

ADVENT HARBINGER AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 446.

ROCHESTER, N. Y., SATURDAY, JULY 10, 1852.

New Series---Vol. IV. No. 4.

Poetry.

Original.

'Thy Word is Truth.'

BY S. L. S.

'Thy word is truth'—and it cheers the heart,
And a joy, and a gladness, it doth impart,
To know that the word of God is sure:
Even forever it shall endure.

'Thy word is truth': and it doth unfold
Riches, more precious far than gold—
Dearer to those who their value know,
Than ought this earth can ever bestow.

'Thy word is truth': as a beacon light,
Shall it cheer the pathway, in the darkest night;
And lead us safely amid the strife—
And toil, and care, of this mortal life.

'Thy word is truth!' and 'tis there we find,
Promises dear to the christian mind—
Which strengthen the hope of a brighter day,
When these earthly scenes shall have passed away.

'Thy word is truth!' and the truth shall stand
Through every age, in every land.
Vain are attempts to overthrow,
Or shade the light of its brightening glow.

Detroit, Mich.

(From the English Literalist.)

A Millenarian's Answer

OF THE

HOPE THAT IS IN HIM.

And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.—Isaiah xxiv. 21—23.

PERSONS who are believers in the pre-millennial advent of Christ, who expect their Lord to come to set up a kingdom on earth, to raise his saints' bodies from the dust, and to reign with his once afflicted followers in the New Jerusalem, do in general speak of these subjects as of things of very great importance, and contend that they are by no means non-essential matters, but that a knowledge and belief of them are necessary to a right understanding, use, and enjoyment of divine revelation.

The writer of this Tract is one of this description, and being thus persuaded, would fain, with a view to others' good, state the nature and ground of his hope. This he will endeavor to do explicitly and honestly. The points believed by him on this subject may be arranged under the following heads:

1. That a deluge of divine wrath will certainly ere long overwhelm Antichrist with all its abettors and helpers; crush all tyrannical governments, and severely chastise all 'the nations who forget God.'—that this 'time of vengeance' will more particularly affect those kingdoms which constitute the last Beast of Daniel, or the Roman Empire.

2. That the Jews (including the two scattered tribes, and the ten lost tribes) will be brought back to Canaan, and possess it according to the promise made to Abraham—that they will overcome all their enemies, acknowledge the Messiah they once rejected, live happily under his government, rise to great national glory, and be made a blessing to all the nations of the earth.

3. That a resurrection of the saints will take place one thousand years before the general resurrection, and that during this time the followers of Christ will reign on earth with him in the New Jerusalem; that Christ will be personally present, and employ them under him as

kings and priests; and that during this state, the saints of God and ministers of Christ shall be rewarded by the rich grace of God, according to their labor.

4. That the nations who escape those fiery judgments which will precede the millenium, will be converted to God by an abundant effusion of the Holy Spirit; and then 'the earth shall be filled with the knowledge of the Lord,' and 'all men call the Redeemer blessed.'

5. That creation, both animate and inanimate, shall partake of this blessedness; the ferocity of animals shall be subdued, and the curse of barrenness shall be taken from the earth.

6. That the Lord Jesus will come personally before the Millenium; that the complete overthrow of his enemies, the calling of the Jews, the conversion of the nations, and the blessedness of nature, will be the effects of his personal appearing; and will never be brought about by any other means—that it is unscriptural to interpose those events, or any certain period of time, between the saints' hope and the Lord's coming; and that it is very conducive to holy walking, and well-founded comfort, to be ever found listening unto and believing in the words of Jesus, 'Behold I come quickly.' This is my hope. No one can deny that there is a grandeur and glory conspicuous in these things, and that they seem adapted to afford consolation, and to stir up to diligence. Should this be allowed, yet, if they are not found in God's word, let the pleasing allusion vanish. An awakened mind wants stable things to rest upon. But if God's word does mention these things, and does place them in a most prominent station in the system of truth—if thousands of declarations from the eternal throne bear upon this subject, then is it most ungrateful, most perilous, to neglect it, much more so to deride it as the fancy of man.

Before I bring forth scripture proofs on this subject I would just observe that I have not mentioned any events subsequent to the Millenium: such as the second resurrection, general judgment, and the final doom—these points are not disputed on any hand.

My reader will likewise please to notice, how the great proof of Christ's pre-millennial coming being a truth of God's word, is, that those six propositions laid down, are closely connected together in the Scriptures. Sometimes the same connexion contains nearly all of them; and in other parts the finger of God plainly points us from one passage to another, and thus binds up these different events to the same time. The second coming of Christ being the focus where a great part of the rays of prophecy are concentrated, and the glorious sun of righteousness, whence beam forth salvation to the nations, restoration to the Jews, 'a better resurrection' to the saints, victory over Satan and his works, rest to creation, joy to angels, and glory to God.

I now beg leave to submit the following scriptures, and a few remarks upon them, to the consideration of my readers. The fear of increasing the size and price of my tract has induced me, in most instances, only to give the references, and not to transcribe the text:—

1. Look at Isaiah xxv. and at 1 Cor. xv. in connexion with each other. The latter portion of divine truth is nearly filled up with an account of the resurrection of the saints, and a description of the resurrection state. The apostle

does not treat at all on the resurrection of the wicked, which is rather singular, if, as some contend, all the saints and all the wicked rise simultaneously, or at the same time. He says, indeed, 'But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end.' Ver. 23, 24. Now if the general resurrection be included in the last words, does not the language place a chasm between those two events; even as there is a long period between 'Christ the first fruits,' and those who rise at his coming? But leaving this, we read [ver. 54], 'When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,—Death is swallowed up in victory.' This saying is written in Isaiah xxv. 8: 'He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it.' Now, is it not fair to infer that the other events spoken of in that chapter, [Isa. xxv.] and limited expressly to the same time, shall then also be brought to pass?

Turn to Isaiah xxv. and you will find the following things spoken of as taking place at the time when 'death is swallowed up in victory,' which the Apostle declares is at the coming of 'the second Adam, the Lord from heaven,' and the resurrection of the saints. 1. A triumph over enemies, and a time of great desolation:—'Thou hast made of a city an heap; of a fenced city a ruin; a palace of strangers to be no city; it shall never be built.' Ver. 5. 'For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.' Ver. 10. These expressions refer to the destruction of Antichristian nations, and those who shall confederate against the Jews, [Zech. xii. 3], after their return to their own land [Ezek. xxxviii. 8], concerning whom we shall learn more presently. 2. A distribution of blessings at God's holy mountain is spoken of, all nations being blessed in the restoration of the Jews. 'And in this mountain shall the Lord of Hosts make unto all people a feast of fat things.' The same truth is taught Zech. xiv. 8, Rom. xi. 12—15.—3. The spread of sacred knowledge and the abolition of ignorance: [ver. 7] 'And he will destroy in this mountain the face of the covering east over all people, and the veil that is spread over all nations.' 4. The comforting of God's ancient people, their triumphs in the acts of grace, and their joy in their glorious and manifested Messiah, whom they once scorned, are also set forth ver. 8, 9; God will wipe their tears. [Psa. cxxxvii. 1; Isa. lx. 20.] and take away their rebuke, [Ezek. xxxiv. 28, 29. 'And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord, we have waited for him; we will be glad and rejoice in his salvation.' Thus the overthrow of the nations, the restoration of the Jews, and the conversion of the heathen, are connected with the second coming of Christ, and the resurrection of the saints.

I know it is usual to apply parts of Isaiah xxv. to the Gospel dispensation and the church of God; the latter is called the holy mountain, and the former the feast of fat things prepared upon it; and it may be inquired why this interpretation is rejected and on what grounds the whole

chapter is applied to the restored and highly-exalted Jewish nation. The answer is, that those who apply vers. 6 and 7 to the blessed effects of the Gospel, never go through with their interpretation. To be consistent, they ought to show how the whole of the chapter applies to the Gospel and the church of God: and then pass on, and show how its connection with 1 Cor. xv. can be made out. This can not be done; and so those that spiritualize Scripture are often heedless of the connection of the verse they spiritualize.

But considering this chapter with reference to the Jewish nation, all becomes plain; and that it does belong to them, the last verse of the preceding chapter, and many things in the chapter itself, prove. Those who will take the trouble may compare different parts of this chapter with other passages which evidently refer to the victories and honor of the Jewish nation in the latter day. Compare ver. 1, 3 with Micah vii. 15, 17, 20; ver. 2 with Isa. xxiv. 10; ver. 4, 5, with Zech. xii. 6, 9, and Ezek. xxxviii. 18, 23; ver. 6 with Isa. lxi. 6, xxvii. 6; Joel ii. 26, 32; ver. 7 with Isa. ii. 1, 5, 8;—Micah iv. 1, 4; ver. 8 with Isa. lxxv. 19; Ezek. xxxiv. 29, xxxix. 21, 29; Hosea xiii. 14; Rom. xi. 15, and Ezek. xxxvii. 12, 13. [These three last passages speak of the restoration of the Jews under a figure of a resurrection; and the Apostles triumphant language, 1 Cor. xv. 55, 56, is most probably taken from Hosea xiii. 14. The political and spiritual renovation of the Jewish nation may well be compared to a resurrection, and is an appropriate type of that more glorious event with which it is associated; viz., the resurrection of the saints' bodies from the dust: the mighty cause of both is found in his coming, who is 'the light of the Gentiles, and the glory of his people Israel.'

But further: compare ver. 9 with Isa. xxxv. 4, 5, and Micah vii. 18, 19; and lastly, ver. 10, 12, with Numb. xxiv. 17 and Isa. xi. 14. If then this chapter refers to the Jewish nation, it has yet to receive its accomplishment; and when it is accomplished, great will be their dignity, and great the blessedness of the nations of the earth. And though this bright morning must be preceded and ushered in by a gloomy and tempestuous midnight, yet should we most earnestly desire it. We that 'make mention of the Lord should give him no rest, until he establish and until he make Jerusalem a praise in the earth.' Isa. lxii. 6, 7.

I pass on 2, to refer to some passages in the prophecies of Daniel. In Dan. vii. we have a history of the prophetic earth, from the period of Daniel's prophesying to the establishment of the glorious kingdom of Christ in the world.—Under the symbol of four beasts, as many successive, universal, tyrannical empires are pointed out; viz., the Babylonian, Medo-Persian, Grecian, and Roman. The last is declared to be the most dreadful; the prophet thus describes him: 'I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered these horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold in this horn

were eyes like the eyes of a man, and a mouth speaking great things. Ver. 7, 8. The explanation of this description is given ver. 25, whence we learn that the ten horns are ten kings (denoting the ten divisions of the Roman empire; that the little horn should arise after them, and should subdue three kings; that he should speak great words against the Most High; wear out the saints of the Most High; and think to change times and laws: and they shall be given into his hands until a time and times and the dividing of time; viz., three times and a half, or 1260 years. It is allowed on all hands that the papacy is clearly pointed out in this description. The papal power arose after the division of the Roman empire into ten kingdoms: that he subdued three of them history attests; and I need not stay to prove that he hath spoken great words against God, worn out the saints, &c. But let us attend to the prophet's account of the destruction of this fourth beast and little horn. I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld even until the beast was slain, and his body destroyed, and given to the burning flame.' Ver. 9, 12. The prophet then declares what shall follow upon this destruction: 'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed.' Ver. 13, 14; see also 26, 27. From these passages we learn,—

1. That before the Redeemer's kingdom is established, there will be fiery and desolating judgments poured out on the kingdoms of the Roman empire, including the papal power whose abominations are the grand cause of this destruction. Ver. 11. And as all nations have drunk of the wine of the wrath of her fornication and the kings of earth have committed fornication with her, [Rev. xviii. 3.] so these nations must share her fate, for the beast was slain, and his body destroyed, and given to the burning flame.' Ver. 11. God has given them warning, [Rev. xiv. 9-11], but they heeded it not; and now the beast as well as its rider must perish.—Rev. xvii. 1-8. Without doubt, most of the kingdoms of Europe, including France, Spain, Portugal, England, Austria, and the Italian States, are among the devoted horns doomed to destruction.

