

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 with out 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.

JACOB WRESTLING WITH THE ANGEL.

[BY J. HOBART.]

As on the margin of a stream,
I pensive walked in thoughtfulness;
A stranger came whose looks so kind,
Bespoke an angel to my mind.
His lips with peace and love were fraught,
And purer themes than mortals taught—
My trembling hand he fondly press'd,
And thus my car—my heart address'd.
I've come the righteous to sustain,
And break the captives' galling chain;
And all who would exalted be,
Must rise and wrestle hard with me.
My vesture then I cast away,
And wrestled till the break of day;
And then he fair would upward go,
But still I held him on the low.
Ah, who art thou? He then inquired,
Who has to angel feats aspired?
Tell me thy name—whose son?
And what for these must now be done.
My name would'st thou regard or know,
Is Jacob, son of Isaac too;
The weal I ask is smiles Divine,
Nor can'st thou go till they are mine.
O daring Prince thy faith I see!
And Israel, hence thy name shall be.
With lifted hand I now decree,
And make a royal Prince of thee.
From thee O Israel shall descend,
A King whose reign shall never end:—
To him shall prayer and praise be given,
By all on earth and all in heaven.
A flood of light then dimmed mine eye,
And touched the hollow of my thigh;
My sinews shrank but held by grace,
I talked with God both face to face.
Yet wist not I from whence he was,
Nor how I lived to plead my cause.
But Jacob kissed his staff and rod,
And wrestled with his Maker God.

Marion, Co. Ia. Feb. 1846.

Letter from Brother Chaplin.

Orwego, Kosciusko Co., Ia., Feb., 1846.

DEAR BRO. JACOBS:—

I send a few thoughts on the night, and its watches. That a short space, prior to the revelation of Jesus Christ, is set before us under this similitude, is clear from many scriptures,—("see Mar. 13: 35. Lu. 12: 37, 38. Rom. 13: 11, 12. 1st Thess. 5: 4-7.) Also, the necessity of "taking lamps," "trimming lamps," and having burning lights," during the time of watchful, expectant waiting; sufficiently proves the entire period to be a season of darkness. The apostle, 1st Cor. 10: 6, 11, 18, (marginal reading) informs us, that

the things which happened to "Israel after the flesh," are "our figures" and "types," being written for our admonition, upon whom the ends of the world are come." By examining the account of their deliverance, we find that "there was a thick darkness in all the land of Egypt three days;" during which, "all the children of Israel had light in their dwellings," immediately before the expiration of the predicted period, of their "bondage and affliction," "in a land not theirs.— See Ex. 10: 21, 23 and Gen. 15: 13, comp. with Ex. 12: 40, 41.) And "the self-same day," that terminated the time of their servitude, God "judged" Egypt, and released Israel. Then for the antitype to correspond, there must be a period of three years darkness preceding the deliverance of "the Israel of God" from "the treading down of the Gentiles," (Dan. 8: 13, Lu. 21: 24,) before their "times are fulfilled."

Now, by attending to the teachings of "the sure word," and the providence of God in its fulfilment, we shall be enabled to discern, that "the night is far spent." Our Savior enumerates THREE WATCHES, (the first being implied.) Let us attend to each in order. The Prophet (Hab. 2: 1, 2,) teaches us, that in the watch (for he says, "I will stand upon my watch") before the "tarrying of the vision," that its being "written and made plain upon tables," was designed to answer the caviler and direct the "running reader." And our Lord's prophetic account of the Advent movement assures us, that the "Virgins go forth" ("readers running") before the "tarrying." Consequently, the year of "running" or "going forth" designated by those tables,—or 1843, was the first watch. This was not day-time as has been supposed, for "they took lamps."

The next watch, the second in order, falls in the "tarrying," (Hab. 2: 3; Matt. 25: 5.) A cry at its middle point, was designated, not only to arouse the slumbering virgins; but also, to mark the watch, to give its length. This cry occurred six months after the close of the year "written upon the tables," and at midnight; therefore, 1844 was the middle watch. The third watch, 1845, in which we now live,* has several designating marks. The "cock-crowing," (Mar. 13: 25,) indicates, that several "definite times" would be announced during its continuance as the "Day-dawn." The "Passover," "Pentecost," "giving the law," "and time for Zion to bring forth," "supposed end of the 1335 days," "the 10th day of 7th month," &c., are specimens of fulfilment in providence. It is also set down as a little while of "living by faith;" that is, showing it by works in obedience to God; of exercising "patience after having done the will of God" in proclaiming "the hour of judgment." And observe, (1st. 1: 7,) this time of patient waiting, is compared to the waiting of the Husbandman for "the early and latter rain," to mature the precious fruits of the earth." For these "rains" and "fruits," he had to wait a year. For further marks consult the following scriptures, and God's providence in fulfillment, Isa. 40: 1, 2. Isa. 66: 5, 16: 12-14, with chapter 25: 10. 1st John 2: 18-28. Rev. 3: 14-20—read also carefully the EXAMPLE of Jesus, (John 13: 15) in the "night" (vs. 30,) "before the Passover," then read John 12: 35-50. See also Rev. 10: 7, and 11: 15.

