

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

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

A. C. CLARK,
Printer.

VOLUME 5.

CINCINNATI, TUESDAY, APRIL 29, 1845.

NUMBER 12

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 12 numbers in advance, to those that are able to pay; and gratis to those that are really unable to pay.

From the Voice of Truth and Glad Tidings.

TRUE FAITH.

"Know ye therefore, that they which are of faith, the same are the children of Abraham."—"So then they which be of faith, are blessed with faithful Abraham."—"Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to thy seed which is Christ."—"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3: 7, 9, 16, 29.

In the covenant made with Abraham, God promised him and his seed, "the world to come whereof

as those who are the sons of God,' and those who 'are of their father the devil.' The inheritance therefore is promised to Abraham, and to those who are of faith, who alone are his children. None therefore are 'heirs according to the promise,' save those who are possessed of 'like precious faith.' To say nothing of the unbelieving seed of Abram; Dear brethren, how is it with us who have professed the faith of Abraham. Have we exercised the same unwavering confidence in God that he did, when called to leave the land of his fathers? Have we forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands: that we may become 'heirs of the righteousness which is by faith'? Methinks I hear a multitude of voices from the east, the west, the north, and the south; declaring that they left all, in '43, and the 7th month, and went out fully expecting to meet the Lord at those times: that when they passed especially the last point, they were greatly disappointed. And now whilst some are holding fast, expecting soon to see the glory of God, others have come to the conclusion that it is nothing but a delusion, or at least the effects of Mesmerism. But, dear brethren, are we any better prepared to receive the crown of life

promised land. May we not suffer our unbelief to magnify those difficulties that may oppose themselves to our further progress, into the invincible land of the 'giants of Anak'; and by our evil reports, spread dismay throughout the thousands of Israel. No, rather like Caleb, may we endeavor to still the rising murmurings of discontent and unbelief, by saying, "Let us go up at once, and possess it; for we are well able to overcome it."

Yours, in the faith that the first month will bring Israel's Deliverer.

Troy, March 1, 1845. G. W. PEAVY.

From the Voice of Truth.

MISS MATTHEWSON.

Hartford, Ct., April 3, 1845.

DEAR BRO. MARY:

I noticed in a late 'Voice of Truth' the reported death of sister Matthewson of South Coventry, and write at this time to correct the report: I received a letter a day or two since from a dear brother who belongs in Brooklyn in this state, and who was in this city a few days since. On his way home he expected to visit her place of

The Day-Star, April 29, 1845.

Source: Adventist Digital Library.

Day-Star

MILTON HOOK

Milton Hook, Ed.D. (Andrews University, Berrien Springs, Michigan, the United States). Hook retired in 1997 as a minister in the Greater Sydney Conference, Australia. An Australian by birth Hook has served the Church as a teacher at the elementary, academy and college levels, a missionary in Papua New Guinea, and as a local church pastor. In retirement he is a conjoint senior lecturer at Avondale College of Higher Education. He has authored *Flames Over Battle Creek*, *Avondale: Experiment on the Dora*, *Desmond Ford: Reformist Theologian*, *Gospel Revivalist*, the *Seventh-day Adventist Heritage Series*, and many magazine articles. He is married to Noeleen and has two sons and three grandchildren.

The *Day-Star* was a Millerite periodical published weekly in Cincinnati, Ohio, from 1845 to 1847.

Publication Features

The masthead of the *Day-Star* disclosed that it was a continuation of the *Western Midnight Cry*, also issued in Ohio. The volume numbering of the two periodicals was continuous, that is, volumes 1 through 4 from 1843 to early 1845 under the *title Western Midnight Cry* and volumes 5 through 13 were published 1845 through 1847 as the *Day-Star*. Volume numbering did not follow the usual annual system. For example, volumes 5 through 8 spanned 1845. The subscription price was fifty cents for thirteen issues (one volume). It was offered free for those “really unable to pay.” Most issues were of two pages (four sides) but occasionally two issues were combined to make four pages. Its editor and publisher was Enoch Jacobs, a dedicated Millerite lay preacher!¹

E. Jacobs, Publisher and Editor

Jacobs was born in Vermont in 1809 and married a local young lady named Electa Whitney. The first two of their four children perished in infancy, 1836 and 1837. The thought of an imminent resurrection and a reunion with their precious infants likely intensified the fervency of the hope stirred in them by the expectation that the Second Advent would occur in 1844.² In 1843 they removed to Ohio where there were many Millerite adherents expecting the Second Advent according to their calculations from biblical prophecy.