2. That the second advent of the Redeemer is closely connected with the establishment of his universal kingdom, seeing it is said that he comes with the clouds of heaven before that kingdom is given him, or the time comes that the saints possess it. The symbol of 'clouds' is constantly used in the New Testament with reference to the personal coming of Christ. [Matt. xxvi. 64; Rev. i. 7.] The learned Mede, speaking of Dan. vii. 9, 14, says, 'The mother text of Scripture, whence the church of the Jews grounded the name and expectation of the great day of judgment, with the circumstances thereto belonging, and whereunto almost all the descriptions and expressions thereof in the New Testament have reference, is that vision in Dan. vii. of a session of judgment when the fourth beast came to be destroyed.' [Mede's Works, p. 762.] The apostle [2 Tim. iv. 1.] speaks of the coming of Christ before his kingdom, and of the judgment of the quick [or living] as well as the dead. If then Christ comes personally when the fourth beast and little horn is destroyed, and if his universal kingdom follows immediately upon the destruction of the fourth monarchy [both of which this passage affirms.] then is there no ground for expecting a kingdom or Millennium

before his coming, unless it can be proved that Dan. vii. 13, and 2 Thess. ii. 8, mean a spiritual manifestation, and not a real advent.

3. We may gather some information concerning the nature of that kingdom which shall be set up. It is universal; all nations, people, and languages. It is under the whole heaven.' It is the kingdom of Christ and his saints; there was given unto him a kingdom, [ver. 14:] 'the saints shall take the kingdom.' [ver. 18.] It is indestructible, for 'this kingdom shall not be destroyed.' [ver. 14.] It is enduring, for 'the saints shall possess the kingdom for ever, even for ever and ever.'

I leave those who contend that the kingdom is nothing more than the Gospel dispensation universally received, to show how that state of things which is [they say] to be broken up after a few centuries, and the very platform on which it existed annihilated, can be said to be for ever, even for ever and ever. I leave them likewise to show how verse 9, 10, 13, can be made to apply to the converting of the nations by the preaching of the Gospel. It seems to me that the whole of this passage may be thus summed up: A long season of civil and ecclesiastical oppression, and ended by fiery judgments, and the personal advent of the Son of Man; and followed by a glorious state of happiness and equity.—Similar things are taught us in other parts of this prophet's writings. In Dan. ii., under the symbol of a great image, we have set forth the four tyrannical monarchies that were to afflict the Jews, and possess their land. The ten toes exhibit the ten kingdoms; but the whole is crushed to dust by the stone cut out of the mountain without hands. * * * After crushing the image [this becomes a great mountain, and fills the whole stone earth.' Both the old and the New Testaments declare that the blessedness of the nations in the latter day shall be an effect of the Jews being restored, and converted. 'The Gentiles shall come to thy light, and kings to the brightness of thy rising.' Isa. lx. 3, 9, 11, 12. The 15th verse shows that this passage can not be applied spiritually to the Church of God; for when was that forsaken and hated, so that none went through it? It is equally incongruous to apply it to the calling of the Gentile, for the persons here addressed are evidently distinct from the Gentiles, for God thus speaks to them: Thou shalt suck the milk of the Gentiles; ver. 16. 'The sons of them that afflicted thee shall come bending to thee,' ver. 14. See also Isa. liv. 3; lxii. 1.—The apostle testifies the same truth in Rom. xi. 15, 25, 26: 'If the casting away of them be the reconciling of the world, what shall the reconciling of them be but life from the dead.'

It is very observable that the same things should be set forth by such different symbols as the great image of a man and wild beasts; but as Mr. Frere observes, the reason may be found in considering the difference between Nebuchadnezzar and Daniel. The former was an ungodly monarch, and to him the different tyrannies were a pleasing aspect; they appeared glorious in his eyes, even as they do now to the arbitrary power; but they, as well as he, must come down from their thrones, and learn that 'the heavens do rule.' The latter was a holy prophet, and to him tyranny, despotism, and cruelty, had nothing lovely about it; and hence he describes it under the symbol of monstrous and cruel animals. Blessed be God that the Lamb in the midst of the throne has engaged to rid the earth of those that destroy it, and to fill it with his own glory.

(To be continued.)

To be able to bear provocation is an evidence of great wisdom; and to forgive it, of a great mind.

The smallest fault of a poor man in the present age, is painted larger to the world than a rich man's lifetime of wickedness.

When the heart is pure, there is hardly any thing which can mislead the understanding in matters of immediate personal concernment.

One of the most striking proofs of the corruption of the times is that a generous action very seldom fails to be attributed to a bad motive.

Communications.

Original.

'We are almost There.'

BY MARIA.

How sweet, how soul-cheering the thought!—'Almost there!' Christian, does not the prospective glance fill thee with delight, and dost thou not rejoice that thy redemption is so near, that so soon the bright fields of Eden shall smile before thee? That the glory of the King in his beauty, shall so soon burst on the astonished gaze of the world, and the glad acclamation go forth from the weary pilgrim band. 'Lo! this is our God, we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.' Happy hour! And is it truly nigh at hand?—Student of prophecy, does not the 'light that shineth in a dark place, until the day dawn,' inform thee that the day star is about to arise, and the night of weeping, be ended by the ushering in of the morning of rejoicing?—'Watchmen on the walls of Zion,' does not the Aurora beams brighten in 'the morning-land,' and betoken the dawn of day? 'How long, O Lord, how long,' shall we wait, and watch, and pray, ere all shall be exchanged for the full fruition of glory? Are we not 'almost there? There where sighing shall be over, and tears wiped away? There, where trials, temptations, and the cup of suffering shall be exchanged for the kingdom and the crown? Are we not nearing the port, where we shall leave behind the tossing billows of mortal life, and the perils of the stormy deep, and enjoy the rest prepared for those that love God, in our 'Father's house' of 'many mansions; shall we not soon behold him, who is the 'chief among ten thousand, and the one altogether lovely' to the christian's heart? Have we this 'blessed hope' to cheer us on our way? How should its sanctifying influence be visible in our daily walk and conversation? How should we purify ourselves from all iniquity, presenting our bodies a living sacrifice, holy and acceptable unto God, ever bearing the 'marks of the Lord Jesus,' that we may be 'living epistles' of Christ 'within,' 'with the spirit of the living God,' 'know and read of all men! How much encouragement have we, to make our 'calling and election sure,' by obeying the commandments of God, by 'perfecting holiness' before him and walking in all 'the ordinances of the Lord blameless!'

The 'recompense of reward,' is before us, that glorious reward to which saints of all ages have had respect. The reward of 'Eternal Life' through him who has 'brought life and immortality to light through the gospel,' that 'which God that cannot lie, promised before the world began.' Why should our hearts be chained down to the pleasures of the world, why should we seek its honors, and its applauses, in preference to the everlasting glories of the 'kingdom of God,' the honors that come from Jehovah.—O, let the siren sing ever so sweetly, heed not the enchanting notes! 'Set thy affection on things above, where Christ sitteth on the right hand of God,' and become more pure, by communing with him who is the source of all purity, the fountain of all goodness. Let thy feet be planted on 'the Rock of Ages,' thy anchor cast within the veil. Be thou able to 'give a reason of the hope' that animates thy bosom, and predicate thy faith on 'the foundation of God,' which 'standeth sure.'

Rest not on the uncertain foundation of a half-way Christianity, but rejoice in thy Redeemer, as a 'complete Savior.' Drink of the waters of life freely. Unite thyself to the living vine, that the spirit of Christ may be the spirit that shall animate thy soul, and bear witness that thou art an adopted child of the living God, joint-heir with Jesus, thy elder brother, 'to an inheritance undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God, though faith, unto salvation, ready to be revealed in the last time.' 'Hope unto the end,' for the grace that is before thee, 'that thou mayest receive thy reward, at the hands of him who cometh quickly,' to make up his jewels.

McGrawville, N. Y., June 20, 1852.

Original.

Paul on Ministerial Support.

1 COR. IX. PARAPHRASED.

BY H. J.

1. Do ye not acknowledge me as an apostle or true preacher? and free from Jewish bondage, having personally seen our Lord Christ? Are ye not yourselves christians through my labor for you?

2. If I have not thus labored for others, surely I have for you, and as a proof of my having done it, ye are now in Christ by faith.

3. I say to those who question on this point, in this way, 4. Have we (preachers truly) not a lawful right to our natural food and drink, for our work? 5. Have we not a right to take around with us, where we go preaching, a sister, a 'woman,' (margin;) as well as other apostles, and as well as Peter and others who are Christ's brethren? 6. Or especially Barnabas and myself, have we not a right to our living, without stopping to work for it with our hands? 7. Who should go on any such warfare wholly at his own expense? Or, who would plant a field not to partake of its productions? Or who would keep cattle, or hire, not to partake of their milk?

8. Do I urge these things merely as a man? Or does not the word of God urge the same also? 9. For the Word of God, by Moses, says—Thou shalt not confine the ox's mouth, that beateth out the grain. But does God mean that for mere literal oxen? 10. Does he not rather mean, or say it for our sakes, who feed his flock? No doubt, it is said for our sakes, so that he who labors exclusively in so preaching, should have his living with others in it.

11. Then if we labor for your spiritual good, is it wrong for us to be sustained in it, by your physical labor in procuring carnal things? 12. If others, not preachers, partake of your carnal things, should not we rather? Yet we have never demanded this our right, from you, choosing rather to suffer in every way, than thus hinder the progress of the gospel we preach.

13. Know ye not, that those who labor in holy things, have their living of the things of Christ's temple, the church? 14. And just so, hath the Lord required, that those who preach his gospel, should live by that labor, (while truly in it.) 15. Yet I have never demanded this right for myself: neither do I now say these things to call on you for my support; for I better die in need of it, than have others turn it against me, in hindering my success.

16. For though I do this work, I have nothing to boast of, for Christ has rather compelled me to do it: yea, I must wofully perish if I decline it. 17. For if I now do this thing freely, (or without others' support,) Christ will reward me for it; and if otherwise, this work is committed to me to perform.

18. Then what is my present reward? It is truly this, that when I preach thy gospel, I may make it free, so as not to hinder its success, (by even the appearance of selfishness in me.) 19. For though I have depended on none to support me, I have been a servant of all, (where laboring,) so as to win the more to Christ. 20. So I conformed to the Jews, (so far as lawful,) that I might win the more of them. I did the same also to those who seek salvation by legal ceremonies, or outward profession merely, that I might win them. 21. And thus I conformed to others without these legal ceremonies, creeds, professions, &c., (though they are responsible to God and Christ,) that I might win them in that situation. 22. To the weak minded, or unestablished in theory, I appeared as though like them, somewhat, that I might win them. And thus I treat the different classes, where I go, according to their different stations and professions, that by

all such means, I might win some of them to the salvation of Christ.

