

# 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 HEARTS."—2 Pet. 1. 19.

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## THE DAY-STAR

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## THE DISPENSATION OF THE FULLNESS OF TIMES.

A DISCOURSE BY J. B. COOK.

DELIVERED AT THE TABERNACLE, JUNE 22, 1845.

TEXT.—Eph. 1: 9, 10.

*"Having made known unto us the mystery of his will, according to his good pleasure, which he purposed in himself; that in the dispensation of the fullness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him."*

The word *mystery* signifies a secret, but important truth, hitherto concealed. He hath laid open the great secret of His mind, in verse 10.

Dispensation, denotes the principles on which God administers his government over man. We speak of the Mosaic and Christian dispensations. The great secret of God's good will, is so to administer in "the fullness of times" as "to gather together in one, all things in Christ."

The phrase "gather together in one" means to comprehend several things into one,—bring together, or reduce under one general head. This great purpose of Jehovah, will be accomplished "in the dispensation of the fullness of times." This passage should be read in connection with Dan. 12: 7. The Holy people are to be "scattered" until the termination of the periods there given. The gathering then cannot be before the resurrection, because that event is there named, and the angel swearing to time, says, "when he shall have accomplished to scatter the power of the Holy People, all these things shall be finished." The resurrection is one of the things. In 2 Thess. 2: 1, we have the "gathering" of the saints identified with the coming of the Lord: Up to that event they will be scattered. The period here designated "the dispensation of the fullness of times" comprehends the era when the prophetic numbers run out,—The 7th trumpet sounds, and the resurrection occurs. It may comprehend the "day of the Lord," the period of the 7th trumpet; because we have no "times" beyond that: Till then, all the "times" do not end. But as the "gathering together" is in the resurrection, at the coming of the Lord, and this is fixed beyond the possibility of removal, at the close of prophetic time in Daniel,—it must be just at hand. The crowning event of this new dispensation, will be "in a moment, in the twinkling of an eye, at the last trump," 1 Cor. 15: 50-52. The Mosaic dispensation was introduced by the deliverance of Israel, and judgment on their oppressors. The Christian, was marked by the advent of Messiah, and the destruction of the old Jerusalem. "The dispensation of the fullness of times" will be distinguished by the most stupendous of all events,—Messiah's return in glory, the gathering of the saints in "the first resurrection," and the judgment of a rebellious world. Its introduction, will surpass that of all other dispensations, by so much as its glory transcends them. In discoursing on this momentous theme, let us notice distinctly the leading points presented by the passage.

1. God's grand design is here comprehensively stated. All that he has done, as recorded in the history of the past dispensations,—all that he has purposed to achieve by the Gospel, has for its ulterior object, the blissful consummation here re-

vealed: "To gather together in one all things in Christ." Those who enquire after the aim and object of God in his mysterious government over this world, find here an answer. This is the upshot of this world's sad history. The mystery of God will then be finished.

2. This glorious consummation is to be realized at the coming of the Lord. He comes the second time, for "salvation"—The restitution of all things spoken by the mouth of all the holy prophets,—the deliverance of the creature "from the bondage of corruption into the glorious liberty of the sons of God." Acts 3: 11; Rom. 8: 19, 23. It is clear, and certain as scripture, that the stupendous event which is to mark the consummation of the present dispensation, is the coming of Christ "the second time without sin, unto salvation." Then all his saints will be gathered with him. 1 Thess. 3: 13; 4: 16, 17.

3. This revealed purpose of Jehovah's good will, explains the reason why the Redeemer's return constitutes "the blessed hope." Then all the household of faith will be gathered—they will "appear with him in glory." This is the event which our heavenly Father has ever held out before the eye of faith to stimulate the Christian in his holy warfare. 1 Thess. 1: 9, 10; Phil. 3: 20; Col. 3: 4; 2 Tim. 4: 8.

4. The place where they shall be gathered is hinted in ver. 14th, and stated more fully in 2 Pet. 3: 10-13.

The gathering of the saints can not be in this world; because "this world is reserved unto fire, against the day of judgment, and perdition of ungodly men." It must be in the New Earth, for which we look "according to his promise." That is "the world to come whereof" Paul spoke. Heb. 2: 5. The world of which Abraham and his seed are heirs. Rom. 4: 13. It is "that world" which they who are counted worthy" attain, Luke 20: 35. "The better, the heavenly country," to which "by faith," Patriarchs and Prophets looked. Heb. 11: 14-16. This world's accumulated guilt, is still accumulating and will accumulate, till the Lord comes in flaming fire taking vengeance. Thus it was in the world before the flood. Thus it was with ancient cities and nations.—Jerusalem, Babylon, and Egypt: So will it be with this world, when its cup of iniquity shall be full, it will be destroyed by fire as the old was by water. "Nevertheless we according to his promise look for New Heavens and a New Earth wherein dwelleth righteousness. This will be "the redemption of the purchased possession unto the praise of his glory." The home of God's people.

