too, theirs was a literal lamp, with literal oil, and gave them literal light to see those walls with natural eyes. Our lamp, is the eternal word;—our oil an unction from the Holy One, by which the wise shall understand, 1 John ii. 20, and that received through faith; our fire of heavenly origin, by which our lamp is lighted.—Our light is to be the Spirit, for the things of God are "spiritually discerned." With such a lamp, well trimmed and burning, we were all enabled to see the walls of separation that were put between the world and us on the 10th day of the 7th month, "having done the will of God," and with one consent exclaimed, our work for earth is done. The Ark is still the same; and if your lamp burns clearly now, as then, those walls are still apparent. But if you sell your lamp, or wilfully cast away the 7th month, no power in earth or heaven can save you. All, all is lost!

Christ is this door, he also is the vine, and we the branches. He having risen up, the door is shut; and every living branch is raised up with him;—their prayers for rebels hushed and all unholy sympathies dried up for ever. If not they ought to be.

But is this marriage celebrated on the part of the Kingdom of heaven before the Lord appears?

We answer, it is, and give the proof.

Turn to Matthew 22: 1-13. Here we have the marriage of the King's Son, and here our Lord affirms again, "the Kingdom of heaven" shall be "like" this marriage. After several invitations, the servants were sent into the highways and hedges, and the wedding is furnished with guests. This last invitation, must be parallel to the Cry in the parable above; and carries those children into the same flock, for the Lord will have but one wedding. The parable of the ten virgins, illustrates the movement of the saints while going into the guest-chamber, but this shows their state while there, and before they are changed. This "King" represent God the Father, the "Son," the Lord Jesus. So then, the saints must celebrate this marriage in what is like the guest-chamber before the Lord comes to gather them, for then he comes as King. Again, in the wedding, some are bound and cast out. The "Kingdom of heaven" shall be "like" it. Will the Lord ever mistake, and change to immortality, any who have not on the wedding garment, take them to the sea of glass, and then cast them out? You answer no. So sure then as that will never be, so sure the examination is now passing, and will be all over when the Lord appears; for when he comes, immortality comes with him; See 1 Thess. 4: 14-18, and there is no time for examination then, for it is in a "moment" says Paul,—yea, quicker than that, "in the twinkling of an eye." see 1 Cor. 15: 51, 52. But it may be asked how any are found here not having on the wedding garment, as only they that were ready went in, and the door was shut. They have not kept their loins girded with truth,—they have lost their garment through want of watchfulness; or else their robe is spotted with sin, and being "naked" their shame appears.

Where does the Lamb receive his Bride? We should not forget that his marriage is but another name for his coronation. This is done before the Ancient of days; or God the Father. See Dan. 7: 13, 14, "I saw in the night visions and behold one like unto the Son of man, and he came with the clouds of heaven, and he came to the Ancient of days, and they (the clouds) brought him near before Him, and there was given him dominion,

glory, and a Kingdom," &c. This is the coronation of the King of kings, and here he asks and obtains the promised possession, as in the 2d Psalm, and this is "like" a wedding. Having learned that the true Cry, leaves the saints in the guest-chamber, and that the guest-chamber is on this side of the veil, or before we are changed, we pass to inquire, where the King comes from, when he comes to deliver the saints.

See Luke 12: 35-37, "Have your loins girded (so as to keep your robe on) and your lights burning, and ye yourselves like unto men that wait for their Lord, when he shall return from the wedding, that when he cometh and knocketh, ye may open unto him immediately."

"Blessed are those servants whom the Lord, when he cometh shall find watching: Verily I say unto you, that he shall find himself, and make them to sit down to meat, and will come forth and serve them." Here is the marriage supper; so the marriage must be over when he appears, for he comes from the wedding to the supper, and cuts and serves himself. Glory, Hallelujah! Rev. 3: 10-20, and 19: 9. He comes to the supper then, not as the Bridegroom, but as the King of kings and Lord of lords. Rev. 19: 16. He comes with power and great glory, see Matt. 24; hence, he must have obtained that power and great glory, prior to his coming in the clouds to gather his elect; and as this is given before the Ancient of days as in Daniel 7: 13, 14, and as he must rise up to go and receive it, a child may see that the door must be shut, and the mystery of God finished a time before he visibly appears.