23. And I do this for the gospel's sake, that I may partake of its ultimate blessedness, with yourselves and others. 24. Do ye not know that they who run races, all run for themselves, though but one wins the prize set up. Then so run yourselves, the christian race, as to obtain its glorious prize. 25. And all who strive to excel, are careful in all things about it. Now they do it, to obtain only a perishing name (at the last), but we do it for a crown of glory that fadeth not away in the kingdom of heaven. 26. I so run therefore, (as I have described), not with uncertainty, and I fight (my way for the crown,) not as one who merely smiles at the air.

27. But I keep down my natural aspiring propensities, lest that in some way, after I have thus preached the gospel to others, I should fall of salvation myself. New York, July, 1852.

Mr. Joseph Bates' Misrepresentations.

TO THE EDITOR OF THE ADVENT REVIEW.—Sir:—It is well known to the readers of your paper, that Mr. Bates, in company with Mr. Edson, came to Fredonia last February and spent two Sabbaths there and in the adjoining town. The account of this meeting is given by him in the Review of May 6, 1852. In that account there are a number of misrepresentations. The first is, that two local ministers (Barn. Low and Crawford) said they (Bates and Edson) might occupy the forenoon. But they did not say so; but said that they might if they would give them the privilege of replying. Our manner of holding meetings for years has been, to meet on the first day of the week, and have a short sermon, and then exhortations from the brethren and sisters, and have but one meeting, as some live at quite a distance. And furthermore, it was almost noon when Mr. Bates began to preach, and he occupied more time after noon than he did before noon.

As soon as Mr. Bates saw that Bro. Hamilton arose and said that he intended to have the privilege that he then had, and that he had seen so much light from God's word. He talked some time, and when he sat down, then Bro. Low arose, the first minister that Mr. Bates mentioned, and says that he followed him. Bro. Low did say that the Sabbath was not binding upon us, for it was given to the Jews as a nation and a people, and made binding upon others, except those who should be found within their gates on the Sabbath day. Bro. Low said that the nine commandments are embodied in the gospel of the Son of God, but the fourth is not. Mr. Bates represents here as though the gospel of the Son of God, was simply the sayings of our Savior as recorded in the New Testament. But it is generally understood that the gospel of the Son of God, embraces the whole New Testament. Paul preached the gospel, and what was it, if it was not the gospel of the Son of God? Bro. Low then stated that the sin of Sabbath breaking is not mentioned in the New Testament. He called upon Mr. Bates to produce a single text in the gospel of the Son of God, from the sayings of any of his apostles, where we are commanded to remember the Seventh day and keep it holy. This Mr. Bates did not do, for the very good reason that there are no such commandments.

After quite a number of spoken, and some of the time two at once, the time had come for us to close our meeting. Bro. Crawford arose and said it was time to close. At this, Mr. Miller arose, and said that she would like to make a few remarks. Bro. Crawford then sat down while she spoke. He then rose, and Mr. Bates now says that Bro. C. was censured by saying, Produce me a commandment by which the Lord for keeping the Sabbath, and I will give it. This is another misrepresentation, utterly false, for Bro. Crawford commenced reading Mr. Bates' text, which was Mal. iv. 4. Remember

ye the Law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.'

Bro. Crawford said that if the text stood in the New Testament, it would be applicable to us, but it is in the Old Testament, and uttered more than eight hundred years before Christ.—He then read Acts ii. 22. 'For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear in all things, whatsoever he shall say unto you.'

He then read Luke ix. 35. 'And there came a voice out of the cloud saying, 'This is my beloved Son, hear him.' He then read Matt. xxviii. 19, 20, where Jesus said to his disciples, 'Go and teach all nations, observing all things whatsoever I have commanded you.'

These Moses says we must hear that prophet. God says, Hear ye him. Christ says, teach them to observe all things whatsoever I have commanded you. He then remarked that if they could produce a command of the Savior or the Apostles for us to keep the Sabbath, he would be just as zealous in keeping it as they were, but when they in opposition to Moses and God, and Christ, go to the law of Moses, as Mr. Bates' text says, as a rule of faith and practice, they would go there without him.

Finally, Mr. Bates says, that these two ministers put on their overcoats and left the meeting in disorder. Here is another statement that is not true. How was it? Bro. Low went about half a mile on foot. Bro. Crawford rode with Bro. Whitaker, and after meeting had entirely broken up, Bro. Whitaker untied his horse where it had been standing in the cold about four hours, and sent in for the women and Bro. Crawford to come. The women went—he then sent in again after Bro. Crawford, and after waiting some time, he went on and left Bro. Crawford and Bro. Low contending with Mr. Bates. Bro. Crawford soon started, and every sleigh had gone that was going his way.—Bro. Miller was yet in sight, and saw Bro. Crawford coming, and waited for him, and thus he rode part way home. Bro. Low was yet contending for the truth when Bro. Crawford left. Mr. Bates says they left the meeting in disorder. What was that disorder?

It could not consist in their abruptly leaving the meeting, as though Mr. Bates had whipped them out as he represents; for they were among the last that went away. Then, what was it?—It could consist in nothing else than the breaking in upon one another when Mr. B. was talking, and sometimes two or three were talking at once. And did Bro. Low and Crawford leave then? certainly not; for they were in the hottest of the conflict. But who commenced that disorder? Mr. Bates was the very man that commenced it. How? by breaking in upon Bro. Low when he was talking. Bro. Hamilton also broke in when others were talking. This is what caused the disorder and confusion. Now then, instead of the rebuke of which Mr. Bates speaks, resting upon the heads of Bro. Low and Crawford, it will rest upon his own head in the day of judgment, unless he repents and confesses his false statements and misrepresentations. If Mr. Bates had stated the plain facts in the case, they would not have been noticed. But as he has not, we think that justice to God and humanity, and the cause of truth, and to our brethren demand that a correct statement of the facts in the case should be made and published, not only to the readers of your paper, but to those of the Harbinger. For there are some brethren who took your paper last May, that do not now take it, and still suppose that Mr. Bates stated the facts as they were.

In conclusion, we would say to the brethren and sisters generally, be on your guard, that ye be not deceived by the false statements and misrepresentations of Mr. Bates and his associates, for this is their general course in attempting to prove their false theories, and to support their test questions. They say that those who worship God on the first day of the week, instead of the seventh, are sailing under the black flag of the

Papacy—have the mark of the beast—cannot be saved—that they themselves are the 144,000 that are sealed, that in keeping the seventh day, they become sealed and that all the prophetic periods terminated on the tenth day of the seventh month, in 1844, that then the bridegroom came, and the door was shut, and that they are now judging or condemning the world by proclaiming these doctrines, which are a species of Shakerism, and the most of them are zealously advocated by S. S. Snow, the blasphemous and false prophet, who claims to be the prophet of God, of whom Moses spake, and said that God would raise up like unto him. Again we say, dear brethren and sisters beware! Beware! for the devil is come down unto you in great wrath, for he knows that his time is short. His deceptions will soon end, the prophetic periods will soon close, and the bridegroom appear in the clouds of heaven with power and great glory.—The nations will soon be gathered together, in the eastern world, the seat of the prophecy, and then will Zion's King appear and build up Zion, and reign upon the throne of his Father David forever, and of his kingdom there shall be no end. Amen.

We whose names are hereunto signed, do testify that these are the plain facts in the case, and request that they may be published in the Advent Review, and in the Advent Harbinger.

C. W. LOW, C. CRAWFORD, Jr., M. WHITAKER, NATHAN RICHARDSON. Fredonia, N. Y.

[NOTE.—The Review declines publishing this statement. This is unfair, as it has previously given the opposite side of the matter. But this is not to be wondered at, for misrepresentations and fearful perversions of the plain word of the Lord, are prominent traits of that paper.—E.]

Correspondence.

FROM BRO. J. WILSON.

DEAR BRO. MARSH:—With gratitude I record the goodness of God to me since I left my old home the 12th day of February, 1851. Having obtained help of God I continue unto this day, witnessing wherever I go, none other things save the words of truth as I understand them. I have had a long tour, and witnessed many pleasant and happy seasons with my brethren, and seen many unhappy things among them, which I very much regret should exist among professed christians of any order, but more especially among those who are professedly waiting for the coming of our Lord. They all have treated me well, and a great portion of the time I have enjoyed the love of God in my own mind exceedingly well.

My health has been good, and is now as good as it was when I was twenty-five years old, and I am now in my seventy-sixth year. I feel deeply indebted to God for his goodness to me during more than three-quarters of one hundred years! I deeply regret every error of my whole life, and have a lively hope of forgiveness through Christ.

I am now in the town of Half Moon, on my way to Chautaugue county, N. Y., my former home, and as I never expect to visit again the Eastern States, and perhaps not east of Buffalo, I therefore calculate to spend three months visiting as many of the churches between this place and Buffalo as I can. I shall make no appointments but on the Sabbaths. The Lord willing, I shall attend them agreeable to notice given.

A pilgrim on my way to the kingdom of God on earth, J. WILSON. Half Moon, N. Y., July 5, 1852.

Bro. B. B. SCHENCK, Plainville, N. Y., June 14th, 1852, writes: My mind reverts frequently to Rochester, the Conference, and also to your kind family.—I feel that I am strengthened by my associating in that Conference. So far we have few attractions in our vicinity.

Bro. GEORGE STORRS, New York, July 3' 1852, writes:

I am satisfied there never was a time when more could be effected in spreading our views on immortality through Christ alone, than now. Multitudes in the Churches, or in Christendom, are shaken in their paths of Endless misery.—The tendency is to Universalism, Restorationism, Spirit Rapping, or open Infidelity, all growing out of the belief of the soul's immortality.—No human power can arrest this flood; but the truth of Life in Christ alone, if it can be placed before the mind, will arrest the sincere inquirers who are serving God according to the best light they have, and save them from the inundation that is now rising to sweep the nominal churches to ruin.

May God in mercy arrest the swelling flood, or at least save the long deluded sheep.

Editing a Paper.

HEAR what the National Intelligencer says about editing a newspaper: 'Many people estimate the ability of a newspaper, and the industry and talent of its editor by the editorial matter it contains. It is comparatively an easy task for a frothy writer to pour out daily columns of words—words upon any and on all subjects. His ideas may flow in one wishy washy everlasting flood, and his command of language may enable him to string them together like onions; and yet his paper may be a meager and poor concern. But what is the toil of such a man who displays his leaded matter largely to that imposed on a judicious, well-informed editor, who exercises his vocation with an hourly consciousness of his responsibilities and duties, and devotes himself to the conduct of his paper with the same care and assiduity that a sensible lawyer bestows upon a suit, a humane physician upon a patient, without regard to show or display! Indeed, the mere writing part of editing a paper, is but a small portion of the work. The care, the time employed in selecting, is far more important, and the tact of a good editor is better known by his selections than any thing else, and that we all know is half the battle. But as we have said, an editor ought to be estimated, and his labors understood and appreciated, by the general tone, its temper, its uniform consistent course, its principles, aims, its manliness, its dignity and propriety. To preserve these as they should be preserved, is enough to occupy fully the time and attention of any man. If to this be added the general supervision of the newspaper establishment, which most editors have to encounter, the wonder is how they find time to write at all.

A GOOD NAME.—Always be more solicitous to preserve your innocence than concerned to prove it. It will never do to seek a good name as a primary object. Like trying to be graceful, the effort to be popular will make you contemptible. Take care of your spirit and conduct, and your reputation will take care of itself. The utmost that you are called to do as the guardian of your reputation, is to remove injurious aspersions. Let not your good be evil spoken of, and following the highest examples in mild and explicit self-vindication. No reputation can be perfect which does not spring from principle, and he who would maintain a good name should be mainly solicitous to maintain a good character void of offence toward God and man.