5. We approach this oneness in this world, only so far as we conform to the mind, the will, the character of the Son of God. Up to the period when this purpose of Divine mercy shall be accomplished, we are to have the ministry of reconciliation, ch. 4: 11-13. Jesus gave some apostles, some prophets, some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. The human body, animated by one spirit, is employed several times, to illustrate the holy fellowship,—the happy brotherhood of the redeemed. The above passage contemplates, the perfection of this body or fellowship of Christ. As all, in Christ are to be gathered into one Divine fellowship under Jesus,—as the ministry has been instituted, for the purpose of bringing them to the unity of the faith and the knowledge of the Son of God, it is clear as day, that we attain the object of God's good will, only so far as we become like Jesus. He is the model, to which all the saved must be conformed, ver. 4th and 5th. He hath chosen us in him before the foundation of the world, that we should be HOLY, and without blame before him in

love; having predestinated us to the adoption of children by Jesus Christ. Many read this as if it were chosen to be saved! "Chosen to be holy" is the true reading; and every one who approves of God's choice has all the means and appliances of grace to make him holy. Rom. 8: 29, "whom he did foreknow, he did predestinate to be conformed to the image of his Son." This has been understood as if it read, predestinated to go to heaven. No, no, the destiny of every godly man, is heaven; but the predestination of the Bible, relates to character. God has purposed that all who are saved shall first be holy,—conformed to the image of his Son." All who become Christ-like, are one in temper, in hope, and joy; but the perfection of the moral and physical likeness will be attained in the resurrection. 1 John 3: 2. We know that when He shall appear we shall be like him, for we shall see him as he is.

Some have dreamed of an external union based on subscription to the same creed, or opposition to all creeds; but this is contrary to all the facts in the history of the church,—to all the repulsive forces of our fallen nature, and to the truth of holy scripture. Christians become one here, only by becoming holy—being baptised into one body, or fellowship, and by drinking into one Spirit. Their bond of union must be the truth as it is in Jesus,—their badge the love of Christ. So far as Christians maintain this bond and wear this badge they carry out the purpose of God in this world. Those who labor mainly to make proselytes to their party, in the religious dissensions of the day, are essentially anti-Christ. Paul labored to "present every man perfect in Christ." His efforts were in harmony with God's plan.

6. As the purpose of God relative to our unity, is that we should be one in Christ, we may perceive the necessity of receiving "with meekness the engrafted word which is able to save our souls." His words are Spirit and life. We receive the Spirit "by the hearing of faith;" Gal. 3: 2, by believing the word of life we hear. These spiritual & life-giving words are to the soul, what the graft is to the engrafted. As we are mortal, we need the engrafted word of life, in order to become immortal, as we are "of the earth, earthly." we need something of "the heavenly" engrafted in our hearts in order that we may bear "the image of the heavenly." Then we may be characterized as "in Christ;" "Chosen to be holy;" "Predestinated to the adoption of children, by Jesus Christ himself;"—"After that ye believed, ye were sealed with the holy Spirit of promise." This is the germ or principle of life. There is not in the nature, or provisions, of the New Covenant, a probability of attaining eternal life without it.

It is clear that those who shall attain the heights of Zion and share the blessings of immortality, must become like Jesus, the head and elder brother of the family. His character must be grafted on ours, so that ours shall, eventually, be lost in his. Our humanity must be absorbed in his Divinity. We must come to "bear the image of the heavenly," as perfectly as we now do that of the earthly Adam.

We are voluntary and active, (at least intellectually) in the reception of the engrafted word; therefore we should ever keep our ear open, to the voice of God, and our heart inclined to the reception of his holy will. We, like the Jews, are "grafted in," only by faith, Rom. 11: 23. So long as we remain in this world we should, with the utmost docility and confidence, receive the word and will of God, and thus bring forth in more and still greater perfection all the graces of the renewed mind.

A tree "wild by nature" needs engrafting, not in one branch only, but in every branch. Then and not till then, the whole tree will be grafted. Now the several attributes of our intellectual and moral constitution may be compared to the several limbs of the tree. Each and all the limbs of