And now "Watchman what of the night!"—"THE MORNING COMETH and also the night." The "morning we have watched for;" (Ps. 130: 6,)—"the morning of joy," after a "night of weeping;" (Ps. 30: 5,) the "morning when the upright shall have dominion;" (Ps. 49: 14, comp. Rev. 2: 25-27, and Dan. 7: 22, 27,) the morning when the "sun of righteousness shall arise," (Matt. 4: 2,) "and also the night." Yes, to the ungodly, there cometh the "blackness of darkness forever;" (Jude 13.) "For he shall be driven from light into

*The years are set down in Jewish time.

darkness, and chased out of the world," (Job 18: 18.)

"The last lovely morning, all blooming and fair,
Is fast onward hast'ning, and soon WILL BE HERE."

Yes, Brother Jacobs, "the morning cometh;" "this Spring, yes, this Spring." That morning ushers in "the day of vengeance and the year of the redeemed;" "the day of God;" (2 Pet. 2: 13,) "the great day of the Lord;" (Zeph. 1: 14.) God is leading us, who have not cast away our confidence in the "vision written and made plain," nor in "the midnight cry," without re-calculating the periods to the "day-star," and "day-dawn" by the light of the "sure word." Then comes—"morning" and about "sun-rise," in the morning this year we shall see Jesus,—the Holy Angels:—and New Jerusalem. Amen.

Tell this in the "little Day-Star" to all the "little children" of the "little flock" of "out casts."

From yours in Christ,

S. A. CHAPLIN.

"LITTLE CHILDREN, IT IS THE LAST TIME."

MY DEAR BROTHER:—

I can have no peace of mind till I deliver the glorious, soul-cheering message of redemption, to the saints of the most High God. My soul now burns within me to hasten this message to you—I have no time to confer with flesh and blood:—"In the year of this Jubilee, ye shall return, every man unto his possession;" Lev. 25: 13. Ye shall hallow the fiftieth year and proclaim liberty thereof; it shall be a Jubilee unto you, and ye shall return every man unto his family." This I understand to be the gathering of the saints, as in Eph. 1: 10. "That in the dispensation of the fulness of times," &c. It takes John's last time to complete, or make up the fulness.

The Seven times were completed last March, and the great Jubilee of Jubilees then commenced; and in the year of this Jubilee we are to go free. We do not all return at one moment, because this gate into which the righteous nations are to enter, is not wide enough for more than one to enter at a time: For the Lord said, "Ye shall be gathered one by one." A time, is a year; see 1st John 2: 13. It is the last time, and commenced last March. Amen, and ends this Spring. Glory! Glory! See 1st Pet. 1: 5. "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 1st Pet. 1: 11. Searching what, or what manner of time, the spirit of Christ which was in them did signify. When it testified beforehand, the sufferings of Christ, and the Glory that should follow; [now mark] unto whom it was revealed that not unto themselves but unto us they did minister, &c. Says Paul, 1st Cor. 7: 29, "The time is short;"—it cannot be 365 years; No, it is only 365 days, Hallelujah! This Spring will settle that question, Glory, Glory! "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See also Rev. 3: 20. He has returned from the wedding;—He stands at the door and knocks: O for your souls sake let him in, while it is called to day—let him in. He is not willing that you should perish, but that you should come to repentance. Remember he (Christ) shall be for a Sanctuary, but for a stone of stumbling, and for a rock of offence to both houses of Israel. You know that the first house stumbled, not in the time, but in the manner, or nature of his first coming; and for that reason he told them that because they did not know the time of their visitation, their house was left unto them desolate.

Again, (Psa. 32: 56.) "For this shall every one that is godly pray unto thee, in a time when thou mayest be found." 1st. 55: 6. "Seek the Lord while he may be found, call ye upon him

while he is near. He is at the door and knocks, (Rev. 3: 20.) John 14: 20. Again, Psa. 37: 19. "They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied." Isa. 49: 8. "Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee; and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages—that thou mayest say to the prisoners, go forth, to them that are in darkness, shew yourselves; They shall feed in the ways, and their pastures shall be in all high places." Amos, 5: 13. "Therefore the prudent shall keep silence in that time, for it is an evil time." Mic. 2: 3. "For this time is evil." 1st Pet. 1: 17.—"Pass the time of your sojourning here, in fear." Dan. 12: 1. "And at that time shall Michael stand up, the Great Prince which standeth for the children of thy people, and then shall be a time of trouble such as never was since there was a nation, even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 7:— "And the time came that the saints possessed the Kingdom." O how rapidly that time is passing away, yet how few there are, who are simple enough to believe that we have almost reached its end.