A newspaper is a Law book for the indolent, a sermon for the thoughtless, a library for the poor. It may stimulate the most indifferent, instruct the most profound.

Affection like spring flowers, breaks through the most frozen ground at last; and the heart that seeks but for another heart to make it happy, will never seek in vain.

A spoonful of horse radish put into a pan of milk will preserve the milk sweet for several days, either in the open air or in a cellar, while other milk will turn quite sour.

SPEAK THE TRUTH IN LOVE.—PAUL. ROCHESTER, SATURDAY, JULY 10, 1852.

THE REST OF THE DEAD.—REV. XX. 5.

Who are they? It is thought by some persons that they are a certain portion of the righteous who will not be raised until the termination of the millennial reign of Christ. And how do they prove this position? By an inference, thus: 'And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.' (verse 4.) 'But the rest of the dead lived not again until the thousand years were finished.' (Verse 5.) It is assumed that in both verses the same class of dead are referred to; hence the conclusion is that the 'rest' must be righteous, and will not be raised until a thousand years after the other portion have their resurrection.

This inference would be very conclusive, if there were no other dead than the righteous. But as there are both righteous and unrighteous dead, we may infer that the 'rest of the dead' here mean the unrighteous. How shall this be settled—or how shall we determine which inference is correct? By the context, and other plain Bible testimony. To this rule no one can reasonably object. Well, what says the context? Does it teach that only a part, or all of the righteous will be raised in the first resurrection? We will see.

'Them that were beheaded for the witness of Jesus, [Martyrs under the gospel dispensation.] And for the word of God, [Martyrs of every age,] and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands. [All the children of God who were not martyrs. These, of every class, in every age, lived and reigned with Christ a thousand years; they will have a part in the first resurrection.] Hence 'the rest of the dead' must refer to those who are not children of God.

1 Cor. xv. 23. 'But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming.' This is plain testimony, and teaches that 'they that are Christ's,' will be raised from the dead at his coming. Who are Christ's? For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek; there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise. Gal. iii. 26-29. Certainly all the heirs of God are included in this testimony, hence all will be raised at the coming of Christ: it will be at his coming, and not a thousand years after, for the trumpet shall sound and the dead shall be raised incorruptible.' 1 Cor. xv. 52.

1 Thess. iv. 16. 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first.' The dead in Christ, not a part, but all of them, will be raised at the coming of Christ: hence they will have a part in the first resurrection, and no portion of them will constitute the 'rest of the dead,' which will be raised at the end of the millennial reign of Christ.

Rev. xi. 15-18. 'And the seventh angel sounded. . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great.' This evidence most clearly embraces all the children of God, who will be rewarded at the sounding of the seventh trumpet. Hence they will be raised in the first resurrection.

Heb. xi. 32-40. 'And what shall I more say? for the time would fail me to tell of Gedon; and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn

asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.'

All classes of the children of God are embraced in this catalogue, to whom are promised a part in a better resurrection, which doubtless is the first.—They are children of Abraham, by faith in Christ, and will have a resurrection, and possess the promised inheritance with him.

From this testimony it is evident that all the righteous dead in their graves at the coming of Christ, will then be raised, and that the 'rest of the dead' who will not live until a thousand years after, are another class of the dead. May we be among the 'blessed and holy,' that we may have a part in the first resurrection, and be permitted to reign with Christ a thousand years, and then forever.

A FAIR OFFER.

We have a quantity of Hymn Books bound in lambskin, and we propose to send one of the same, to any person who will send us the name of a new subscriber to the Harbinger accompanied with two dollars. Or, we will give fifty cents worth of our pamphlets entitled the 'Purpose of God, or the 24th of Matthew,' by E. R. Pinney, and the Harbinger for one year, to every new subscriber, who will send us two dollars.

The postage on the hymn books will be 10 cents under five hundred miles and 20 cents over that distance. The postage on each pamphlet will be 2 cents under five hundred miles and 4 cents over that distance, which must be pre paid by the persons who order them. Let those who wish to avail themselves of this offer, send on their names immediately. Will our agents and patrons generally, interest themselves in this matter? A favorable opportunity is offered you for doing a little good—will you improve it?

JERUSALEM IS YET TRODDEN DOWN.

From the following document it will be seen that the same power that held under its control the sacred localities in A. D. 1744—controls them in A. D. 1852; and the Grand Turk, in his imperial dignity says to the interested parties—'Let them at present be contented,' to have matters remain as they were settled by royal decree in 1744. That decree will not be broken until Hs whose right it is shall come and break it, and give the sacred localities to those whose right they are.

The Sicels of Athens, gives the following as the text of the firman which definitively regulates the question of the Holy Places:

'Hattihumayun, (imperial decree) published toward the end of the month Revi-ul ahir, of the year 1263 of the Hegira, (1852), concerning the question of the Holy Sepulcher, &c., in dispute between the Greeks and the Catholics:

'This is my royal decree concerning the question of the Holy Sepulcher, &c., of Jerusalem, hitherto in dispute, after a rigorous examination of all the documents which are in the possession of my Greek and Latin subjects—a decree which confirms all the privileges accorded to the Greeks by my glorious ancestors, and particularly by my illustrious father, and which have been already sanctioned by myself. Let this decree be for the future superior to every other act.'

Firman addressed to the Governor of Jerusalem, Hafiz Pasha, and to the Cadi of the same city, as well as to the members of the Council of that place.

'Whereas the differences which have frequently arisen between the Greeks and the Latins concerning the holy places, inside and outside Jerusalem, have again been renewed in these latter times, a commission, composed of several ministers, illustrious magistrates, and others, was formed with the consent of both parties to examine the question. The object of this examination was the question of the places in dispute between these two religious sects, and which consist of the great cupola of the Church of the Resurrection; the little cupola in the interior of that church, covering the place where the sepulcher of Jesus Christ is situated; the descent from the cross, the Golgotha, situated in the interior of the same church; the arcades of the Holy Virgin; the church of Bethlehem, and the cave where Jesus Christ was born, and the birth-place and tomb of the Holy Virgin.

'Of all these places, the claims of the Latin for the great cupola, as it belongs to the whole building, for the little cupola, the descent from the cross, the Golgotha, the arcades of the Holy Virgin, the Church of Bethlehem, and the birth-place, are not just, and in consequence it has been resolved, that all those places shall remain as they are. But, as a key of the northern and southern gates of the great church, and of the entrance of the cavern mentioned above, was previously given to the Greeks as well as to the Latins and Armenians, and as that concession was confirmed by a firman published in the year 1160 of the Hegira (1744) let them at present be contented with that concession. As to the two gardens near the Franciscan convent of Bethlehem, also claimed by the Latins, since, according to the ancient and new edicts, they were under the superintendence of the two parties, let them still remain so.

'The representations on the part of the Latins for exclusive possession of the tomb of the Virgin, founded on some edicts which they possess, are not just, but, inasmuch as hitherto the Greeks, the Armenians, the Syrians, and the Copts exercised their religious ceremonies in the holy tomb mentioned above, and considering that the religious worship in the interior of the place, in consequence of the exercise of so many religious forms of worship in the same place, does not belong exclusively to a single one of those Christian creeds, and that it is known that in virtue of ancient concessions the Catholic Christians also perform their religious ceremonies there; in consequence, and on condition that the not the slightest change is to be made in the administration and present state of the tomb in question, the confirmation of that concession to the Catholics is declared to be just.

'The rights accorded to the Greeks, subjects of my puissant Empire, and confirmed by me in virtue of imperial decrees, and the maintenance of which is one of the particular objects of my Royal solicitude, having been solemnly approved of by me, no person whatever will be permitted to undertake any act whatever contrary to the present decision. In what concerns the Church of the Ascension, in the Garden of Olives, at Jerusalem, since hitherto the Latins have exercised their religious services there once a year, that is to say, on the day of the ascension of Jesus Christ, and that the Greeks exercise their religious ceremonies outside the Church, and that in the same place a Turkish mosque exists, the church in question does not belong particularly and exclusively to any of the Christian rites above mentioned.

'But, considering in my Royal justice that it is not proper that the Greeks, being subjects of my puissant empire, should not be able to exercise their religious worship in the church itself, it has been decided that hereafter the Greeks, the same as the Latins, are not to find any obstacles in praying and performing their religious ceremonies in the interior of that church during the religious days mentioned, on the condition that the present order and state of things be not in any way changed, and that the door of the church be kept, as hitherto, by a Mussulman porter. In order that mention may be made of this state of things in the firman issued in the month of Deval of the Hegira (1254), and in the Royal order passed on the subject, we have rendered an Imperial ordinance, in conformity to which the present Royal decree has been published by our Imperial Divan, and which has been handed over to the Greeks. You, taking cognizance of that act, are to direct all your attention to prevent any violation of the above-mentioned decisions, not only on the part of the Greeks, Armenians, Syrians and Copts, but also of the Latins.'

LIVE FOR SOMETHING.—Thousands of men breathe, move and live—pass over the stage of life and are heard of no more. Why? None were blessed by them, as the means of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished; their light went out in darkness; and they were not remembered more than insects of yesterday. Will you thus live and die O man? Live for something. Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name by kindness, love, and mercy on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No; your name, your deeds will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as brightly on the earth as the stars of heaven.—Dr. Chalmers.

Remember the poor.

KOSSUTH AMONG THE PROPHETS.

[The following extract from Kossuth's lecture delivered in New York, in the Broadway Tabernacle Monday evening, June 21, will be read with deep interest, by every student of prophecy. It will be observed that Kossuth has no hope of the world's emancipation from its present bondage and corruption, by the power of either, or all the prevailing systems of theology now being propagated in the world. With him Catholicism and Protestantism have proved a failure; and now his only hope is the triumph of his principles through the influence of a righteous nation. Though he sees the truth here dimly—like men as trees walking—he nevertheless sees it, thus far, in the light of the sure word of prophecy; for it will be through the influence of a righteous nation—not the American however—but the Israelitish nation, under the righteous government of the King of righteousness, and his immortal saints that universal peace will be proclaimed to the world. Such testimony as this, though mingled with some error, weighs heavily against the conflicting popular dogmas of the sects, but in favor of the precious truths of the Bible, which clearly teach that the only hope of the world being freed from the power of human oppression—is the coming of the Lord of Glory to take the throne of empire, and rule the world in righteousness. Kossuth says:]

'I certainly have an unwavering faith in the destinies of humanity, and though the mournful example of so many fallen nations instructs us that neither the diffusion of knowledge, nor the progress of industry, neither prosperity, nor power, may, not even freedom itself, can secure a future to nations, still I say there is one thing which can secure it; there is one law, the obedience to which would prove a rock upon which the freedom and happiness of nations may rest sure to the end of their days. And that law, ladies and gentlemen, is the law proclaimed by our Savior; that rock is the unperverted religion of Christ.