One thought more in relation to our being shut in after the Cry, until the Lord appears. In this marriage, to which the Kingdom of heaven is likened, the virgins went into the guest-chamber, and the door was shut; but they were not permitted to enter the Bridal chamber, until after the marriage ceremony was over. None but the Priest and the near relatives of the Bridegroom and Bride, ever witnessed the ceremony. They knew not how long they would have to wait there, until the marriage was over, when an examination, and call to supper made all things plain. In Luke 12: 25, 36, we are certainly required to have our loins girded about, and our lights burning, and to be ourselves like unto men that wait for their Lord. Now we could not thus wait, when we were slumbering and sleeping, for our lamps were not trimmed, there was no waiting during the Cry, nor then, until the time had passed; since then, we have been waiting our Lord's return; and the call to the marriage supper of the Lamb, makes all our trials plain.

We will try to show, that verses 45-51 of ch. 24, must be fulfilled after the Cry is finished, and now we see it being done. When the Bridegroom came to the marriage on the 10th day of the 7th month, he committed to his servants, his household; he made them rulers over it; not to lord it, but to give them meat in due season. And now while one servant will labor to make the distinction appear, between the Bridegroom and King, and show that the Bridegroom has come according to the Cry, another, will confound the two characters of Lord and Bridegroom, and say, My Lord delayeth his coming.

But will those who have "gone forth" from Bible evidence, and who are still preaching that the Lord is coming, ever say in their heart, my Lord delayeth his coming? the thought is paradoxical, but yet it will be so, he beats his FELLOW-servant, one with whom he has toiled and suffered, and walked in company to the house of God!

How then can this state of things exist? We will try to show. We cannot show that the Bridegroom has come to the marriage, and the door is shut, without showing that the Master has risen up, and gone with the clouds of heaven to the Ancient of days, to ask and receive His Kingdom, as in Dan. 7: 13-14. If this be shown, we prove that Christ is on his way to earth, and will soon be here.

Again, this is His way, He comes by the Ancient of days, This is his coming. If it then be true that we have had the Cry, and they that were ready went in on the 10th day of the 7th month, such as from the heart teach that Christ is still a Mediator, that the door is still open, and that no change has taken place, are saying, My Lord delayeth his

coming. Although the Cry has been made, Behold the Bridegroom cometh: and the seal of God's eternal Spirit has been set upon it, they say, 'He is not yet started, He delayeth, sinners may yet be saved.'

We have before said, that there are those whose hearts are right, but whose intellects have never been enlightened, and for want of light, have tried to labor in opposition to the promptings of the heart. To such we humbly say, whether you are a writer, preacher, or private member of the flock, do not cast away your confidence. The Master said, if he should say in his heart, &c. Bro. Peter says we should take heed unto the sure word of Prophecy until the day dawn and the day-star arise in your hearts. If you have talked inconsistent with the state of your heart, do so no more. Immediately bring your efforts to correspond with your experience of the seventh month.

Having now passed through the parable, we will direct attention once more to the parallel before noticed, and pray the reader to compare them. Matt. 24: 40, 41, is parallel to the Cry. Matt. 24: 42, 43, 44, is parallel to verse 13 of chapter 25. Matt. 24: 45-51, is parallel to verses 14-30. From verse 31 to the close of chap. 25, we are presented with the separation now taking place in the Advent ranks, with the very language of the two parties. This chapter will all be fulfilled before the Lord is visibly revealed, as then there is no time for separation. See 1 Thess. 4: 15-18; 1 Cor. 15: 51, 52.

Such as now in heart receive this call to Supper, find their talents doubled, and rejoice with exceeding joy.

O see to it, that while the Saviour knocks you open unto him immediately. As none will ever go to the sea of glass, and cry, Lord, Lord, so that must here be witnessed, that hour is just upon us! It is the hour of temptation, Rev. 3: 10, see James 5: 7. O keep the word of his patience, keep your sympathies with Christ, and then you shall be kept in that tremendous hour.

If we occupy the solemn, yet interesting position as presented above, we are led to inquire, by what reasons the door has been shut. Some suppose, that the world, and Laodæcean church, as a whole are rejected, merely on the ground of their having shut their eyes to truth. And some portions of the world may be rejected, and not the whole, because say they, all have not had the same light that some have. But this is not the fact in either case. If the door is shut, it is done by finishing the atonement, on the 10th day of the 7th month, and if the atonement is not finished, then the door is not shut, and all who come to Christ, in any land, may yet be saved.