I no longer stand gazing up into heaven, for that same Jesus is come in like manner as he went into heaven." That same Jesus is Alpha and Omega—the first and the last. Rev. 1: 11, 18. "I am he that liveth, and was dead; and behold I am alive forevermore, Amen. He went away in the flesh, and is now come again in the flesh—in his saints; For "unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, THE MIGHTY GOD, the everlasting Father, the Prince of Peace." "Now are we the Sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like

was, but as he is. God is not a God of the dead, but of the living. Isa. 38: 18, 19. For the grave cannot praise thee—death cannot celebrate thee—they that go down into the pit cannot hope for thy truth. The living—the living, he shall praise thee, as I do this day. The fathers to the children shall make known thy truth."

I can now testify to the world that I have the victory over Death, Hell, and the Grave, through Christ Jesus, our life, who hath delivered us, and soon will the body be complete. Amen.

GEO. S. GOODWIN.

New York, "Last Time" Feb., 15th day.

Letter from Bro. Bussier.

Camp of Israel, 11th Month 27th day.

To Brother J. B. Cook and all other Brethren who believe that the true Midnight cry has been given, and the door is shut.

DEAR BRETHREN:—

Permit me to call your attention to the following. First. With me you have proclaimed in the Camp of Israel, that we are and have been fulfilling the parable of the 10 Virgins, that the Marriage did take place on the 10th day of 7th month, that we who believe in the shut door were shut in or remained in the guest chamber waiting for the KING to come in to examine the guests.—Has the examination taken place; if so, when and in what manner did it take place? If it has, in what new position do you stand at present? Have you been called to the Marriage Supper of the Lamb, which certainly takes place after the Marriage, see Rev. 19. Secondly. We are told in Luke to let your loins be girded about and lights burning. (Surely night, or why lights.) And YE YOURSELVES like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Here are a peculiar class of people brought to view who believe that a wedding has taken place, and they are required to be in the utmost readiness at their Lord's return, and the reason is given, that they

may open unto him immediately! no time to be lost now for the summons is but short. I ask, do we not constitute such a people? To this particular people, a peculiar preaching, and to be confined to this people and to no other, was there to come up. For he says, when he returns from the wedding, that he cometh and knocketh. Now brethren, take your Bible and get on your knees and entreat the Lord of Heaven and earth to shew you what this preaching or knocking was to be. Two things are to take place which in no manner or way can be got out of, except they embrace the truths it contains. First then, there is a return from the wedding. Secondly. There is a preaching or knocking of a peculiar kind to come up after the 10th day of 7th month; and in which there is a door to be opened immediately, and that by those who are waiting for their Lord to return from a wedding. Observe, the Lord is not to open, he only knocks; but those in waiting are to open. Therefore it is a very remarkable kind of knocking, and different from all other knocking that is recorded in God's blessed word. Now see if you can find it in the word, if not, lift up your eyes over the Camp of Israel and see if there has not come up a particular kind of knocking among, and only among those, who believe in a shut door. Hark! hear the loud shouts of Hallelujah, for the Lord God Omnipotent reigneth!—The Kingdom has come; for we have taken it.—When asked how, the answer raises higher and higher as the King directs:—As a little child.—The spirit and the Bride say come; and let him that heareth say come; and let him that is athirst come; and whosoever will, let him take the water of life freely.

How long my dear Brethren are you going to stay in the guest chamber. Oh do come out, do obey the call and come in to the Banqueting room, for his banner over me is love. But me thinks I almost hear some one saying, that is spiritualizing! It is Anti-Christ! Well, never mind, if the Devil has given the Banqueting room a bad name it don't make it so. Remember the words

32, 33.

"Awake from thy blindness the warning believe,
The Lord is now knocking the message receive;
There's danger in staying escape for thy life.
O look not behind you remember Lot's wife.

The first bold apostate will tempt you to stay—
Will tell you that anti-christ's are lining the way!
He means to deceive you escape for thy life,
O look not behind you, Remember Lot's wife".

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his Glory with exceeding joy.—To the only wise God our Savior, be glory and majesty, dominion and power, both now and forever.—Amen.

BARTHOLOMEW BUSSIER.

Nashua, Feb., 7, 1846.

BRO. JACOBS:—

Although a stranger to you in person, yet having been much benefited in reading your valuable paper, I thought it might not be amiss for me to address a line to you; especially as I understand you have renounced the doctrine that this same Jesus shall so come in like manner, as he went away; and have embraced the view that he has already come; and that his coming is a spiritual or invisible coming; when his word positively says, that every eye shall see him, and they also which pierced him. But as I have not had the privilege of seeing any of your papers, for some months past; and therefore have not heard your testimony on this point; I hoped that this was nothing but a groundless report. But be this as it may; even if you have in the hurry of excitement taken this ground, I think you have been convinced before this time, that the Lord did not require you to slay your Isaac: even if he required you to offer him up.