After the “Great Disappointment” when Christ did not appear on October 22, 1844, some adherents returned to their former church communities but many, including the Jacobs, maintained their Adventist faith in the imminence of Christ’s return. Enoch owned an iron foundry in Cincinnati where he manufactured prison cells. His work as publisher of the *Day-Star* was something he adopted as his contribution to Christian evangelism.³

Re-thinking the Second Advent

Following the Great Disappointment the *Day-Star* described the setting of further dates for the Second Advent, one earmarking the Passover in 1845 but that came and went with further disappointment.⁴ Supposed signs in the heavens were noted such as spots on the sun that had “the appearance of being opaque moving masses considerably nearer to us than the body of the sun.”⁵ The inference was apparently that these could be clouds of angels preparing to usher Christ to the waiting saints on earth.

The *Day-Star* reported on a conference of Millerites held in Cleveland, Ohio, over the new year period of 1845-1846. Jacobs noted that many had reached the conclusion that the Second Advent was a personal spiritual experience rather than a literal appearance of Christ in the heavens.⁶ “Christ has already come,” they proclaimed. In the next issue of the *Day-Star* James White, the future Seventh-day Adventist leader, attempted to counter the claim with wry humor, advising the readers that he was wading through knee-deep snow in Portland, Maine, and was quite sure it was not a feature of the new earth.⁷

Ellen Harmon’s Letter of Encouragement

In that same issue (January 24, 1846), Jacobs published a letter from Ellen Harmon (who would marry James White in August 1846). In it, Ellen described what she had seen in her first public vision, experienced in Portland, Maine, in December 1844. It was a graphic depiction of the Millerites climbing a narrow upward track with some individuals losing their faith and falling into the chasm below. The vision progressed to vivid scenes of heaven and the new earth. The letter was followed by a note stating that it had been written “for the encouragement of all who may see it, and be encouraged by it.”⁸ Most of the columns in the *Day-Star* were filled with letters in a similar vein from near and far, urging fellow believers to maintain their faith in an imminent Second Advent and not fall by the wayside.

Crosier and the “Cleansing of the Sanctuary”

In the following month, February 1846, Jacobs devoted almost an entire issue to an article titled “The Law of Moses,” written by another Millerite preacher, Owen Crosier of Canandaigua in western New York. Crosier proposed that:

1. the “cleansing of the sanctuary” spoken of in Daniel 8:14 (KJV) referred to the sanctuary of the new covenant – not the earth, as the Millerites had believed, but instead the prototype sanctuary in heaven;
2. the atonements offered in the Mosaic rituals were two-phased, that is, the daily atonements granted forgiveness of sins and the atonement granted at Yom Kippur, prescribed in Leviticus 16, achieved a final blotting out of the same sins;
3. Christ thus initiated the real Yom Kippur – the cosmic Day of Atonement -- in the heavenly sanctuary in 1844;
4. the sacrificial blood of the daily services ceremonially contaminated the Mosaic sanctuary but the sacrificial blood sprinkled on Yom Kippur ceremonially served the opposite purpose of cleansing the sanctuary;
5. the scapegoat that was to be released in the wilderness on Yom Kippur, bearing all the iniquities of the people, represented the devil.⁹

The main purpose of Crosier’s article was to offer reasons why Christ had not returned to the earth in 1844. It was a landmark article in that its “general tenor”¹⁰ informed the beliefs about the significance of 1844 that the founders of Seventh-day Adventism would formulate over the ensuing decade. At the same time it would prove to be the genesis of much ongoing controversy.