The argument from the types showing that the atonement would be finished on the 10th day of the 7th month, was perfect, save in one point; and that the argument may be before the mind in all its strength, just give it now a careful reading. The point of error alluded to above, was as follows. We supposed the atonement began with the crucifixion. We overlooked a TITTLE of the Law, of which Jesus says, Matt. 5: 18, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled."

The shadow of which we speak, is the daily offering of the lambs in the Holy Place, or first tabernacle, and not in the Holy of holies. See Numbers 28: 1-10, and parallel passages, where it will be seen, that the second Lamb was constantly offered at the hour of the Passover. Heb. 10: 11; 6: 67. This offering was made daily throughout the same year, on the 10th day of the 7th month, or day of atonement, but this was no part of the atonement offering; Lev. 23: 26-32. Particularly the 16th chapter. The live goat is the atonement offering; the slaughtered one, is for a sin offering; but no lamb is killed on this day! The cry in the sacrifice of the lamb, has been the whole year for mercy, mercy, but on the day of atonement, that kind of pleading ceases, the children of Israel were absolved from all their sins, and the live goat bears them into a land of forgetfulness. This atonement was made complete, on the 10th day of the 7th month, and no more blood can be obtained until another lamb is slain.

The type of the daily offering of the lambs, must

find its antitype in the continued pleading of the Prince and Saviour, while sitting at the right hand of God, where he was to sit, "until his enemies are made his footstool," see Heb. 10: 12, 13. As advocate, He sits at the right hand of the Father, until the day of atonement; which atonement, in order that the type may be fulfilled, must be on the 10th day of the 7th month. Mark, it must be within the day. See Lev. 23: 27-29. For if it be not accomplished within the 10th day, the type is not fulfilled.—This then, is the true view of the subject. The Saviour, from his crucifixion, to the first day of the 7th month; was the antitype of the Jewish high priest, while ministering daily in the first tabernacle;—He then rose up, and the virgins trimmed their lamps. On the 10th day He was at once the antitype of the dead and living goat. He entered the Holy place, or inner court, (according to the 3d chapter of Zechariah,) and shut the door. Then, the atonement being finished, as it must be on that day: He leaves on the clouds, to obtain the throne as we have before shown.—The great objection urged against the argument of the 10th day, is then without weight, for He must go in, and come out, on the same day, and we have given abundant evidence that he has so done, hence no more blood can be obtained, for Jesus dies no more.

One point more deserves our thought. When the Jewish High priest entered the inner court with the blood of sprinkling, the congregation stood without in almost breathless silence. This too, must have its antitype. This, the Kingdom of God must fulfil in their experience, at the time of the atonement. The word presents this silence in connection with the close of the Gospel age. Read the following Scriptures in the order in which they are quoted: Rev. 8: 1; Isa. 41: 1, 2; Zech. 2: 13; Luke 13: 25-27; Dan. 12: 1, 2, and 8-10; Rev. 22: 10-19. This silence was felt and witnessed in the 7th month, and it is to all who love God's power, a sealing evidence that what we write is truth.

Having shown in the foregoing argument, that the Saviour comes only as Bridegroom in the parable of the ten virgins, and that the day of atonement was the day of that coming, we pass to consider the

TYPICAL DAY OF HIS COMING AS KING.

In consequence of the mistake in the typical arguments before referred to, we lost sight of another important "tittle" of the Law:—We mean the type of the Passover.—While supposing that the atonement began at the crucifixion, it was very natural to infer that the crucifixion was the final fulfilment of that type: but this was not correct. The Passover was designed, not only in the offering of the lamb to point to Christ,—"the Lamb slain from the foundation of the world," but to commemorate the destruction of the Egyptians; both by the destroying angel, and in the sea, as a type of the destruction of the wicked, in the last act of cleansing the Sanctuary. Our Lord did not fulfil the type of the passover, when he was crucified, for his enemies were not then destroyed; but then, as was shown in the Cry which was made, He did become the antitype of the lamb, both as it regards manner and time. And this was done how? why by becoming himself the Lamb, in connection with the eating of the passover feast. Luke 23: 15, 16, "And he said unto them, with desire have I desired to eat this passover with you, before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God." After eating the passover with the disciples, he gives the sacrament of bread and wine; not to commemorate the passover, but in remembrance of Himself, see ver. 17-20. In the type the lamb was a part of the feast. Now, as He was to become that Lamb, He eats the passover on that day; thus connecting it with Himself; hence His desire to eat it before He suffered. It will be seen that the feast, and the Lamb which is the SUBSTANCE of the feast, must go together; hence, as He becomes from the crucifixion, to the day of atonement, the daily offering for sin, the antitype of the passover lamb, it becomes necessary that He bear away the ceremony with him—not fulfilled, but to be fulfilled in the coming of the Kingdom of God. Having