'But while the consolation of this sublime truth falls meekly upon my soul, like as the moonlight falls upon the sea, I humbly claim your forbearance, ladies and gentlemen; I claim it in the name of the Almighty Lord, to hear from my lips a mournful truth. It may dispense you; it may offend, but truth is truth. Offended vanity may blame me; power may frown at me, and pride may call my boldness arrogance, but still truth is truth, and I, bold in my unpretending humility, will proclaim that truth; I will proclaim it from land to land and from sea to sea; I will proclaim it with the faith of the martyrs of old, till the seed of my word falls upon the conscience of men. Let come what may, I say with Luther: God may help me, I cannot do otherwise. Yes, ladies and gentlemen, the law of our Savior, the religion of Christ can secure a happy future to nations. But, alas! there is yet no Christian people on earth—not a single one among all! I have spoken the word. It is harsh, but true. Nearly two thousand years have passed since Christ proclaimed the eternal decree of God, to which the happiness of mankind is bound, and sanctified it with his own blood; and still there is not one single nation on earth which would have enacted into its law book that eternal decree.

'Men believe in the mysteries of religion, according to the creed of their church; they go to church, and they pray and give alms to the poor, and drop the balm of consolation into the wounds of the afflicted, and believe they do all that the Lord commanded to do, and believe they are Christians. No! Some few may be, but their number is not—their country is not; the era of christianity has yet to come; and when it comes, the only then, will be the future of nations sure. For it from me to misapprehend the immense ben which the Christian religion, such as it already has operated in mankind's history. It has in the condition of millions; it was the nurse of a civilization, and softening the manners and feelings of men, its influence has been felt even in the worst quarter of history—in war. . . . But that beneficial influence of Christianity we are cheerfully to acknowledge, yet it is still not to be supposed that the law of Christ does yet no where . . . the Christian world. . . . The fact that the religion of Christ never yet was practically an for an all-overruling law, the obedience to which outweighing every other consideration, we have directed the policy of nations, that fact is the source of evil, whence the oppression of millions overflows the earth, and which makes the re of the proudest, of the freest nation, to be a house built upon sand. . . . No man can, with full right, claim the title of a Christian nation, no government the title of a

Christian government, which is not founded upon the basis of Christian morality, and which takes it not for an all-overruling law, to fulfil the moral duties ordered by the religion of Christ toward men and nations, who are but the community of men, and toward mankind, which is the community of nations. Now, look to those dread pages of history, stained with the blood of millions, spilt under the blasphemous pretext of religion; was it the interest to vindicate the rights and enforce the duties of Christian morality, which raised the hand of nation against nation, of government against government? No; it was the fanaticism of creed, and the fury of dogmatism. Nations and governments rose to propagate their manner to worship God, and their own mode to believe the inscrutable mysteries of eternity; but nobody has yet raised a finger to punish the sacrilegious violation of the moral laws of Christ, nobody ever stirred to claim the fulfillment of the duties of Christian morality toward nations. . . . The task of this glorious progress is only to be done by a free and powerful nation, because it is a task of actions, and not of teaching. Individual man can but execute it in the narrow compass of the small relations of private life; it is only the power of a nation which can raise it to become a ruling law on earth; and before this is done, the triumph of Christianity is not arrived—and without that triumph, freedom and prosperity, even of the mightiest nation, is not for a moment safe from internal decay or from foreign violence.'

"OCCUPY TILL I COME"—JESUS.

ALL of the servants of our absent, but soon to return Lord are included in this command; hence every one will have to give a strict account of his or her stewardship in the day of Judgment, how they have used the talents committed to their charge. They should not keep back part of the price for selfish purposes, but are strictly required to put every dollar of their Lord's money into his cause, and themselves also. There can be no reserves in this case, that will be acceptable with Him who gave his beloved Son, who laid down his life that we might live. When such great sacrifices have been freely made for us, it is but just that we should make suitable returns for this unbounded love and disinterested benevolence. Son or daughter, give me thy hearty, thy whole heart—is the requirement of your most merciful Creator and kind Benefactor. If you do this, all you have will be freely given to him: for that being who has your whole heart, will hold full control over your treasures also.

Has God your heart?—or do you love the world, its pleasures, fashions and ways more than you do him? Examine yourselves impartially and faithfully, and prove yourselves on this important matter. If you love the cause of your glorious Lord, not in word and tongue only, but in deed and in truth, you will show it by your fruits. You will not be an idler in the vineyard, but a laborer in the heat as well as the cool of the day. You will also delight in giving such things as you possess to meet the various expenses of the cause. Neither will you be stunted nor grudging in your offerings, but will give cheerfully and bountifully whenever an opportunity offers, and duty demands it at your hand. In a word—it will be your supreme delight to do all you can, with all you have and are, for the promotion of the cause of God. That cause you will consider one and the same in all places. Hence you will feel the same interest in its prosperity abroad as you do at home. It is a selfish benevolence, if such a thing can be, which will give only for the promotion of the cause at home, or in one's own church, city or neighborhood. The disinterested love of God embraced the world, and should imitate Him in our gifts and efforts to carry forward the glorious economy of redemption.

There are means sufficient among us, if brought out from the places where they are now hid in the earth, or held in the hands of God's stewards—to carry forward the good work in every department, free from embarrassment; and somebody will have a sad account to render in the great day of reckoning, if this work languishes. Do you know that the talents which are to be occupied, do not consist only in a gift to preach and write the truth; there are other talents, such as bread, meat, clothing, cash—and all necessary blessings of this life, which every rich family daily use, and ministers and publishers must have to enable them to use their talents to good advantage. It would not do to give all the talents to the ministers and editors, for this would take away the blessing from the great mass. Each one has his station and proper work assigned him in the church of God, and if each does his duty, whether in preaching, writing, publishing, or giving

to the minister, or the publisher, or the poor, then each will be equally useful and alike blessed.—While the one class occupies their mental talents, or powers, the other class should occupy their temporal talents, or blessings. And it is no more the duty of the one to give all they have for the benefit of the cause, than it is for the other to bestow all they possess for the same purpose. And if it is not the will of the hearer also, if he does not use his temporal blessing to meet the wants of the cause. We are all fellow laborers with God, in this good work, but all do not labor with the same instruments. Some can use their voice, others their pens, some their prayers, words of counsel, exhortation and comfort, and others, their bread, meat, raiment, and cash. In one or more of these ways, every disciple of Christ can preach or publish the truth. Though all have not the gift to preach a sermon, or write an essay, they can help provide for the wants of those who can and will do these things.

And now we seriously ask each and all, will you employ the means you have for the promotion of the cause of Christ? Will you preach with your cash, or the property which you can spare for this most worthy object? When we call upon you to preach thus, we do not wish to be understood that there is no other way to accomplish this work than by giving directly for the support of the minister who labors among you, for there are many other objects that should share in your gifts. The several tents that are now in the field, and doing much good, should be sustained, and chiefly on new ground. A general assortment of books, pamphlets and tracts on the great truths specially needed for this age, should be generally and freely circulated where there is a reasonable prospect of doing any good—and those who have the means, should see that funds are not wanting to carry out, on a liberal scale, this work of benevolence and mercy.—Our periodicals should be better sustained than they are. Their list of subscribers should be greatly enlarged, and many patrons should pay better than they do, for some never pay! Instead of preaching with what they justly owe, to say nothing about giving, they withhold from the publisher his just dues, and thereby limit his usefulness, and cripple his energies in the cause of the Lord! We will know whereof we speak in this case, for we have just sent bills to certain of our patrons, to the amount of over fifteen hundred dollars, on past accounts of the Harbinger! Had all loved the cause as they ought, we should have been saved this trouble and expense, or if they love it now, they will respond to our calls most promptly, and try to be more punctual in the future.

Finally, our heart and hands should be in the work of the Lord, and no labor in our power to perform, nor aid we can impart to others engaged in the same good cause, should be withheld. We should not be weary in well doing, for in due season we shall reap the reward of eternal life, if we faint not. And those who sow bountifully will gather a rich harvest, therefore let us open our hands wide, and in the morning sow the seed of life, and in the evening not withhold the same liberal hand, trusting in the great Husbandman, to crown with success our good intentions and humble endeavors to occupy in the field in which he has called us to labor.

We have received from Bro. Storrs a package containing the Bible Examiner for 1850 and 1851, for James Bowes. It is subject to his order.

ETERNAL LIFE.

NOT AN HEREDITARY ATTRIBUTE OF MAN, BUT THE GRACIOUS GIFT OF GOD, THROUGH JESUS CHRIST. Concluded.

PROPOSITION IV. Eternal Life, though the free gift of God, through Jesus Christ, to the world, is, nevertheless, conditional.

I. Matthew xix. 16. Good Master, what good thing shall I do, that I may have eternal life?—Jesus answered, if thou wilt enter into life, keep the commandments. He said unto him, what commandments?

II. Mark xvi. 16. He that believeth (the Gospel) and is baptized, shall be saved; but he that believeth not (the gospel) shall be condemned.

III. John iii. 5. Except a man be borne of water and the spirit he cannot enter into the Kingdom of God.

IV. John iii. 15. Whosoever believes on the Son of Man shall not perish, but have eternal life.

V. John iv. 14. Whosoever drinketh of the water that I shall give him, shall never thirst; but

the water that I shall give him, shall be in him a well of water springing up into everlasting life. VI. John v. 24. He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

VII. John vi. 40. This is the will of him who sent me, that whosoever recognizes the Son, and believes on him shall obtain everlasting life, and I will raise him up at the last day.

VIII. John vi. 53. Except ye eat the flesh of the Son of Man, and drink his blood ye have no life in you. Whoso eateth my flesh and drinketh my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.

IX. John x. 28. My sheep hear my voice: and I give unto them Eternal Life; and they shall never perish.

X. John xi. 24. Jesus said, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth shall never die.

XI. John xvii. 2. O, Father! thou hast given the Son power over all flesh, that he should give Eternal Life to as many as thou has given him.

XII. Acts xiii. 46. It was necessary that the word of God should first have been spoken to you, Jews, but seeing that you put it from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles. . . . And when they heard this they rejoiced, and glorified the word of the Lord; and as many as were disposed for eternal life believed.

XIII. Acts xv. 16. God first looked down upon the Gentiles, to take from among them a people for his name. . . . And when they heard this they rejoiced, and glorified the word of the Lord; and as many as were disposed for eternal life believed.

XIV. Romans i. 16. The Gospel is the power of God for salvation to every one who believes (it); as it is written, 'the just shall live (eternally) by faith.'

XV. Romans ii. 7. God will render to every man according to his deeds: to them who by patient continuance in well-doing SEEK for glory, honor, honor, and immortality, he will render eternal life.

XVI. Romans viii. 13. If you have lived according to the flesh you shall die; but, if, through the Spirit, you put to death the deeds of the body, you shall live.

XVII. 2 Timothy ii. 12. It is a faithful saying; for if we be dead we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us.

XVIII. Hebrews v. 9. Jesus being made perfect (by a resurrection of life) became the author of eternal salvation unto all them that obey him.

XIX. Hebrews x. 36. You must persevere in doing the will of God, that you may obtain the promised reward.

XX. 1 John ii. 17. He that doeth the will of God abideth forever.

XXI. 1 John iii. 15. No murderer hath eternal life abiding in him.

XXII. Revelation ii. 7. To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God. Verse 11, he shall not be injured by the second death.

Now, we do not hesitate to say, that these passages prove that Eternal Life is conditional, or obtainable by those who conform to certain fixed and unalterable stipulations. The expressions 'if,' 'the believeth the gospel and is baptized,' 'Except,' 'whosoever,' 'as many as,' 'to take from among,' 'to every one who,' 'to them who,' and so forth, are all terms of condition. The reply of Jesus to the young man gives the gist of the whole matter, 'if thou wilt enter into life, keep the commandments.—Now this teaches us the truth positively and plainly; and if we can ascertain distinctly the laws to which God demands our obedience, we need be at no loss to determine what is the mind of God in relation to those who are disobedient to his requirements.—Jesus has placed the obtaining of Eternal Life upon hypothetical grounds—he suspends the future glory honor, immortality and Eternal Life of the Human Race upon an 'if,' consequently, nothing can be plainer than this, namely, that he that obeys the law of faith will obtain them, and he that obeys it not will never see life eternal, but be turned back into the darkness and silence of the Second Death forever.