the soul need the Divine engrafting. Some receive a partial grafting, in one limb—they pray and "join society," and fix their eye on that point in their character, as if this were all that is needful to prepare them for glory. Ministers and churches have contributed to this self-deception, which multitudes practice on themselves. They overlook the forty other limbs, or affections of the heart, which need to be lopped off, and grafted, till all the feelings, and affections become Christ-like—amiable, humble, heavenly and Divine. The leading limbs of the soul are, the understanding, the will, and the choice. We need the Divine understanding, the Divine will, the Divine choice; and all this is received by receiving the Divine word. In the word of the Lord the wisdom, the will, and choice of God respecting us is fully expressed. We must renounce our own wisdom, will, and choice, in order to receive the Divine, and thus become conformed to Christ in every feature of our character. It will be of no avail that we receive the Divine virus, in one part only; it must be received into the whole man. The entire inner man,—the whole circle of your affections must be re-fashioned here, as the entire outer man will be in the resurrection. Whenever the presence of fallen nature causes a wild shoot to put forth, it should be pruned away at once, and "the engrafted word" made to occupy its place. We should choose (not to belong to any party in religion, not to obtain any thing earthly, but) to be holy. We should will to do just as God has willed we should do; that is to be like Jesus. Our wisdom, which is folly, should be exchanged for the perfect wisdom of Jehovah. This will separate us from the world. It will lead us to feel and act in opposition to all the principles of human prudence. We shall regard "the reproach of Christ, greater riches than the treasures of Egypt, and be humble enough to receive more and more of "the engrafted word," in order that we may be more fully conformed to our Saviour's image.

This subject seems to demand several remarks to clear up several points of great importance.

1. Jesus prayed that his people might all be one. The time and the circumstances we can now understand. Not by political organizations, or ecclesiastical conformity. In this world we are "one" only in character, and that character is Divine. "In the dispensation of the fullness of times they will be gathered, (which implies that they had till then, been scattered,) together in one" perfect fellowship, in the New Earth forever. The leading ministry of this day would sooner burn down their churches than let down their separating walls. Could they go, with their present character, they would take the Devil with them, and make divisions within the golden gates of the New Jerusalem. Our context teaches that character is and we see that it ought to be, the ground of admission into the holy brotherhood of the redeemed. Amen!

2. God has ordained that all who shall enjoy immortality shall be like himself. Man was so made—from that he fell. Into the Divine likeness he must be restored, Eph. 4: 21-24; otherwise he must perish.

3. This subject enables us to understand 1 John 3: 6, "For this purpose was the Son of God manifested, that he might destroy the works of the Devil." Satan shall not govern this world forever; nor the "Man of Sin," the church. When Jesus gathers his chosen, He will bind and punish, and destroy Satan and his subjects. Amen!

Each class will go with their leader, one to Heaven; the other to Gehenna—to perish like the offal of Jerusalem. "The chaff he will burn up with unquenchable fire."

4. As none are named but believers,—as no others receive the engrafted word, we conclude that believers, and believers alone, will be gathered. They are characterized by being "in Christ," "chosen" that they "should be holy and without blame before him in love." They had "trusted in Christ," and then were sealed with the holy Spirit of promise. In every plain passage where salvation is promised, the character of those to whom the blessing belongs is named, so that we may as well doubt whether salvation is promised to any as that it is promised to those who are godly, or Christ-like in character. But many affirm that all will be saved irrespective of character, as if it

was written, "He that believeth and is baptised shall be saved; but he that believeth not" shall be saved. The "Evangelical Protestant" denies the correctness of this reading, and reads it as if it were written, "He that believeth and is baptised shall be saved; but he that believeth not shall," most of them be saved, on a plan which does not demand faith.—In other words, "Those who are incapable of exercising faith, are saved without it." This is the prevailing theory, though individuals may express it in language somewhat differently. In opposition to this false theory, I place the plain reading of the above passage, "He that believeth not shall be damned." Then the context is silent relative to those who are incapable of faith. (Other portions of scripture give us all the light we need, but they contain no promise of salvation save to one class.) In harmony with our text, the above quoted passage, and the whole tenor of the Bible, we hear the Great Teacher Messiah, re-affirming that while "many are called, but few are chosen." The doctrine that all who die in early childhood, are saved, affirms the contrary,—many are chosen, for if all are chosen, who are in incapable of exercising faith—all who do not reach the period which men set for the beginning of accountability, then as about one-half of earth's population is supposed to die thus, many must be supposed to be chosen.

The same remark applies with nearly the same force to another declaration of our Lord, relative to the straight gate—"FEW there be that find it." The sentiment you hear from almost every professed follower of Jesus, is that all children find it. This, if true, would make many find it, and that without seeking. A doctrine which contradicts the Lord so palpably, cannot be true. It must be false and ruinous. The objector will here say that we overlook two points. 1st. That our Lord is here speaking of adults, and 2d, that he speaks of infants in other places, and authorizes us to believe in their salvation. Mark! Jesus' words are, 'Yea,' 'FEW!' This word cannot mean many. It will be my purpose however to notice the passages which are supposed to support the common theory, that we may see how utterly baseless it is. It has no support save that of corrupt human theology, and un sanctified human feeling. It furnishes the reason and motive for the plan of infant church membership, which prevails in all the haunts of The Man of Sin. It is the pedestal on which the main pillars of Popery stand. Take it away, by the word of the Lord, and the vast pile of corrupt Christianity falls at once. Then, and not till then, the reign of death and the Devil is seen in its true light.