connected the passover with himself, He institutes the Lord's Supper (so called) in remembrance of Himself, and as a pledge that the passover shall be fulfilled, when He shall come in his Kingdom.

Now dear Brother, as not one part, or tittle, of the law shall pass, until all be fulfilled, THIS TITTLE must be fulfilled. This shadow must certainly have a substance. And we have the word of Christ Jesus himself, not only that it was not fulfilled in his death, but, that it shall be fulfilled in the KINGDOM of God.

The antitype will be realized, when the stone cut out without hands, shall smite the image of earthly governments, and become a great mountain and fill the whole earth. It will not only be fulfilled as to the manner, agreeably to the type, but also in TIME, and circumstance, for so has every succeeding type been fulfilled and so it must be, to some the jots and tittles. There is strong evidence then, that the King will be revealed, with the armies of heaven, as in Rev. 19, on some passover day, between the two evenings at Jerusalem. Now as the atonement must be accomplished on the 10th day of some 7th month, and the Bridegroom go for his Kingdom, and return as King on the following passover, so it is true, that from the 7th month to the passover, there is no mediator, only of the new covenant. Heb. 12: 24, and 10: 15-19, and no High priest, only over the house of God, Heb. 10: 21. Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Heb. 3: 6. And this priesthood is after the order of Melchisedeck, which is first, King of righteousness, or judgments, 2d, King of Salem, or peace, and 3d, Priest of the Most High God. Heb. 7: 1-2.

Again, as the Bible picture of the last days will not be fulfilled but once, and as we have had the time, the tarrying time, the Cry, the 10th day of the 7th month, with all its attendant evidences, together with the holy power, and heartfelt joys of God's salvation, consequent on the passing of the atonement; we feel justified in cherishing a strong expectation that our King will come in all his glory on the 14th day of the 1st month of the next Jewish year, at 3 o'clock, P. M., at Jerusalem. Thus our glorious King will break his enemies at the same time they broke his body on the cross, and thus the saints both dead and living, shall have the victory through Jesus Christ our Lord. The Israelites were requested to stand with their loins girded, their sandals bound, and their staff in hand on the night of the passover, ready to go at a moment's warning. So we are required to stand with our loins girded, and our lights burning—that we may open unto our King immediately; Luke 12: 35. Such as watched obtained the day and hour of the Bridegroom's coming to the marriage. So such as have watched and kept their garments, will see the day and hour in which our King is coming to the supper. We cannot now say positively which moon is the first in the coming year, but we now believe it is the moon in April.

"THE LITTLE WHILE."

Notwithstanding the Lord has strengthened us from time to time, with rays of light from the "little while," we could never fully understand its import, until we saw the time,—the day of Christ's visible coming. To us it now seems perfectly plain; we get its length. In the 7th chapter of John, we find the Saviour at a feast of tabernacles.—He came up in the midst of the feast and before the great and last day, probably the 21st, he says, verses 33, 34, "Yet a little while am I with you, and then I go to him that sent me. Ye shall seek me, and shall not find me, and where I am, thither ye cannot come." The feast of tabernacles was in the 7th month, A. D. 32, (see margin,) and he was crucified on the 14th day of the first month of A. D. 33, which was the following passover: This "little while" then extended from the 7th month to the feast of the passover; for then he was crucified, rose the 3d day, and ascended to the Father, before he met with his disciples; to the Jews he showed himself no more. In the 16th chapter, while conversing with his disciples, he says, ver. 16, "A little while and ye shall not see me, Again, a little while and ye shall

THE DAY-STAR.