Far be it from me to condemn all who have taken this position; although I consider it dangerous, and if perseveringly persisted in, fatal; yet, I am confident that many are so afraid of spiritualism, as it is called, that they have run

into a worse extreme; they have resisted everything that was the least tinctured with spirituality; and their cry has been, we want nothing but the word; and in many instances have denied the leadings of the spirit entirely; and have become such as the apostle tells us of, of those which have "the form of godliness, but deny the power thereof, from such turn away" Others, who love the spirit, and cannot deny its offices and ability to lead into all truth, have not been as careful as they should have been, and thus in an unguarded moment the enemy has pushed them into the other extreme, some have embraced the idea that the resurrection is passed already; some that we are now in the event of the resurrection, and that it is a progressive work; others that Jesus has come; and others call themselves spiritualizers.

In this State, (Maine) the children have suffered more from *literalism*, than *spiritualism*. In some instances I have known of their resorting to the most gross contradictions in order to free themselves from the necessity of understanding a text of the Bible, in a spiritual sense. One or two instances of this kind I will mention:—One brother in speaking of the Jubilee says, that we had the proclamation of liberty, in the midnight cry, no one can doubt; but will not believe that we have had the Jubilee. Here we find a plain contradiction. See Lev. 25: 10. "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof: it shall be a Jubilee unto you. And this brother in order to evade the point that the Jubilee is to be met in a spiritual sense, contradicts God's own word, and says we have had the proclamation of liberty, a year and a half ago, but have not had the Jubilee. Another, who believes that we are now in the Jubilee, admits that the typical Sabbath ended at the seventh month '44, but says that the Jubilee did not commence until about six months afterward, in the first month '45, this making a space of six months between two years. And all this because they understood the text, Lev. 25: 13, to be a promise that they shall be finally and eternally freed from earth and spend their Jubilee in glory, when the whole year was assigned for the release, at the end of which, in the type the Jews were free, and in possessions free, and they were at liberty to return, and occupy their possessions.

But it is impossible to prove from Bible testimony, that the Jubilee is a type of the final deliverance of the saints. But it is everywhere spoken of, as the year of release or redemption; and the seventh day as the type of the great Sabbath of rest. And if we deny that we entered the Jubilee at the seventh month '44, we deny the 7th month movement altogether; because the trumpet of atonement was to sound on the 10th day of the 7th month; and the Jubilees were the only measuring rod by which to measure the types. Therefore, if we have not yet struck the anti-type of the Jubilee, what evidence have we from Bible authority that we have struck the anti-type of the day of atonement. If we remove one pin the whole fabric falls, and we with it. And now in view of many extremes, into which the dear children are being led, let me say to all beware, beware!

J. F. W.

Letter from Bro. Cook. X

Pomfret, Ct., Feb., 14th 1846.

DEAR BRO. JACOBS:—

It came in my way, to call on Sister Matthewson in Coventry. She is still free from pain, also from any apprehension of it, is perfectly well except that she had not been able to walk for near 12 years—cannot now use her limbs to walk at all. Her statement to me was, in substance what you have seen. This was confirmed by two of the neighbors and by the family. She fasted fourteen weeks—was not hungry afterward—ate but little for a long time, now she eats and enjoys her food as usual.

She does not attempt to describe what she saw after her death, further than has been published. She said that she could not; it was too glorious. She saw angels. She heard them sing. The

music was both vocal and instrumental. It was unlike any thing earth ever knew.

Her statement is without any affectation. Her spirit seems as pure as an angel.—She is, I think she said, without temptation. I have found a few others who seem in the same moral and religious condition,—pure and artless and innocent as Eden! She wants patience to wait for the glory she saw; but has the assurance of it, if faithful, soon. Has faith now that she shall not "sleep" but be "alive and remain unto the coming of the Lord." To sustain her faith I gave her John 11: 26, in which she was interested.

She asked what I thought of the state of the dead, I gave her 1st Thess. 4: 13, 18. The word "sleep" is employed four times, and then the idea is again expressed by the term "dead in Christ." The "dead"—those asleep are placed in contrast with those who are "alive" in Christ, at his coming. She thought it was so because prior to her death she knew all that was passing and after she came out of that state, but knew "nothing at all" during that period. "The dead know not any thing," they shall "not awake nor be raised out of their sleep" till the resurrection, Job 14 & 19th chapters, Ps. 16 & 17th; Acts 2: 29-34; Heb. 11: 13-32, 39; Rev. 11: 17; Acts 26, 27; Titus 2: 11 14. 2nd Tim. 4: 1, 8.