"Life and immortality are brought to light by the Gospel." The doctrine and means and heirs of immortality, are brought out into light—made plain. We sustain the same relation to immortality that we do to glory and honor. Rom. 2: 7. The promise belongs to those who "seek" it. No, no, says the stale, musty theology of the day; about half of all infants are secure of it by the simple accident of their birth, in existing circumstances. All especially who are begotten and born in sin, and then murdered to conceal the crime, are certain of salvation,—glory, honor, and immortality. The violation of the sixth and seventh commands, in circumstances of aggravated guilt, becomes in this view the direct means of peopling Paradise! This is too monstrous for any to believe, when seen in the "light" which discovers "immortality."

If any change the ground and affirm that none but "elect" infants are saved; then you are bound to point to the language of your Lord which speaks of "elect infants"—or to the principle and promise of the New Covenant which secures salvation to them. "The righteousness of God is unto all and upon all them who believe."—"The just shall live by faith." Rom. 1: 17; 3: 22. Angels and our first parents were subjected to trial. Before the qualities of Adam's character could be virtuous he was tried. In that trial he fell. This is the common argument with the sceptic, and I conclude from the record of Adam's fall, that it has truth for its basis. How then can we believe that half or more of the human family can be confirmed in holiness, without a promise, without a trial,—without virtue!!! I believe it is a device of the Devil to delude Christendom, make them

think too much of this world, by thinking lightly of sin and its curse, and thus covers up this dreadful work of death.

ADAM WAS TRIED IN EDEN. No one regains his forfeited immortality, save those, who, through grace, endure "the trial of" their "faith." Their faith must "overcome the world" Christ must be in them "the hope of glory."

The doctrine which includes all infants, must include all who grow up in idiocy, and all who in heathen lands do not attain that degree of knowledge which is deemed essential to accountability, in children. The well instructed child, of good capacity, at 3 or 4 years of age, may understand moral distinctions better than nine-tenths of the heathen. On the common theory, all these heathen, idiots, and infants should be saved. The principle which elects one, elects them all, "for God is no respecter of persons." But they are not named in the promise.—The principles of God's government demanded a trial even of Adam and Eve, in Paradise; consequently, I conclude none will be saved, but those who endure "the trial" and become in character what the promises of the New Covenant contemplates. We must be "in Christ" or we shall not be gathered.

The popular belief assumes the natural immortality of man, and then proceeds to assume that as all or most of the above classes, do not deserve to be forever tormented in Hell, they must go to Heaven. Now have patience to read the great charter of faith and hope—the blessed Bible. Jehovah's language seems by most not to have been noticed. "I will GREATLY multiply thy sorrow and thy conception." The multiplicity of woman's conception is a part of the curse, as really as her sorrow. Does not this multiplication of children constitute the tares—"the children of the wicked One"? Surely they are children of the flesh, and these are "not the children of God," Rom. 9: 6-8. The children of promise are counted for the seed.

It is assumed again, that all children have a capacity for salvation or damnation; therefore they must go to immortality, or be subject to "the second death." Now, hearken. If the child live and grow up it will attain manhood. If it receive the engrafted word and "abide in Christ" it will be saved; but the converse of these propositions, is also true. If it do not live, it will die. If it do not grow, it will never attain manhood. If it never enjoy the means of immortality, it will never be immortal; for man is certainly mortal, Gen. 3: 3; 4: 22-24; Rom. 5: 12. The unknowing child is no more a subject of distinct promise, than the idiot or the un instructed heathen. Rom. 2: 12; 3: 19; 5: 13; They who sin without law shall perish without law. What the law saith is said to them who are under the law. But it is affirmed that notwithstanding "sin is not imputed where there is no law," published; Yet death reigned from Adam to Moses, even over them who have not sinned after the similitude of Adam's transgression! From the time the law was published, all who heard it was judged by it. This principle applies to the Gospel. It is the doctrine of the Bible. Children who have not the law or Gospel, are not addressed,—they neither enjoy the promises of the one, nor incur the dreadful penalty of the other; they may perish like untimely fruit. Death reigns over them who die without law, as before the time of Moses.

Again, God gives by covenant, confirmed by his oath, and not according to human imaginations, or human creeds. Rom. 4: 13, 16; Gal. 3: 20. Here the seed,—all the seed to whom the promises are made, may be known by the characters ascribed to them. John 14: 3; 16: 20, 21. Here is the promise that he would come again to receive them. Whom? All who then believed, or who should believe, through their word. This is the uniform language of inspiration. One class of persons is specified, they sustain a specified character, to them, in that peculiar character, the promises are addressed, and to no other. Jesus said, "I pray for them, I pray not for the world, but for them which thou hast given me.—Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one." This passage certainly harmonizes with our text. It teaches us that believers are to be gathered, and excludes all others.