CINCINNATI, TUESDAY, MARCH 25, 1845.

see me; because I go to the Father." The disciples could not understand this second "little while," until the Saviour showed them that it was spoken in proverbs, or parabolically, i. e. the first "little while" was a likeness of the second. He also shows that in this last "little while," the saints will weep and lament, but the world shall rejoice,—and thus they have done. We are also shown the form of prayer, for this last "little while," verses 23-28; which form of prayer anticipates no Mediator.

As in the former "little while" the Jews should seek, and not find Him, So in the last "little while" the World and Laodicean Church shall seek and not find, for the door is shut. This last "little while" is the one of which Paul speaks, Heb. 10: 35-39, "For ye have need of patience, after that ye have done the will of God, (on the 10th day of the 7th month, which will be our sanctification, Heb. 10: 9, 10,) might receive the promise, For it is yet a little while, and he that shall come will come, and will not tarry." He (Christ) in the character of the Bridegroom, has to the saints, tarried, but came to the marriage in the 7th month, from which it is a "little while" to the passover when he (the King who comes to earth,) shall come, and not tarry. No tarrying beyond the passover, glory be to God. This too, is Bro. James' time of patience, from the early to the latter rain, O that our patience may endure to the end, see James 5: 7, 8. Again, Paul presents this "little while" in Heb. 12: 25, 29. While referring to the promise of God in regard to shaking the earth, he says, "And this word yet once more, signifieth the removing of those things that are shaken, as of things that are made," &c. The words, *yet once more*, in connection with the shaking of the earth, occur no where but in Haggai, hence, from Haggai 2: 6, the Apostle must have quoted. Haggai prophesied in the 21st day of the 7th month, and said—"Yet once it is a little while, and I will shake the heavens, and the earth, & the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come."

There can be no doubt but the Saviour had his eye on this same "little while," when He said, "Again, a little while," &c. One says "again," the other, "*once more*," which to us is the same expression. As the earth was shaken at the end of the first "little while," on the day of the passover, when Jesus suffered, so, at the end of the second, or the day of the passover, when He comes to "rule the nations with a rod of iron," shall all things be shaken that are made. This shaking is the great earthquake, Rev. 11: 19, at which time the dead in Christ shall all arise.

The passover! the passover! the day and hour of Jesus' coming, King of kings and Lord of lords! Who cannot see the day and hour of Jesus' coming! Surely all who have a lamp can see, if they but look with care. O Israel, thine hour of triumph is at hand, thy "*warfare is accomplished*." Ye sons of Levi take again your harp on willows hung, and with fresh courage, chant the dawn of Jubilee. Ye Peters, take again the shepherd's crook, and hie thee to the scattered flock, and pluck them from the hunter's snare, they are sick, and faint, and weary.

Ye heralds of the Jubilee, prophets of earth's final hour, go, blow again thy Clarion, the flock will hear thee, and such, as from the error of their ways you save, shall sparkle evermore in that bright crown which soon shall deck thy polished brow, in New Jerusalem. Ye weary saints of Master's fold, come, gather up your feet again,—again cut every tie, weigh both your anchors, and put your little bark again before the wind;—the gale is coming, this gale will waft you home. O ye suffering saints, rise in the strength of Israel's God, and claim the victory. The kingdoms have ever more become our Lord's, and now he reigns. But if you will not go, or if you mean to sink, Oh, sink alone for Jesus' sake, and do not drag with you, beneath the waves of fire and death, the flock of the Redeemer.

"For the froward is an abomination to the Lord: but his secret is with the righteous."—Prov. 3: 32.

"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."—1 Thess. v. 5.

A number of valuable and interesting letters have been laid over till next week, to make room for the "Address to Believers scattered abroad."

I had designed to publish a double number this week, but sufficient means not being received, I have issued our usual size, and no increase of the edition. About 200 copies can be spared after supplying regular subscribers.

There are some things in the "Address" published in this number that will be objectionable to many minds, but the message is so cheering—the theme so glorious, and the arguments certainly any thing but weak, that I dared not withhold it from our readers.

I perfectly agree with the conclusion, that we are fully justified in expecting our Lord the present spring, but have generally arrived at those conclusions by a different argument.