The Fading of the *Day-Star*

Jacobs continued to issue the *Day-Star* until at least July 1847.¹¹ He and his wife joined the Shakers and accepted that the Second Advent was, after all, not a worldwide literal event but a spiritual experience for individual Christians.¹² Later, Enoch became the United States Consul in Montevideo, Uruguay. He and Electa retired to Ohio, she passing away in 1887 and he in 1894. They rest alongside each other in the Miami Cemetery, Corwin, Ohio.¹³

SOURCES

Burt, Merlin. "Jacobs, Enoch." In *The Ellen G. White Encyclopedia*, edited by Denis Fortin and Jerry Moon, 427. Hagerstown, MD: Review and Herald, 2013.

Day-Star. Adventist Digital Library. Accessed January 12, 2021. <https://adventistdigitallibrary.org/adl-426638/day-star>.

"Enoch Jacobs." *FamilySearch*. Accessed January 8, 2021.
<https://www.familysearch.org/tree/pedigree/landscape/27H8-LG9>

"Enoch Jacobs." *Find A Grave*. Memorial ID no. 14212034. Accessed January 8, 2021.
<https://www.findagrave.com/memorial/14212034/enoch-jacobs>

"Enoch Jacobs Letter 1879." Brattleboro History, n.d. Accessed January 9, 2021.
www.brattleborohistory.com/early-settlement/enoch-jacobs-letter-1879.html

Thomas, N. Gordon. "The Millerite Movement in Ohio." *Ohio History Journal* 81, no. 2 (Spring 1972): 95-107. Ohio History Connection. Accessed January 15, 2021.
<https://resources.ohiohistory.org/ohj/search/display.php?page=1&ipp=20&searchterm=shakers&vol=81&pages=95-107>.

Timm, Alberto. "Crosier (or Crozier), Owen Russell Loomis." In *The Ellen G. White Encyclopedia*, edited by Denis Fortin and Jerry Moon, 354-355. Hagerstown, MD: Review and Herald, 2013.

NOTES

1. *Day-Star*, February 18, 1845, Adventist Digital Library, accessed January 12, 2021, <https://adventistdigitallibrary.org/adl-426638/day-star>; Merlin Burt, "Jacobs, Enoch," in *The Ellen G. White Encyclopedia*, eds. Denis Fortin and Jerry Moon (Hagerstown, MD: Review and Herald, 2013), 427.
2. "Enoch Jacobs," *FamilySearch*, accessed January 8, 2021, <https://www.familysearch.org/tree/pedigree/landscape/27H8-LG9>.

3. "Enoch Jacobs Letter 1879," Brattleboro History, n.d., accessed January 9, 2021, www.brattleborohistory.com/early-settlement/enoch-jacobs-letter-1879.html.
4. *Day-Star*, April 29, 1845.
5. Ibid.
6. *Day-Star*, January 17, 1846.
7. *Day-Star*, January 24, 1846, 1.
8. Ibid, 7-8.
9. *Day-Star*, February 7, 1846.
10. Alberto Timm, "Crosier (or Crozier), Owen Russell Loomis," in *The Ellen G. White Encyclopedia*, eds. Denis Fortin and Jerry Moon (Hagerstown, MD: Review and Herald, 2013), 355. See also *Seventh-day Adventist Encyclopedia*, 2nd rev. edition (1996), s.v. "Sanctuary" and "Investigative Judgment."
11. *Day-Star*, July 1, 1847.
12. N. Gordon Thomas, "The Millerite Movement in Ohio," *Ohio History Journal* 81, no. 2 (Spring 1972): 95-107, Ohio History Connection, accessed January 15, 2021, <https://resources.ohiohistory.org/ohj/search/display.php?page=1&ipp=20&searchterm=shakers&vol=81&pages=95-107>.
13. "Enoch Jacobs," *Find A Grave*, Memorial ID no. 14212034, <https://www.findagrave.com/memorial/14212034/enoch-jacobs>.

encyclopedia.adventist.org is an official website of the [Seventh-day Adventist World Church](https://www.adventist.org)

© 2020 General Conference of Seventh-day Adventists 12501 Old Columbia Pike Silver Spring , MD 20904 USA 301-680-6000