Again, It should be stated with emphasis to those who teach that "all mankind are placed on their feet again" by Jesus, that Adam did not enjoy immortality but by the tree of life. This means having been forfeited, Christ has become the only means, or way of life and immortality. Now if our first parents as they came from their Creator could not live, but by the means appointed, how irrational and unscriptural the hope, that untold millions will regain immortality without any knowledge of the new and living way!

But it is objected that ministers quote scripture to prove that the beautiful infant, as it falls, like the flowers nipped by the untimely frost, rises at once into undecaying maturity, to be presented "faultless before the presence of his throne with exceeding joy." Let us notice the most definite passages which are supposed to support such a sentiment. Rom. 5: 13, 14. This proves nothing more than that they who are not under law, have not sin imputed to them; though they die, they have not incurred the penalty of a violated law. It does not assert that infants, or idiots, or the ignorant heathen are saved. They die. Then they do not incur the imputation of sin. Jer. 31: 15, 17. Here is a promise made to children, of course they are the children of promise. Now to what children are the promises made? Shall we take the inspired apostle's answer! Rom. 9: 6-8. The children of the flesh are not the children of God; but the children of the promise are counted for the seed. Gal. 4: 28, 31. But does not Matt. 2: 17, apply the prophecy of Jeremiah to little children? Read it candidly; "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Now I ask, is there any return of these children, here recorded, or even promised? No. What then was fulfilled? The "weeping and great mourning." This, and this alone, is all that is recorded; yet this is made "rabber-like" to stretch over the earth, and cover up the Devil's world-wide desolations. To make the argument bear in favor of infant salvation there should be a distinct promise to that effect in Matt. 2: Then it would be clear; but as it is, the promised return in Jer. 33: belongs to "the seed" of Abraham—the children of promise. This is the usual designation of God's people.

But David expected to go to his child; and as he, a man after God's own heart, went to heaven, the child must have gone there before him. This is to my mind the strongest argument which can be framed against the view now presented; yet, if we read the plain, unambiguous language of the Bible on this subject, we find that the basis of the argument is sheer assumption. Psa. 17: 15; As for me, I shall be satisfied when I awake with thy likeness. Acts 2: 29; The Patriarch David—is both dead and buried, and his sepulchre is with us unto this day—ver. 34, "For David is not ascended into the heavens." This inspired notice of David was given more than a thousand years after his death. He had not gone up, or ascended. He was "both dead and buried, & his sepulchre" was well known when Peter preached. Then to clinch the nail, we are told that David and the ancient worthies, "died in the faith, not having received the promises." Heb. 11: 13; 32: 39. These all having obtained a good report through faith, received NOT THE PROMISE. God thus teaches us that David followed his child to the tomb,—not to heaven. They were doubtless buried in the same sepulchre. In the resurrection of the just, David will awake in the likeness of his divine Lord and be forever "satisfied." Acts 20: 6, 8; Isa. 26: 19, 21; Job 14: 12.

There is one other text which might convey the popular idea, provided it were read carefully, by one who had before taken the doctrine on trust. It is found Luke 18: 15, 17; Jesus called them unto him, and said, suffer little children to come, unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." **SUFFER THEM TO COME! "FORBID THEM NOT" TO COME.** "A little one who believes" in Jesus, Matt. 18: 6, exhibits the required docility, and confidence, and disregard of the world,

This is what the passage teaches. The character of the children is distinctly described by James. Such children are subjects of promise. We must resemble them in the grand features of their character; "for of such is the kingdom of God"!

O dreadful! say a thousand voices, you are one of Job's comforters. It is cruel to take away our pleasing hope that our little ones are in heaven, even though it be a delusion. No, no, it is not cruelty, but kindness, to shed the light of heaven on both human character and destiny. With the erroneous popular view, we cannot correctly estimate sin or its consequences—cannot see the devastations of death,—can not desire as we otherwise should, the Advent of the Lord, to stay the devastations of the Devil. No, we can not even estimate this world in comparison with that which is to come; as we ought, but in the light of truth. The reasons for mentioning it are various.

1. I would, to the extent of my humble capacity, shew up the Devil and all his Doctors. They who teach the salvation of all who do not "sin after the similitude of Adam's transgression"—all who are incapable of exercising faith, by death, and thus cover up the Devil's world-wide devastations, are his ministry. An orthodox minister of this State, said recently, in a funeral discourse, "None are really dead." Then the 'father of lies' spoke truth when he contradicted God. Surely Satan is the Prince of this world. 1st. He has been extensively worshipped in the form of a serpent. The form he assumed, in the temptation.

2d. He has managed to get Death, his prime minister, into the very place, before the mind of Christendom, which God assigns to the second Advent and the resurrection. Death is now denominated, and believed to be the "gate of life."