"THE JUBILEE STANDARD,"—A valuable second Advent paper, has been started in New York city under the management of Brethren, S. S. Snow, and B. Matthias.

It is issued every Thursday, at 131 Division St. Price 75 cts. for 26 numbers.

The editors are old acquaintances of ours; they have always retained the confidence of their brethren, and are still feeding the flock with "meat in due season."

THE PATH OF THE JUST.

(Continued.)

"But the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4: 18.

The manner of describing a path is very instructive: In noting objects along the way, and also giving the character of the road itself, it is interesting to mark the anxiety depicted upon the countenance of the weary traveller while this description is going on. Says the informant, when you pass over a piece of rough road—turn such a corner—pass such a house—climb such a hill—pass such a forest, then—How far is it! Only a mile from the forest to the city. The traveler presses on,—nor is he in doubt when the rough road is passed—the hill climbed—the forest passed, &c. As he passes these several points, he KNOWS he has not to pass them again.

His path "is as the shining light" because the word of God is his lamp—a lamp to his feet, to shine where he is, and not where he is not. See Psa. 119: 105.

His path is especially illuminated toward its last end, for it "shineth more and more:" The word of God is also the lamp that the virgins took as the Bridegroom was about to come. See Matt. 25: 1.

The word of God is also the "sure word" which we are to "heed as a light shining" until it is eclipsed by "the perfect day."

The "perfect day" to which the path of the just leads, is the "day of the Lord" so often referred to in the Scriptures. It is perfect, because there is no blemish upon it. It is perfect, because it is a day without a night. See Rev. 21: 25; 22: 5.

Perfect, because, "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended," Isa. 60: 20.

Having seen the source from which the light of the just emanates, to guide them to this perfect day, let us enquire how this path is to be illuminated more and more.

Reaching to the perfect day, there is a given distance as all will admit—though all will not admit that the distance being given, amounts to any thing, for some would make the text read, The path of the just is as the shining light that shines more and more till just before the day dawns, when it will plunge you suddenly into a whirlpool of darkness, arising from "doubtful chronology."

But God hath declared the end from the beginning, (Isa. 46: 9, 10,) and promised a rest to his people at the dawn of the seventh day, (Gen. 2: 1-3,) which rest was still future when Paul wrote to the Hebrews, 4: 4-8, and the length of time in the future was settled by Pet. 2d Epistle 3: 8: &c.

The "day of Judgment and perdition of ungodly men" appointed by the Almighty, (Acts 17: 31,) is also the "perfect day" when God is to be "glorified in all them that believe," 2d Thess. 1: 10.

All will agree that from creation down till the "restitution of all things," we have the full length of the path marked out for all. And on all this path, has the revelation God has given us, cast such a light that those who desired could please him.

When Adam's spirits sank under injuries inflicted by the serpent, his darkness was lighted with the promise of the serpent's overthrow.

When the earth was filled with violence, and just Noah endangered by the gathering storm of wrath, God lit his path to an "ark of safety."

Israel in their peril were pointed to the cloud of defence behind them, and to a lighted path beneath the opening waves before them.

When their enemies were ready to destroy, the voice of the Lord and his sound in the "mulberry trees" was their token of his presence.

The light of God along the path of the just is known by its clearness and purity—the light is ever the same—increasingly clear and splendid; but the path is not always alike; it is progressive. When a hill is once climbed, it is not to be climbed again:—when a forest is passed, it is passed for ever. When a mountain is scaled, it is scaled once for all.—There is no twice traveling this path—no "going back."

The part of the path in which we now travel is not that of the martyrs who suffered under Papal rule, nor was theirs the trials of the sifting time in connexion with the harvest.

To walk in the path of the just we want an appropriate faith suited to the place in that path which we have reached.

(To be continued.)

Letters and Receipts,

For the week ending the 24th inst.

R. M. Riddle, P. M.; R. Willard, \$5.00; W. D. Oaks, P. M., 1.00; J. V. Himes; Silas G. Strong; J. W. Williams, .50; (This is the first notice received from you: Your papers have been regularly mailed since the commencement of Vol. 1.) C. Clapp; M. L. Lewis, 2.00; (11 subscribers, and pay for M. L. Lewis, Tho's. J. Lewis, S. Bell, J. W. Craig.) Thomas Johnson.