I am in health on my way to see Bro. F. G. Brown and others. Adieu.

Yours in the blessed hope,

J. B. COOK.

Letter from Bro. Lyford.

Thornton, N. H., Feb. 15, 1846.

And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the Ark, and the flood came & destroyed them all. Likewise also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted; but the same day that Lot went "out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed. Luke 17: 26-30.

Here we see Jesus telling his disciples in what state he should find the world in the day when he should be revealed. They will be eating, marrying wives, and giving in marriage, buying, selling, planting and building. How many perished that were found doing these things! But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Well, it follows that God's children will not be found doing these things as the nations of the world do. The little flock all understand that to be consistent in this day of the Lord, while we are commanded to wait the return of our Lord from the wedding, we cannot marry wives, or plant, or build; and only sell, that we may give alms, as Christ commands in Luke 12: and buy not to traffic and increase our substance but feed the Flock, both temporally and spiritually. Doubtless the little flock all believe this, and in this, we see a wide contrast between us and the world. But there is another point which I plead guilty in. Perhaps some will cry out fanaticism, when you come near their appetites. They did eat, they drank; This is the point I want to come at. Shall we be eating and drinking like unto this wicked world, and escape? I think not, according to the scripture. Let us go back to the 10th day of 7th month, to our experience: Did we then eat and drink like the wicked? No. And God was with us. There was not a dog to move his tongue. We were truly wondered at. And I believe the time has come when we should not seek nor take thought for our life what we shall eat, or drink, or wherewith we shall be clothed; but to seek the Kingdom of God and his righteousness and all things we need God will give us; and God knows what we need before we ask him.

My object in writing these few lines is to glorify God and encourage the little remnant to hold on their way, and not begin to murmur, as did the ancient Israelites. They said, We remember the fish, which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and

the onions, and the garlicks. Nu. 11: 5, read the whole chapter.

I will now quote a few texts of scripture showing the dealings of God with his people, believing all scripture is given by inspiration of God, and is profitable. Gen. 1: 29. And God said, behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat. 1st Ki. 19: 6. And he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head: Read the whole chap. Dan. 1: 12-25. Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat, and water to drink.—Then let our countenances be looked upon before thee and the countenances of the children that eat of the portion of the Kings meat, and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the kings meat. Matt. 3: 4. And the same John had his raiment of camels hair, and a leather girdle about his loins: and his meat was locusts and wild honey.

And Christ says, Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon you unawares, Luke 21: 34.

Bro. Jacobs, will the consistent Adventists, (as they call themselves) love this doctrine? And shall begin to smite his fellow servants, and to eat and drink with the drunken, Matt. 24: 49.

Yours praying the Lord to direct me into the patient waiting for Christ.

ALBERT LYFORD.

Letter from Sister Harmon.

Falmouth Mass., Feb., 15, 1846.

BRO. JACOBS:—

My vision which you published in the Day-Star was written under a deep sense of duty, to you, not expecting you would publish it. Had I for once thought it was to be spread before the many readers of your paper, I should have been more particular and stated some things which I left out. As the readers of the Day-Star have seen a part of what God has revealed to me, and as the part which I have not written is of vast importance to the Saints; I humbly request you to publish this also in your paper. God showed me the following, one year ago this month:—I saw a throne, and on it sat the Father and his Son Jesus Christ. I gazed on Jesus' countenance and admired his lovely person. The Fathers person I could not behold for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself; He said he had, but I could not behold it; for, said he, if you should for once see the glory of his person, you would cease to exist. Before the throne was the Advent people, the Church, and the world. I saw a company bowed down before the throne, deeply interested while most of them stood up disinterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus, then he would look to his Father and appeared to be pleading with him. Then a light came from the Father to his Son and from him to the praying company. Then I saw an exceeding bright light come from the Father to the Son and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it. Others were careless and did not cherish the light and it moved off from them. Some cherished it and went and bowed down before the throne with the little praying company. This company all received the light, and rejoiced in it as their countenances shone with its glory. Then I saw the Father rise from the throne and in a flaming chariot go into the Holy of Holies within the veil, and did sit. There I saw thrones which I had not seen before. Then Jesus rose up from the throne, and most of those who were bowed down rose up with him. And I did not see one ray of light pass from Jesus to the care-