3d. He has so deluded the church as to make them believe that by this false gate, untold myriads go to glory, without a resurrection,—without the engrafted word, or the blessed hope, or any of the appointed means of life. The 'greatly' multiplied conception of woman, resulting from sin, is deemed the principal means, thus far, of peopling the better world. The fulfilled curse, is regarded as the source, or means of life, to countless thousands!!!

"The way" to life and immortality is Christ, John 14: 6.

"The resurrection" is the means at his coming, 1 Cor. 15.

"The Last Trump" is the appointed time, 1 Cor. 15: 52; Rev. 11: 15.

A theory which makes so much of the curse of woman, and death; and so little of the 2d Advent, and the resurrection, can not be true. Death is the penalty of the law. The resurrection—the path of life, to the just is the consummation of Christ's mediation in their behalf. Death and the resurrection are as distinct, as Christ and Belial, or Heaven and Hell.

2. I would stir up my own soul, and others, to cry for the coming of the Prince of life. Death, the eldest born of sin and Satan, is reigning over the largest and fairest portions of our race.—His work is only to destroy.—His dominion even over the righteous, extends to the time when the "Lord himself shall descend from heaven." Then death and the grave, now victorious, will lose their prey, and all the righteous will sing thanks be to God who hath given us the victory through our Lord Jesus Christ.

3. This truth of God furnishes an overwhelming reason why we should suffer even 'little children' to come to Christ.

It is the only way to save them from falling like untimely fruit—the only way to bring them to maturity, and secure to them the great object for which man was made. In opposition to this plain word of the Lord, there was a mother in Trumbull Co., instigated by the Devil (and the prevailing doctrine of salvation for all infants by death, murdered her three children to secure their salvation. Another mother in Oneida Co. N. Y., murdered her 4 little ones to save them. Was there not from the premises more than a shew of reason, in their conclusion? If the popular theory be true then these mothers accomplished their object—their children are in glory.

The editor of the Oberlin Evangelist attempted to conceal the crime of seduction, by murdering the child of his victim. This two-fold crime is,

I learn from physicians, quite common. Now if the doctrine relative to the certain salvation and glorification of infants, at death, be true, crying crimes are peopling heaven. The more of such crimes the greater the number of the saved. Certainly the basis of such a doctrine is of the Devil. It should be exposed that we may see the more excellent way—the way of life.

The language of Jesus is the language of reason; preserve your children—bring them to the Prince of life—engraft them with the word of life, and then you will save them from death, and be made the agents in peopling Paradise.

All must admit that the Bible teaches no salvation for fallen man, but by restoring him to the image of God. They must be gathered here by the word of truth; Jas. 1: 15; have the figure of salvation; 1 Pet. 3: 21; and be 'born again' in the resurrection, into the image of the second Adam. As a child is begotten before it can be born into the image of the earthly; so every one must be begotten again 'by the incorruptible seed, the word of God' and have 'the Spirit of Him who raised up Jesus from the dead dwelling 'in him' in order to come up in 'the likeness of the heavenly,' 1 Cor. 15: 48. Those of our race, who never receive the word, or germ, of life, will never enjoy eternal life. They have neither the principle or promise of life. Of course they will die, as taught in Rom. 5: 12-14. Our children, must come to Christ or perish.

4. We may thus see that it is a great thing to be saved. Salvation is 'by grace, through faith,'—'all are the children of God by faith in Christ Jesus.' This faith overcomes the world, and gives substance to things hoped for. It is more precious than gold; because while gold procures the good things of earth, faith secures the glories of the better—the heavenly world. The multiplication of tares,—children of the wicked one, is thus seen, to be neither the direct means, or occasion of glory, honor and salvation to any. The language of Jehovah's curse is "I will GREATLY multiply thy sorrow and thy conception." But it is only the 'few' who become 'holy' that shall be gathered in the fullness of times.

5. As our primeval ancestry, pure from the forming hand of God, had not immortality except as it was sustained, by the tree, of life, we see that poor mortals must be deluded by the Devil, if they dream that their perishing posterity can attain it without the means prescribed in the New Covenant.

It is true that God can 'of these stones raise up children unto Abraham;' but as he has not promised to do it, no one expects such a thing. Just so I feel in reference to all not named in the promise. We cannot hope for their salvation on any clearly scriptural ground.

6. This gives us a true view of frail humanity. Of the ninety thousand who die daily, not more than one thousand furnish any good evidence that they have the Divinely engrafted word, which is 'able to save the soul.' The rest suffer, & groan, and die. Those who sin under law, will have sin imputed and be raised to all the agonies of the 2d death. Surely we are in a weary and heavy laden world. 'The whole creation groaneth and travaileth in pain together until now;' and even those who have received the first fruits of the Spirit groan—waiting for the adoption—the redemption of their body. This is the scriptural view of man; and the world, 'which' on account of its pollution 'is reserved unto fire.'