Again, if Eternal Life be conditional, that is, attainable by obedience to the moral laws of God, none can possibly attain to it, who either cannot or will not conform to the terms upon which it is freely and graciously offered. The disabilities of those who cannot observe God's commandments are various; and may be arranged under the heads of physical and circumstantial impediments. Those who are physically incompetent do not enter into the purview of the gospel at all. The proclama-

tion of this law is addressed to all capable of rational investigation—to all who can think, weigh testimony, and determine according to the evidence in the case. It does not expect them to obey it who are physically incompetent to will or not to will; nor does it offer salvation to any who have neither heard of Jesus, nor of the gospel of his reign.

'All the world,' saith, the Scriptures, 'is guilty before God.' How comes this universal guilt upon the race of man?

First, by the transgression of God's law by the first man; secondly, by all men being born of a transgressor; and, thirdly, by their own personal transgressions.

The first man and woman were alone responsible for their eating the forbidden fruit. Because they did this, they were placed under a new constitution, different from that under which they were before they sinned. Then every thing was very good, and themselves very good likewise; but having sinned they became sinners, and the subjects of good and evil in their cop of life. Their state was now changed by disobedience.

They were in a state of sin, and therefore under a constitution of sin. Under this constitution they became liable to a great variety of evils, all of which are consequent upon sin. Having thus fallen into degradation, they became the progenitors of the world. Is it reasonable to expect that their offspring would be 'very good' as they were, when they came from the plastic fingers of their Creator, who moulded them from the dust! On the principle—which is a universal law and without exception—that 'like begets like,' we should look for a progeny like themselves, subject to all the ills of life; citizens of the same state and related to the same constitution.

And this, in truth, is our natural inheritance.—We come into the world involuntarily. We find ourselves here, the subjects of evil, and distress, and death, without having ourselves committed any thing worthy of stripes. But why are we thus involuntarily subject to frailty? Because we are, accord to the law of nature, born into a state of sin, and thus placed under a constitution of sin.—Why God pleases that things should be ordered thus, is not our province at this time to inquire.—The fact is indisputable, for it is the experience of every day. Because, then, the offspring of sinners are born into a state of sin, and are placed under a constitution of sin, they are sinners, even before they can discern between the evil and the good; they inherit the ills of life and the pains of death, and beyond this, as creatures born subject to frailty, they have neither hopes nor fears. They are under the law of nature, which God enacted when he said, 'out of the ground was thou taken; dust thou art, and to dust thou shalt return.'

Thus the Earth is peopled by inhabitants who are 'constituted sinners;' death reigns over them all, and by fell swoops, whirls them into the dust from age to age. As we have said before, but for the goodness of God the Earth would continue the vast charnel house of humanity forever. But he did not intend this Animal Kingdom to be the final state of mankind. From the Scriptures we have quoted, we learn that his plan is, to take from among its subjects a people who shall constitute a Spiritual Kingdom to inhabit the earth forever. Not to transform all the men, women, and children, of the Animal Kingdom into the men, women, and children of the Spiritual Kingdom; but to take from the Animal Kingdom such materials as will answer to build up the Spiritual. The Christian era found the Gentile world under 'times of ignorance' in which they had been enwrapped for ages, and under which millions of them have continued to this day. Does ignorance make men criminal, when they possess not the means of knowledge? No; and therefore Paul addressed the constituted sinners at Athens, 'the times of this ignorance God hath winked at,' or overlooked; and to those of Lyconia, 'God in former generations permitted all the nations to walk in their own ways;' 'receiving in themselves that recompense of their error that was meet'—being worthy of death from which they have no release. And if helpless ignorance do not eradicate men so as expose them to the second death, shall we say that sinners, because in helpless ignorance, ought therefore to enjoy or share in the rewards which are reserved for those who know God and obey the gospel of Jesus Christ?—The new man is renewed by knowledge; says Paul, 'after the image of Him who created him; yes, it is animal man and woman renovated by a knowledge of the truth and subjects of the resurrection of the just, of whom the Spiritual Kingdom of God is composed. . . . Now, since the days of Noah, God has not deliv-

ered his laws to mankind at large, but to portions of the race in particular. The truth of this will appear from the fact, that the Law of Moses was delivered to Israel alone, and at a time when the population did not exceed that of the British American colonies before the Revolution; and furthermore, that the gospel of Jesus Christ was proclaimed not to all mankind, for all the tribes of men were not known to the ancients, but to every nation under heaven of the Roman Government. And it yet remains for Jehovah to cause an authoritative proclamation of the 'Everlasting Gospel' to be made to them that dwell on the earth, even to every nation, and kindred, and tongue, and people, which shall embrace the population of China, India, Central Asia, Hindostan, and so forth.

These proclamations it is which convert, 'Times of Ignorance' into 'Times of Knowledge.' It is knowledge that makes a 'constituted sinner' accountable for his sins; and if accountable, therefore obnoxious to the anger of a just God, unless he obey the truth. When men are made acquainted with the Law of God, they can no longer plead ignorance as an excuse; for it then becomes a matter of their own choice whether they will become 'constituted righteous' ones, or enlightened transgressors; for this near relation to the Law of God renders it absolutely impossible for them any longer to remain merely 'constituted sinners'; they must superadd to this the attribute of knowingly wilful transgressors.

In this life, then, there are two states in relation to God and the children of Adam; one a state of sin; and the other a state of favor. The citizens of the former state are sinners by virtue of a constitution, who are of all ages, and of every shade and variety, together with those enlightened transgressors whose sin is not only constitutional but voluntary; the state of favor comprehends those who were not only constituted sinners, and voluntary transgressors, but who, by obedience to the laws of God and to Christ, are 'constituted righteous.' In regard to the righteous, they are delivered from the fear of death, because, having obeyed the truth, they have passed from death unto life; but this is not the case with sinners by nature and practice, who know, but will not obey the truth.—Constituted sinners and intelligent transgressors are all under sentence of death eternal, with this difference only, that the punishment and destiny of constituted sinners, living under times of ignorance, is the common lot of man, aggravated by the demoralizing institutions of idolatry, Mehemmedanism, &c., 'ending in death,' which is uninterrupted by a resurrection; whereas, the transgressors who know, or may know the law, though subject to all this in common with them, are raised to trial, execution, and the terrors of the Second Death, the Eternal consummation of their woes.

It would occupy too much space at this time to go into the doctrine of the several proofs in detail. In the general, they will all be found to concur in teaching, that God has set Eternal Life and Eternal Death before men living under times of Knowledge; and that their destiny in relation thereto depends upon their own volition; in that, they will become heirs of Eternal Life, if they will obey Him who is the Life; or they will continue the heirs of the Second Death, with the superaddition of suffering, pangs, to that catastrophe, if they reject his claims to their obedience.

In our second proof, the Prince of Life says, 'He that believes the gospel and is baptized shall be saved.' Saved, salvation, and the like terms are often used in Scripture; we will remark briefly on these. Paul says, that before Christ came, Jews and Gentiles were all under sin; and elsewhere, he says, that 'THE WAGES OF SIN IS DEATH'; consequently they were all under sentence of death or condemnation. Sin and death were the things of which they were all subjects: sin was the labor of their lives, and death the well earned wages thereof. Jews and Gentiles were all fellow-laborers in evil, and therefore, fellow-sufferers of all the calamities of life, and co-heirs of a common fate.

Now, salvation in relation to these, it is clear, must have pertained to a deliverance from sin, and consequently from death; for to deliver a man from the cause of his evils is eventually to remove those evils likewise; hence, to take away the sin of the world is to cancel the liability to the punishment due to sin, which is the Second or Eternal Death. When, therefore, it says, 'To Him gave all the prophets witness, that every one who believes on him shall receive forgiveness of sins by his name'—the sentence falls to be completed—and as a consequence, he shall be saved from Death Eternal, the wages and punishment of sin. The salvation, then, promised in the gospel, is a deliverance from

sin and death. When, therefore, it says, 'He who shall believe the gospel and be baptized, shall be saved,' a proclamation is made, that all believers of the gospel, who obey it, shall be delivered from sin and Death Eternal.

And here it is manifest that the proclamation promises deliverance to obedient believers only.—It is 'he who shall believe'; &c.; nor does it stop here, for it declares, that he who shall not believe the gospel shall suffer condemnation, that is, the sentence of Eternal Death under which he lies shall be carried into effect. Again, 'Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God'; in other words, he cannot enter Paradise. This condition is fixed and unalterable; this rule is the unrepugnant statute of Heaven, announced by the Great King, who is destined to reign in that Kingdom. The Heirs of Paradise, constituted such under the New Institution, can only become Heirs by submitting to this, the Spiritualization Law of the Kingdom of God.—The being begotten of the Spirit and born of Water, is the passing from the sentence of death to the sentence of Life, which says, that such an one shall not suffer the condemnation of the Second Death; see proof vi. He who has thus passed from Death to Life becomes, by the transition, a sheep of the Great Shepherd's flock, (proof ix.) one of the people of God, (proof xiv.), a well-doer, (proof xvi.) a subject of the Author of Eternal Salvation, (proof xvii.), a doer of the will of God, (proof xx.) &c., and therefore entitled to all the blessings predicated on such characters.

The condition, then, to which men are bound to conform, if they would live forever, is, in general terms, to keep the commandments. This, I say, is general, and applies equally to the past, the present, and the future. But this condition is resolvable into something more particular.—Hence the sentence falls to be completed, keep the commandments peculiar to the Divine Constitution under which you live. Nosh, Abraham, Isaac, and Jacob, had to observe the ordinance of the patriarchal constitution of things; Moses, Aaron, and the Israelites of the Sinai Law; the Jews and the Gentiles of the Roman World, after Pentecost, A. D. 33 and 41, the commandments of the New Institution; and the universal concourse of mankind will, from the approaching appearance of Jesus in his glorious kingdom, be subjected to that Law of Love, which is to proceed from Zion to every nation, tongue, kindred, tribe and people of the inhabited earth; which is then to be 'full of the knowledge of the glory of the Lord, as the waters that cover the depths of the sea.' Heb. ii. 14.

But, we have more particularly to do with the commandments of the times which are. We are to keep the commandments of the Apostles of Christ, if we would enter into that life which is Eternal; and the first condition is, that we believe the gospel, amend our lives, and be baptized in the name of Jesus Christ for the remission of sins; and that thenceforth we persevere in well-doing, which consists in observing the 'all things' which Jesus commanded his Apostles to teach those whom they converted to the faith.—By thus persevering till death they became conquerors; and though they fall for a time they will rise again to eat of the Tree of Life, which is in the midst of the Paradise of God, according to the 22d proof.

These are the conditions, the fixed and unalterable stipulations, as unchangeable as The Immutable himself, to which we all must conform if we would enter into life, by a resurrection from the Dead. None have any part or lot in this Salvation but the true believers; the reward is to the obedient, according to the letter and spirit of the gospel, and to none else. The world of animal men is but the crude materials out of which the Arch Builder of eternal mansions, is erecting a superb and undecaying edifice: His materials are animal, and of those he is rearing a spiritual or immortal and glorious architectural order. He incorporates the choice, the living stones, into his building, but the worthless, and the rubbish, he casts away and destroys by fire. To become stones, which will never wear away, we must be incorporated into Him who is the Rock, and be subjected to the preparation which he requires, whose workmanship is

perfect and complete.