less multitude after he rose up, and they were left in perfect darkness. Those who rose up when Jesus did, kept their eyes fixed on him as he left the throne, and led them out a little way, then he raised his right arm and we heard his lovely voice saying, wait ye, I am going to my Father to receive the Kingdom. Keep your garments spotless and in a little while I will return from the wedding, and receive you to myself.—And I saw a cloudy chariot with wheels like flaming fire. Angels were all about the chariot as it came where Jesus was; he stepped into it and was borne to the Holiest where the Father sat. Then I beheld Jesus as he was before the Father a great High Priest. On the hem of his garment was a bell and a pomegranate, a bell and a pomegranate. Then Jesus shewed me the difference between faith and feeling. And I saw those who rose up with Jesus send up their faith to Jesus in the Holiest, and praying, Father give us thy spirit. Then Jesus would breathe on them the Holy Ghost. In the breath was light, power and much love, joy and peace. Then I turned to look at the company who were still bowed before the throne. They did not know that Jesus had left it. Satan appeared to be by the throne trying to carry on the work of God. I saw them look up to the throne and pray, My Father give us thy spirit. Then Satan would breathe on them an unholy influence. In it there was light and much power, but no sweet love, joy and peace. Satan's object was to keep them deceived and to draw back and deceive God's children. I saw one after another leave the company who were praying to Jesus in the Holiest, go and join those before the throne and they at once received the unholy influence of Satan.

About four months since, I had a vision of events, all in the future. And I saw the time of trouble, such as never was,—Jesus told me it was the time of Jacob's trouble, and that we should be delivered out of it by the voice of God. Just before we entered it, we all received the seal of the living God. Then I saw the four Angels cease to hold the four winds. And I saw famine, pestilence and sword, nation rose against nation, and the whole world was in confusion.—Then we cried to God for deliverance day and night till we began to hear the bells on Jesus' garment. And I saw Jesus rise up in the Holiest, and as he came out we heard the tinkling of the bells, and knew our High Priest was coming out. Then we heard the voice of God which shook the heavens and earth, and gave the 144,000 the day and hour of Jesus' coming. Then the saints were free, united and full of the glory of God, for he had turned their captivity. And I saw a flaming cloud come where Jesus stood and he laid off his priestly garment and put on his kingly robe, took his place on the cloud which carried him to the east where it first appeared to the saints on earth, a small black cloud, which was the sign of the Son of Man. While the cloud was passing from the Holiest to the east which took a number of days, the Synagogue of Satan worshiped at the saints feet.

ELLEN G. HARMON.

Letter from Bro. Crosier.

Rochester N. Y., Feb., 21, 1846.

DEAR BRO. JACOBS:—

"The Day-Star Extra" is received. We are suited. It, however, has several typographical errors, some of which need to be corrected. The ω is long in Hagion, being in the Greek Omega, which shows that the word is in the gen. pl.—The word "contradiction" pa. 38, first column and 70th line should be "contradistinction." Expunge "on" in the next column, last paragraph and 5th line. Read "David" for "Daniel" 4th line, same paragraph. "Desired" for "designed," next column 29th line. Analogy" for "analysis," pa. 39, first column, 62nd line. "Admonition" for "administration" next column, 58th line. "Transgressions" for "transgressors" next column 5th line from the bottom. "Defines" for "affirms," pa. 40, first column, 9th line from the bottom.—"Being" for "leaving" next column, 43rd line.—"On" for "of" next column 2nd line. "Imputed" for "imparted." pa. 42, first column 7th line. In

the 3d column, 23rd line, instead of "As the Sanctuary of the first covenant formed a part of New Jerusalem," reads "as the Sanctuary of the first covenant formed a part of Old Jerusalem, so the Sanctuary of the new covenant forms a part of New Jerusalem." The word "for" pa. 52, second column 10th and 11th lines should be "from." "Imputed" for "imparted" 43rd line. "Last act in" for "last action," 6th line from the bottom. Insert "which" after Old Jerusalem, 3rd column and 3rd line. "Were" for "are," pa. 44, second column, 12th line—"the Advent" for "those," 13th line, and "it" for "them," 14th line.

O. R. L. CROSIER.

P. S. I see by the last "voice of Truth" that Bro. J. P. jr. is out upon us with a good measure of apparent malignity. Hatred and variance are not the fruits of the spirit. I have no heart to engage in vain babblings. He and others ought to have learned before this to use scripture argument, instead of bitter denunciation, to convert a brother from the error of his way.

I will follow the Bible anywhere, and at any hazard. "Be patient toward all men. See that none render evil for evil unto any man; but ever-fellow that which is good, both among yourselves and to all men."

In hope "desiring a better country,"

O. R. L. C.

THE DAY-STAR.

LET US GO UP AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—Num. 13: 30.

CINCINNATI, MARCH. 14, 1846.

THE PAPER.

The circumstances that have recently transpired in connexion with the publication of this paper, require that some remarks should be made relative to it. When the first number was finished, after the passing by of the seventh month, 1844, a contribution was raised among the brethren to defray the expence; not thinking for a moment that it would continue to be published regularly: But, unsought by me, the Lord opened the way for its continuation, so that from that time to the present, it has not missed one week.