But on the false, yet prevailing theory, our world is doing a good business,—raising 60, or 70, or 80 thousand plants for Paradise daily, and floating them off by death, directly to heaven. There is from this source but little pressure on the soul to pray that Satan's sceptre may fall, and that "the New Heavens and New Earth, wherein dwelleth righteousness" may be created. It is, beyond conception, important that we view this subject in the light of truth. Earth groans; man eats his bread by the sweat of his brow; Woman's conception is 'greatly' multiplied, and all the teaming millions of earth perish, save the 'FEW' who come within the provisions of the New Covenant,—All, save such as seek and find "the path of life," by Jesus and the resurrection. Now our heart and flesh cry out in the vehement language of John, 'Amen; Even so come Lord Jesus.'—

Come for 'the restitution of all things spoken by the mouth of all the holy prophets,' Rev. 22: 20; Acts 3: 21.

O Lord consummate thy grand design, and in this dispensation of the the fulness of times gather together in one, all things in Christ. Let Satan, 'the Man of Sin,' and all their adherents, 'perish at the presence of God.' Amen! Heb. 2: 14; 2 Thess. 2: 8; Psa. 68: 1, 2; 1 John 3: 8.

There are four passages where children are named, which demand notice. Samuel was sanctified from his birth. He was, in infancy, a subject of God's special regard: Yes, and this illustrates and strengthens the truth so plainly taught in all parts of the Bible. Samuel was a child of promise—the promise secured both his natural life and his sanctification. If Hannah's child needed all this, does yours need less? Parents may pray and receive as many children of promise as possible; but the promise secures sanctification only on the Gospel plan. Timothy is another example; but he knew the holy Scriptures. Our Lord mentions children Matt. 18: 1-8, but he characterizes them as 'little ones, who believe in Him.'

The little children are named distinctly as subjects of destruction, in Ezek. 9: All were destroyed save those who had the mark of God in their foreheads. So it was at the deluge, and every other period of judgment on our rebellious world. So it will be in the great day of God Almighty. As the number is increasing, I would from this consideration, as well as others of overwhelming moment, cry out, Come blessed Saviour, stay the tide of death, destroy the dominion of the Devil; but "gather together in one all things in Christ." Amen!

## THE DAY-STAR.

CINCINNATI, TUESDAY, JULY 22, 1845.

### TO CORRESPONDENTS.

The interesting communication of C. S. M., will appear in our next number. It was unavoidably laid over this week.

A number of encouraging communications are on hand, and will be attended to in due time. Let our friends still continue to write, and "comfort one another with these words."

Our receipts have fallen short of paying expenses this week. Let the brethren keep an eye to our weekly list of acknowledgments, and then we shall be spared the necessity of making allusion to finances.

THE HOPE OF ISRAEL, has not been received at this office for a number of weeks.

THE HOPE WITHIN THE VAIL: If any think this paper is advocating *heresy*, and *delusion*, let them take it and compare it with the word. The last number (no. 5,) contains some precious articles—especially the letter from "Athol." Please double the number of exchanges if agreeable.

We are fearful that Bro. Snow has been too hasty in some of his strictures upon this paper. We will wait and see how readily he can "contest" when occasion requires.

Some of our friends are not yet apprised that they can receive their papers free of postage, at all the offices within 30 miles of the City. Let all the brethren living within this circle, try and do something more to aid in the support of this paper, without delay.

We hope to hear from our brethren abroad on the subject of the Conference, as soon as possible. Shall we have one?

The long article in this number, from the pen of Bro. J. B. Cook, contains sentiments, startling, and even revolting, to every natural feeling of the fallen, unrenowned heart of man. They have led us to "search the scriptures daily, whether these things were so." O what wisdom we need to prevent us from receiving as truth, that which is without foundation in the word of God!—and on the other hand, how much grace we need to help us on in the narrow path, in the face of the thousand loved, and long cherished false opinions, that have ruled an apostate church, and laid in ruins the once fair heritage of God!! We may have sought to evade the responsibility of tearing away the "sackcloth" covering from an error that has blinded thousands, by leading them to love heaven, more for the sake of seeing our friends, than our Saviour: If so, are not the trawling pangs of Zion protracted, and her ultimate sufferings increased? Brethren, we want the truth, though it pierce "even to the dividing asunder of soul and spirit, and of the joints and marrow." O what has sin done in our world?

Will not some of our brethren who daily search the word, send us the result of their investigation of this discourse, and if its substance is erroneous, we will let our readers have it at once? Will not Bro. Miller answer it?

### Letter from Bro. Tourtellot.

Gloucester, R. I., July 5, 1845.