PROPOSITION. V. Men are put in possession of Eternal Life, not by the re-union of an 'immortal soul' with a mortal body; but by the Mortal Body itself being re-organized and re-animated by the power or spirit of God.

1. Romans viii. 11. If the Spirit of God, who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also make your mortal bodies alive by his Spirit that dwelleth in you.

This passage is addressed, not to all mankind, but to those in Rome 'called saints,' and therefore, to all who can prove their identity of state and character, in all after ages, with them.—These were 'spiritually minded' persons, who attended to 'the things of the Spirit,' in opposition to those who were 'carnally minded,' and therefore enemies of God, who regarded only 'the things of the flesh,' the works of which are manifest. The spiritually minded had the spirit of Christ, who by his spirit abided in them; whereby they became dead to sin and alive to righteousness.

And because this Spirit dwelt in them they had the promises of a resurrection to eternal life.—And this promise regards the body, not some imaginary tenant of our clay. Pythagoras, Socrates, and Plato taught the Immortality of the soul; but Jesus, a greater philosopher than they, taught the Immortality of the Body, or of Man. The Immortality of the soul is a pagan dogma; but the glory, honor, and incorruptibility of the mortal body, at the resurrection of the just, is purely a divine discovery by Jesus Christ: whose body was mortal, and on the third day after his crucifixion was clothed with a glorious and honorable immortality. He is the model of the manner in which we shall attain the glory, and of what we shall be when honored to share in the resurrection of the just. 'From Heaven we look for the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body.' This is the declaration of Paul, and that of his fellow-apostle John is like to it: 'It doth not yet appear what we (the sons of God) shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is.' And 'every man that hath this Hope in him purifieth himself even as he is pure.'

'And now little children abide in him; that when he may appear we may have confidence, and not be ashamed before him at his coming.' In conclusion, then, the following are the corollaries which present themselves from the above:

1. In relation to the antithesis Eternal Life and the Second Death, mankind may be divided into two classes: first, the Heirs of Eternal Life; and second, they who are entitled to 'the Wages of Sin.'

2. In relation to Eternal Death, sinners may themselves be subdivided into those who live under 'Times of Ignorance,' and those who are placed under Times of Knowledge: the former are 'made subject to frailty, but not willingly,' and are destined to return to dust, from which they rise no more; while the latter are not only 'made subject to vanity, and return to the dust, but are raised therefrom again to the resurrection of condemnation, which results in 'death ending in death,' which is therefore second and eternal.

3. Eternal Life being a matter of promise to Abraham and his Seed, it is bestowed only on those who can prove that they are the seed of Abraham; in other words, a man, to become immortal, must establish his identity as one of the Heirs of the Will concerning Christ.

4. Jesus must return to Palestine; and Abraham, Isaac, Jacob, the Prophets, Apostles, and others, must rise from the dead in order to realize the things promised in the Will.

5. Immortality is not an hereditary constituent of Human Nature, but a free and gracious gift of God superadded to it, and laid up with Jesus as treasure in heaven, to be bestowed on

his re-appearance upon this terrestrial globe.

6. Eternal Life is conferred on those only who conform to certain fixed conditions, namely, Obedience to the Gospel preached by Peter on the Day of Pentecost, and a subsequent continuance in well-doing.

7. Salvation is deliverance from Sin and Death.

In fine, let us remember that our lot is cast, and by virtue of the appointment of Him, who marks out the boundaries of the nations, we are placed under Times of Knowledge, and therefore can have no excuse for not obeying. By his word he calls upon us to forsake the error of our way, and to walk in that path, to seek that truth, and to pursue that Life which 'the Way, the Truth, and the Life' has delineated and procured. 'Behold,' says he, 'I come quickly, and my reward is with me; I will recompense to every man, according as his works shall be.'—'Happy are they who keep his commandments, that they may have the privilege to eat of the Tree of Life, and they shall enter by the gates into the City.' 'I am the Root, and the Offspring of David; the bright and the morning Star. And the Spirit and the Bride say, come; and he that hears say, come; and let him take of the water of Life freely.' Here is a free and noble invitation from the Prince of Life; who will not come and eat, and drink, and live forever!

Wz spoke three times to the church in Auburn last Sunday, and eat the supper of the Lord with them. It was a refreshing season to those who love the appearing of Christ.

We were rejoiced to find the brethren there still united on the precious principles of christian love and gospel liberty, and resolved to continue so. The Lord enable them at this hour of peril to 'keep the unity of the Spirit,' and to resist every unholy influence that would divide them. 'Beware of men!'—if they, for personal considerations, would divide christians, it is their duty to reject them as evil doers, for there are but few, if any, evils more to be dreaded and shunned, than unrighteous divisions among the disciples of Christ. 'See that you love one another, with a pure heart fervently,' and 'keep yourselves in the love of God,' and God will keep you, Amen.

Canada Tent Meetings. If the Lord will, a Tent Meeting will be held in Columbus, C. W., commencing Saturday, July 10, at 7 P. M., and continue over two Sundays. Bro. P. Hough will be in attendance and Bro. E. B. White, J. Bower, H. Haight, and others.

This meeting is specially designed as a substitute for a general Camp Meeting. We expect a general gathering of the brethren from Toronto, Newark, Maraposs, Leach, Whitby, Cobourg, Clark, Darlington, &c. All who can, are solicited to come at the commencement of the meeting, and remain till its close. Let those who can, bring tents and provisions. Those who have not tents will be well supplied in this respect. This is new ground, and we hope that the meeting will prove conducive to the glory of God, and give new impetus to the cause in Canada.

W. SHELDON.

Business Items. E. M. Jr.—The paper was sent at the time, but by mistake the receipt was not published. We have now you 210 Contrast and 25 'Mystery Solved.' DEBORAH GAIGER.—Mary Buchanan owes nothing; what shall be done with the \$1.00?

M. WHITAKER.—We are not able to make out the address to which you wish C. Andrews' paper sent. Please give it again.

Mrs. H. L.—It has been stopped, but sent to Brooklyn.

A. McCLELLAN.—We have none of the Examiner of that date.

D. E. M.—We see no error in the account; we can not tell why your request has not been complied with, as it is our uniform practice to do as requested in such cases.

A. W. G.—Please refer us to the paper in which you are credited to No. 434. Your bill is correct according to our books. We gladly rectify errors when they are pointed out.

J. WILSON.—The \$10.00 were received, but through mistake the appointments were not given. The balance in your favor is \$3.14.

E. W.—Bro. Young's receipt is in No. 451; it should be, however, 483, instead of 413.

Bro. Wm. Roworth. Middletown, Saratoga Co., Sunday, July 11.

Bro. R. V. Lyon. Scotland, (Widow Robinson's house,) July 11.

Bro. J. P. Weetsee. Pawlings, Sunday July 11, Tues. eve., " 13, Wed. " " 14, Thurs. " " 15, Friday, " " 16, Saturday, " " 18, Sun. " " 19, Thurs. " " 22, Friday, " " 23, Rochester, Sunday, " 25, Northern Ohio, Sunday, August 1.—where the brethren there may appoint. They will correspond with Bro. Weetsee on the subject, at Rochester, N. Y.

Bro. J. Wendell. Fredonia, Commence Friday evening— and continue over Sunday, 9th, 10th, and 11th. I hope to see at these meetings, as far as possible, all the friends of our soon coming Lord. We are amidst the perils of the last days; 'iniquity abounds and the love of many waxed cold,' and we need more than ever the exhortations and prayers of one another.

J. WENDELL. P.S. Should it appear to be the will of the Lord, I shall proceed still further west, but I leave other appointments for the present.

Camp Meeting at Oswego, Ind. There will be a Camp Meeting held at Oswego, Ind.—commencing on Friday before the fourth Lord's day in September next. The brethren and others who feel an interest in the truth are invited to attend.

For the brethren— R. WILLARD.

Camp Meeting at Winsted, Ct. The Lord willing, a Camp Meeting will be held in Winsted, commencing Aug. 30, and to continue one week or more, upon the same ground occupied last year.

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Bro. Wm. Roworth. Middletown, Saratoga Co., Sunday, July 11.

Bro. R. V. Lyon. Scotland, (Widow Robinson's house,) July 11.

Bro. J. P. Weetsee. Pawlings, Sunday July 11, Tues. eve., " 13, Wed. " " 14, Thurs. " " 15, Friday, " " 16, Saturday, " " 18, Sun. " " 19, Thurs. " " 22, Friday, " " 23, Rochester, Sunday, " 25, Northern Ohio, Sunday, August 1.—where the brethren there may appoint. They will correspond with Bro. Weetsee on the subject, at Rochester, N. Y.

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ered his laws to mankind at large, but to portions of the race in particular. The truth of this will appear from the fact, that the Law of Moses was delivered to Israel alone, and at a time when the population did not exceed that of the British American colonies before the Revolution; and furthermore, that the gospel of Jesus Christ was proclaimed not to all mankind, for all the tribes of men were not known to the ancients, but to every nation under heaven of the Roman Government. And it yet remains for Jehovah to cause an authoritative proclamation of the 'Everlasting Gospel' to be made to them that dwell on the earth, even to every nation, and kindred, and tongue, and people, which shall embrace the population of China, India, Central Asia, Hindostan, and so forth.

These proclamations it is which convert, 'Times of Ignorance' into 'Times of Knowledge.' It is knowledge that makes a 'constituted sinner' accountable for his sins; and if accountable, therefore obnoxious to the anger of a just God, unless he obey the truth. When men are made acquainted with the Law of God, they can no longer plead ignorance as an excuse; for it then becomes a matter of their own choice whether they will become 'constituted righteous' ones, or enlightened transgressors; for this near relation to the Law of God renders it absolutely impossible for them any longer to remain merely 'constituted sinners'; they must superadd to this the attribute of knowingly wilful transgressors.

In this life, then, there are two states in relation to God and the children of Adam; one a state of sin; and the other a state of favor. The citizens of the former state are sinners by virtue of a constitution, who are of all ages, and of every shade and variety, together with those enlightened transgressors whose sin is not only constitutional but voluntary; the state of favor comprehends those who were not only constituted sinners, and voluntary transgressors, but who, by obedience to the laws of God and to Christ, are 'constituted righteous.' In regard to the righteous, they are delivered from the fear of death, because, having obeyed the truth, they have passed from death unto life; but this is not the case with sinners by nature and practice, who know, but will not obey the truth.—Constituted sinners and intelligent transgressors are all under sentence of death eternal, with this difference only, that the punishment and destiny of constituted sinners, living under times of ignorance, is the common lot of man, aggravated by the demoralizing institutions of idolatry, Mehemmedanism, &c., 'ending in death,' which is uninterrupted by a resurrection; whereas, the transgressors who know, or may know the law, though subject to all this in common with them, are raised to trial, execution, and the terrors of the Second Death, the Eternal consummation of their woes.

It would occupy too much space at this time to go into the doctrine of the several proofs in detail. In the general, they will all be found to concur in teaching, that God has set Eternal Life and Eternal Death before men living under times of Knowledge; and that their destiny in relation thereto depends upon their own volition; in that, they will become heirs of Eternal Life, if they will obey Him who is the Life; or they will continue the heirs of the Second Death, with the superaddition of suffering, pangs, to that catastrophe, if they reject his claims to their obedience.