The subscription list has gradually increased from about 350, to nearly 1000. There has never been a bill made out or an individual dunned for pay for the paper, in any other way than the brief published notices regarding its finances. I am perfectly satisfied that its establishment, and continuation till the present time, has been the Lord's work, and his alone. Almost every possible influence has been combined for its destruction, not excepting the efforts of the once professed friends of the Second Advent cause, to influence the brother who printed it, to desist from his work.

Other influences combined against it need not be mentioned—they are known to all the children throughout the land, from Florida to Maine, and from the Ocean to the Mountains: Suffice it to say, that the Lord has not permitted one counter effort to be made against this torrent of opposition, further than a prayerful trusting in Him, to do up His own work, in his own way; and when he has done with the "Day-Star" he will furnish as clear evidence of that fact, as he did that He brought it into being.

The more recent efforts to destroy the paper, are not generally known. The plan was laid for demolishing the office by the mob, as I understand, on the evening of the day that it was removed to Indiana; and the first reason for all this procedure, as also that of the mobs that attempted to take me, was never presented to my face by a single individual, though I continued to walk through the most public thoroughfares in the city every day, (and do yet, as often as circumstances permit,) though notified by public officers that my life was in danger.

To the honor and praise of God, I must say, that in the midst of all these things, not a distracting fear, or anxious care, hath seized my breast, though often, had I my choice, I would have preferred the companionship of the Persian lions in the den, to the Cincinnati lions out of the den. So far, however, as the mischief intended against God's children is concerned, both alike are powerless at the present. My life, and the paper, and whatever God has permitted me to control, are all at his service.

But there is now an effort being made from another source, to put an end to the paper; and if it be of God it

will surely succeed; if not it is the most artful one that satan could possibly invent. A number of very zealous ones among the children, are beginning to say, "leave off publishing, God has shown me this" &c. One correspondent from Rhode Island, claims that God has shown him that the paper must be stopped: Another in Ohio, claims that the devil is "fooling" me with the paper, &c.; while others can see the hand of God in sustaining it, and earnestly pray God to continue it. So all will see, that whatever is done with it, I must be taught of God in the matter. It would lighten my load; and my spirit often longs to be in the open field of this great and glorious battle, just before us. As to the present work, I have no choice: Why should I? This is no place to halt, after having followed Christ to the point where he was made of no reputation, and where his judgment was taken away:—I now want to be glorified with him, though it be at the expence of the death of the cross.

There is but one safe way of settling these matters of duty; that is, to take them to our Father, and tell him all about it—heed his words, and then closely follow his opening providences. In the first place, then, "satan is not divided against satan", therefore, those conscientious brethren and sisters who would have the paper stopped, ought to marvel that after so long a journey in the wilderness, they have at length reached the point where they can perfectly agree with the two classes of mobs in Cincinnati, the vulgar, and the refined; (the one of which uses the *tar and feather* argument, and the other of which, by the help of a Judas, *stole the Tabernacle*), at least in one particular sentiment, if they can not cooperate in their manner of doing things.

That a time will come, and is now just upon us, when publications of all sorts, will be useless, I have no doubt: That is the time when power to execute Judgment, is given into the hands of the saints of the most High. See Psa. 149: 7—9; Deut. 7: 1, 2; Jude 15; Rev. 19: 13, 15; 1 Cor. 6: 2; &c. The time has not yet come when we have the power to lay an Annanias and Saphira dead at our feet. "And the Holy City shall they tread under foot forty and two months." Rev. 11: 2. Here then is the reason why the power is not yet in the hands of the saints. The Holy City could not be trodden under foot till it came down. "And I John saw the Holy City coming down," &c, prepared as a bride—at the time the marriage took place, (Oct. 1844,) since which time that city has been trodden down. It is not the old Jerusalem, but the *New*,—the Holy City, which previous to that time was above, and free—Gal. 4: 6.

That city is undoubtedly the people of God, as it is written "They shall call thee the city of the Lord, the Zion of the Holy One of Israel. (Isa. 60: 14). "But ye are come unto the mount Zion, and unto the city of the living God, the Heavenly Jerusalem," &c. (Heb. 12: 22). "Whose house are we if we hold fast," &c. (Heb. 3: 6). "Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them," &c. 2 Cor. 6: 16; See Ex. 29: 45. He also said this when the Holy City came down, Rev. 21: 2, 3. "In whom [Christ] all the building fitly framed together, groweth unto a holy temple in the Lord." (Eph. 2: 21). "In the house of God, which is the Church of the living God, the pillar and ground of truth." (1 Tim. 3: 15). "Ye also as lively stones, are built up a spiritual house," &c. (1 Pet. 2: 5). This is "a strong city" her walls are not built of brick and mortar, but of "living stones":— They shall be called Salvation, and her gates Praise." Isa. 26: 1; 60: 18.