DEAR BRO. JACOBS:—

Your valuable little paper comes regularly to me at Chepachet. Some copies of the 'W. M. Cry' were directed to me at Greenville—I was much pleased with them and sent you three dollars in a letter; Soon after which the papers stopped coming, and I do not know whether the money was received or not.\* I now send two dollars, and I had rather give \$5.00, than to have it discontinued. I have, till now, been paying for 4 copies of the 'Advent Herald,'—2 of the 'Morning Watch,' and 5 of the 'Jubilee Standard': But the Herald and Watch, have lost their sweetness to me, and to all the rest of our brethren that are holding on to the faith. I wish you to continue to send your paper to me as long as you continue to publish one, for I believe it to be meat in due season to the flock of Christ.

There are a few brethren in this vicinity, that have not forgot how the Lord preached through Bro. \*\*\*\*\* at the camp meeting in this place, \*\*\*\*\* Should time continue, I hope you will soon have a message this way. My faith is strong, that time is too short for doing much more, but I desire to work while the day lasts.

I believe this is the last wheat harvest we ever shall have, and my prayer is, Come Lord Jesus and deliver thy people.

Yours, in hope of having a part in the first resurrection.

D. C. TOURTELLOT.

\* The money was received. The explanation was given in a recent number. The reason of Bro. T's paper being stopped was, the book containing his, and a list of about 150 other names, was lost. As fast as they have been found out, they have been entered on the present mail book.

Should time continue till the 7th month, and the increasing judgments of this "year of release" permit, I may see the friends in Rhode Island.

Ed.

### Letter from Bro. Purdy.

Middleburg July 3, 1845.

DEAR BRO. JACOBS:—

I send you a few thoughts on the Laodicean Church. It has been the prevailing opinion among Adventists, that the 7 Churches spoken

of in the book of Revelation, represent seven states or conditions through which the true Church of Christ would pass: With this view I agree. But the question may now arise, what state of the church are we in now? I answer, the Laodicean. The point of time at which the Philadelphia church was formed, I think, was the beginning of the proclamation that "the hour of his judgment is come," and ended with the 10th day of the 7th month. This state was characterized by great love and unanimity, and could most emphatically be denominated the church of brotherly love. Soon after the memorable 10th had passed, discordant notes were heard from every quarter, which plainly indicated that the church of brotherly love had passed away, and the luke-warm state had succeeded it. Many of the brethren began to lose that living faith in the immediate coming of the Lord, & with corresponding works settled down on the old faith of '43, and called the 10th day of the 7th month a delusion. Thus in effect saying, we are rich and have need of nothing; when in fact, they were poor, and blind.

We then heard the servants of God commending those brethren to buy gold (or faith) tried in the fire, (see 1 Pet. 1: 7.) Now as it was necessary for the wise virgins to counsel the foolish to go and buy oil (or faith,) to go forth to meet the Bridegroom on the 10th day of the 7th month: So it became necessary to have gold (or faith,) tried in the fire, that they might see what God had accomplished in the movement, and thus be truly rich in the knowledge of the truth. And they were also counseled to buy "eye-salve,"—That is, if they would receive the whole truth they would be enabled to discover clearly our whereabouts in the great prophetic chart. But, says an objector, if you place us all in the Laodicean church, where will you find the "true seed"? I answer, verse 19th points them out. For he says, "as many as I love I rebuke and chasten." Paul tells us in the 12th chap. of Heb. that every son whom God receiveth must endure chastening. We feel that we have been rebuked and chastened of the Lord, and we are still willing to bear the indignation of the Lord until he executes judgment for us, Mic. 7: 9.

It seems to me that God has already commenced the work of spueing the luke-warm out of his mouth.

The movements in the late Conferences at the East, to have fixed principles, (i. e. to have a creed,) and the resolutions passed excommunicating those that believe and practice different from themselves, shows plainly that they have taken rank side by side with the churches, and thus become a part of that great "mystery of iniquity," which is to be "destroyed by the brightness of His coming."

God says of a certain class of individuals in the Philadelphia church, (ver 9,) because they professed to be Jews, (i. e. true seed,) and were not, he would make them of the synagogue of Satan. And where has Satan ever had a synagogue or church in the world, if it is not the church of Rome and her daughters. (See Rev. 2: 9-13; 13: 12.)

I rejoice to think we are now living in the last state or series through which the remnant are to pass. And when he shall have accomplished the work of spueing the luke-warm out of his mouth I believe he will present to himself his own most glorious church, without sport or wrinkle or any such thing.

Yours, in the blessed hope.

G. B. PURDY.

Praise ye the Lord, for his mercy endureth for ever.

### Letters and Receipts,

For the week ending, July 10th.

Geo. W. Eastman, \$1.00; J. B. Cook; D. C. Tourtellot, 2.00; David Jennings, 2.00, by M. Robinson; Mary J. Lewis, 1.00; C. S. Minor; J. B. Benedict, .50, and .50 for Josiah Cass; (due on J. C's subscription 1.00, and on yours, .50,—to the end of vol. 6.); James Monjar, .35; Mary J. Lewis, 1.00;