In our second proof, the Prince of Life says, 'He that believes the gospel and is baptized shall be saved.' Saved, salvation, and the like terms are often used in Scripture; we will remark briefly on these. Paul says, that before Christ came, Jews and Gentiles were all under sin; and elsewhere, he says, that 'THE WAGES OF SIN IS DEATH'; consequently they were all under sentence of death or condemnation. Sin and death were the things of which they were all subjects: sin was the labor of their lives, and death the well earned wages thereof. Jews and Gentiles were all fellow-laborers in evil, and therefore, fellow-sufferers of all the calamities of life, and co-heirs of a common fate.

Now, salvation in relation to these, it is clear, must have pertained to a deliverance from sin, and consequently from death; for to deliver a man from the cause of his evils is eventually to remove those evils likewise; hence, to take away the sin of the world is to cancel the liability to the punishment due to sin, which is the Second or Eternal Death. When, therefore, it says, 'To Him gave all the prophets witness, that every one who believes on him shall receive forgiveness of sins by his name'—the sentence falls to be completed—and as a consequence, he shall be saved from Death Eternal, the

Poetry.

From the Christian Palladium.

Psalm cxlviii. Paraphrased.

Praise ye the Lord, ye stars of night,
His greatness and his works of might!
Angels with him in heaven above,
Praise all his boundless power and love,
And ye his hosts, lift high your voice,
And praise him while your hearts rejoice!
Praise him, fair sun that roll'st on high,
And sendest blessings from the sky;
And the pale moon, still loud proclaim
The wonders of Jehovah's name.
Praise him ye stars that constant shine
By his commandment, all divine;
Ye heaven of heavens praise him still,
And waters that obey his will,
And praise the Lord, ye quiet earth,
To all thy beauties he gave birth;
And snow and wind, O whisper low
The glories of his works ye know;
Mountains and hills, your heads bow down,
And trees and plants his praises own;
All living things on earth we see,
Praise him ever fervently.
Kings of the world, forget your pride,
And praise him while on earth you bide;
Princes and people, judges, all,
Praise ye the Lord, in his hall;
Young men and maidens, praise his name,
Old men and children still the same,
Unite your voices, sing his praise
In happy, joyous, thankful lays,
Join e'er to bless his name adored,
Fulfill the mandate, Praise the Lord.

July, 1852.

B. O.

Miscellany.

The Wheat and the Chaff.

A DISCOURSE—BY J. S. WHITE.

[This is the title of a valuable pamphlet recently published by Bro. J. S. White, Worcester, Mass., of whom it may be had: also at the office of the 'Watchman,' Hartford, Ct. We thank the friend who has favored us with a copy. The following are extracts from the work:]

The Prophet that hath a dream, let him tell a dream: and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat? saith the Lord.—Jer. xxiii. 28.

It is a general belief that the kingdom of God, or kingdom of heaven, was 'set up' on the earth, eighteen hundred years ago, and in connection with the first advent of our Savior.

God has promised that he will establish a kingdom on the earth;—Dan. ii. 44:—'And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'

In harmony with this prophecy, we are taught by our Savior to pray, 'Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done in the earth, as it is done in heaven.' So long as we may thus pray, this kingdom is in the future. We need not pray for it after it has come. The scriptures show us where the kingdom of God is to be located: on the earth. How long shall it remain? 'It shall never be destroyed; and shall not be left to another people; and it shall stand for ever.'—What will be the character of this kingdom?—God's will, will be done in it, as it is done in heaven.

The disciples at one time supposed the kingdom of God would come in their day. This supposition our Savior corrected in the parable of the nobleman. Luke xix. 11, 12:—'He added and spake a parable because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.—He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.' See the whole parable.—By this the Savior taught them that the kingdom would not come until he had been away, and had returned. But if the kingdom did come in the Savior's day, the disciples were correct in their expectation; and if so, the correction which Christ made, amounted to nothing. After they were 'endued with power from on high,' on the day of 'Pentecost,' they never expressed a word implying that the kingdom had come, or would come, until Christ the nobleman should return. They always spoke of it as in the future.

Acts xiv. 22:—'Confirming the souls of the disciples, and exhorting them to continue in the

faith, and that we must through much tribulation enter into the kingdom of God.'

1st Thess. ii. 12.—'That ye would walk worthy of God, who hath called you unto his kingdom and glory.'

2nd Tim. iv. 1:—'I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.'

2nd Pet. i. 10, 11:—'For if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ.'

It may be necessary to remark, that Christ is to be the ruler in this kingdom. What saith the Word? 'He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.—And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.' Luke i. 32, 33. 'And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.' Rev. xi. 15.

It is true that some of the subjects of the kingdom have been in every generation; and they have had the character and spirit of the kingdom. Thus God has been preparing materials for his kingdom. To this preparation, reference is often made in the New Testament. But the setting up or establishment of the kingdom, is a work that remains to be done, 'at the appearing of our Lord Jesus Christ.'

It is a prevailing sentiment that the christian receives his reward at death: that he then goes to heaven and glory in a state of salvation.

But what say the scriptures?

Luke xiv. 13, 14:—'But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed: for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just.'

It is not at death, but at the resurrection from the dead, that the christian receives his reward. Rev. xi. 18:—'And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth.'

By turning to the connection, you will see that this takes place when the 'seventh angel' shall sound. Then will the dead be judged; and then, will the saints, small and great, receive their reward. You will also see that this is the time the kingdoms of this world become the kingdoms of our Lord and of his Christ.

Rev. xxii. 12:—'And behold I come quickly: and my reward is with me, to give every man according as his work shall be.'

Phil. iii. 20, 21:—'For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body.'

Col. iii. 3, 4:—'For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.'

1st Thess. i. 9, 10:—'Ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven.'

Chap. ii. 19:—'For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ, at his coming?'

Chap. iii. 13:—'To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with his saints.'

Chap. iv. 13-19:—'But I would not have you to be in ignorance, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them

also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself, shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.'

It will be observed that Paul in this place was writing to those who had lost Christian friends by death. Does he attempt to comfort them by saying their friends had gone to heaven and glory; that they were receiving their reward; that they were then praising God in a state of salvation? Does he even intimate any thing of the kind? If there were ever an occasion for the Apostle to speak of the above sentiments, provided they are true, was not this one? He was writing to, and for the comfort of those who sorrowed for the loss of their friends. What were the subjects he presented for their consolation? The coming of the Lord; the resurrection of the dead; the gathering of all the saints to meet the Lord in the air; and the fact that from that time they would be forever with the Lord. 'Wherefore,' says he, 'comfort one another with these words.'

How unlike these, are the subjects generally introduced, for the comfort of those who have lost Christian friends. These are often left out altogether, and others entirely different, and opposite even, are made to take their place. 'He that hath my word let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.'

2nd Tim. iv. 6-8:—'For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.'

When did Paul expect to receive his crown? Not at death; but at that day. What day?—The day of the appearing of the Lord. 'Be thou faithful unto death, and I will give thee a crown of life.'—Rev. ii. 10. Paul had been faithful unto death; he was confident, therefore, that Christ would give him a crown of life, at his appearing. 1st Pet. v. 4:—'And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away.' John iii. 2:—'Beloved, 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 him; for we shall see him as he is.' Heb. ix. 28:—'So Christ was once offered to bear the sins of many: and unto them that look for him, shall he appear the second time, without sin unto salvation.'

We see, the apostle has predicted future salvation on the appearing of Christ the second time. If, therefore, he does not so appear, we shall look for salvation but in vain. We see, therefore, that death is not the time when the Christian receives his reward,—when he appears in heaven and glory in a state of salvation. No. All this is to be experienced consequent upon the coming of Christ, and the resurrection from the dead.

With the above scriptures agree the following: Rev. xiv. 13:—'Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them.' Please turn to this chapter, and you will see the point of time, from which the dead are there said to be blessed: it is from the time of the harvest of the earth. The Savior has taught us in the parable, that 'the harvest is the end of the world,' or age. Matt. xiii. 37-43. When the harvest shall come, the angels will be sent forth, as John saw in his vision, (Rev. xiv.), to gather the people of God. From that time, those who have died

in the Lord are blessed. From henceforth, they enter into rest and their works follow them. 'There remaineth, therefore, a rest for the people of God.'—Heb. iv. 9. Turn to 2nd Thess. i. 6-8, and you will see that this rest is a recompense promised to the children of God. You also there see the time when it is to be given. 'When the Lord Jesus shall be revealed from heaven,' &c.

Seven Ancient Wonders of the World.

THESE were, 1st. The brass Colossus of Rhodes, 120 feet high, built by Cares, A. D. 288, occupying twelve years in making. It stood across the harbor of Rhodes 66 years, and was then thrown down by an earthquake. It was bought by a Jew, from the Saracens, who loaded 900 camels with the brass.

2. The Pyramids of Egypt. The largest one engaged 360,000 workmen 30 years in building, and has now stood at least 3000 years.

3d. The Aqueducts of Rome, invented by Appius Claudius, the censor.

4th. The Labyrinth of Psammethichus, on the Nile, containing within one continued wall 1000 houses, and 12 royal palaces, all covered with marble, and having only one entrance. The building was said to contain 3000 chambers, and a hall built of marble, adorned with statues of the gods.

5th. The Pharos of Alexandria, a tower built by order of Ptolemy Philadelphus, in the year 282 B. C. It was erected as a light-house, and contained magnificent galleries of marble—a large lantern at the top, the light of which was seen nearly a hundred miles off; mirrors of enormous sizes were fixed round the galleries, reflecting everything on the sea. A common tower is now erected in its place.

6th. The Walls of Babylon, built by order of Semiramis, or Nebuchadnezzar, and finished in one year, by 200,000 men. They were of immense thickness.

7th. The Temple of Diana, at Ephesus, completed in the reign of Servius, 6th king of Rome. It was 450 feet long, 200 broad, and supported by 126 marble pillars, 70 feet high. The beams and doors were of cedar, the rest of the timber cyprus. It was destroyed by fire B. C. 365.

Our acquaintance, Mr. Feargus O'Connor, has been finally taken into custody; the English Government says it has no need of the extra grant of two hundred thousand pounds to carry on the Kaffir war; the London Press have opened on the Police of Paris for the threat of the latter to expel their correspondents. In France the *Constitutionnel* newspaper and the Government have a nice quarrel. At a Zoll-Verein meeting of the German States, Prussia declares she will have nothing to do, commercially, with Austria, and demands unconditional and immediate answers from the powers in regard to the pending propositions. In Italy, the incorporations of tradesmen and artisans, repressed in 1800, are revived and made subject to the clergy: the Pope, meanwhile, selects a new army of picked men, to be composed of the Swiss. Religious excitements prevail in some Swiss Cantons. The Greek Church dislikes and is much inclined to reject the jurisdiction of the Patriarch of Constantinople. The British Consul has withdrawn from Liberia. The Kaffir war is apparently ended.—*N. Y. Daily Times.*

TRUTH.

She stoops no victor's crown to wear,
Her mark is upward towards the sky—
Dauntless she sails the upper air,
'EXCELSIOR' flashes from her eye.
Her brow with fadeless beauty shines,
And virtue blooms along her tread,
While love with constancy combines
To form a halo round her head.

THE shortest and surest way to live with honor in the world is to be in reality what we would appear to be.

You may glean knowledge by reading, but you must separate the chaff from the wheat by thinking.