I can see no time for the Holy City to be trodden down prior to the 7th month 1844. I know that it is said, this treading down, forms a part of the 2d Wo, and therefore must take place before the Kingdom is the Lord's; but a careful examination of Rev. 11: will show the treading down; to be a part of the prologue to the 3d Wo!

This treading down of the Holy City, is not a prevailing or triumphing against God's people, any more than the Crucifixion of Christ, was a triumph over Him. That was the active cause of His triumph, as the treading down, will be the cause of ours. If Christ is "the way" and we are to follow him all the way he went, we must now be prepared to say to our enemies as he did; "Destroy this temple, and in three days I will raise it up." We must have the same assurance that we shall never see corruption, that he had. He was not mortal:—So it is written, "Some of you shall they cause to be put to death, yet not an hair of your head shall perish."

When the world's triumph shall have ended, the testimony of the two witnesses shall arise in such majesty, power, and glory, that the nations shall see it, and flow together. O can not God's children patiently suffer, as Christ did, till the forty and two [literal] months are ended? Yet

a little while and the indignation shall cease, and mine anger in their destruction." Isa. 10: 25. We can not longer teach one another, and if any have been deceived down through the scenes of the past, till the present time, I, for one, have no hopes that the present truth will prove any thing more than a stumbling block to them.

That the paper may be made a greater blessing than it now is, to the down trodden children of God, I doubt not. Such will be the case as the work of purity proceeds in the hearts of those who communicate through its columns. And he that sat upon the Throne said, Behold, I make all things new: And he said unto me, WRITE, for these words are true and faithful. Rev. 21: 5. Our writing will end when the sword, that proceedeth out of his mouth, begins to slay.

Think again, whether it is possible that any one can be engaged in the work of God, while preaching forth the hand against the only existing medium through which the children of our Heavenly Father can speak to, and comfort and edify one another throughout the land. You know how refreshing it has been, and still is, to hear the testimonies of companions in tribulation. It has proved, many times, the bread of life to the hungry, and the living stream, to the thirsty soul:—And will you take that bread away? Will you take the responsibility of dashing this cooling draught from parched lips, and ruthlessly trampling it in the dust? What would God have done to the man who might have attempted to intercept Paul's epistles to the Romans, Corinthians, Ephesians, Phillipians, &c?

THE MEETINGS.

The little company of outcasts in this session, are holding fast to their integrity—waiting for that which is perfect. Their meetings are still held every day—though I have not been with them for the last ten days.

One thing should have been remarked before this, by way of letting our light shine; that is, as fast as these children have been born to see the Kingdom of God, they have promptly, by the teachings of the spirit, without the commandment of any one, laid aside the mode of living peculiar to the world, such as the use of tea, coffee, tobacco, meat, &c. There is nothing that hurts or destroys in all this Holy Mountain.

A number of the families of the brethren have separated and some have sent their children to the Shaker settlement. With this part of the work, of course, I have had nothing to do, though it has been one of the leading causes of the indignation against me. "The children are those that suck the breasts" are now to be gathered, and not scattered. I have, however, considered that God was capable of giving his children all necessary instructions, in these perilous times. I have not dared to take the responsibility of dictating, or teaching, where God has said, "none shall teach." I have not yet found either necessity, or scripture, for the separation of families that are united in the service of God. Therefore, however right, or righteous it may be for others to abandon their children to the tuition of the Shakers, I know it would be sin for me to do so, under present light.

If, however, any child of God, in their honest efforts, and deep anxiety to do every thing that he requires, have overstepped the mark and done wrong, I have full confidence that he will yet bring them right. All are not called to go out and preach the Kingdom of God, therefore there must be some members of the household left to "guide the house."

The letter of Bro. John Howell, has been mislaid, and can not now be published on account of its great length. He has retracted his backward course, to which Bro. Peavey referred.

Bro. Woodcock's article is also omitted on account of its length.

Some valuable communications were received just as the paper was going to press, which we had not time fully to examine.

It will be seen by the list of receipts, that it will be necessary for us to hear from those interested in the continuation of the paper, soon.

LETTERS AND RECEIPTS.

For the week ending March 11th.

A Brother, 1.00; W. B. Elliott, 2.00; T. D. Adams; H. Patton, 1.00, for J. Cunningham, W. J. Pierce, and Mrs. Seager, and 1.00, for C. Swartwout, and R. N. Yates; John P. Ramsay, 1.00; Otis W. Everett; T. D. Adams; Eliza C. Bryant; Wm. S. Hersey, .25; D. Bartholomew; J. B. Cook; Solomon Fenton 1.00, for Geo. Blindbury and Elisha Valentine, and 1.00, for self and John Benedict; T. S. Hersey 50, and 50 for Lydia B. Childs, R. G. Bunting; Geo. S. Goodwin; H. Riouffe. John Neal, Samuel Ladd, and Asa Walker, each .25; S. Lacy, .50.