

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

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

EDITOR & PROPRIETOR.

Whole Number 450.

ROCHESTER, N. Y., SATURDAY, AUGUST 7, 1852.

New Series--Vol. IV. No. 8.

Poetry.

Original.

'Suffer Little Children to Come unto Me.'

BY F. WRIGHT.

Lord make of me a little child—
This vain, proud heart subdue;
May I through Christ be reconciled,
Thine holy will to do!

I ask not of thy gracious love
A rich endowment here—
But that thy wealth of grace may move
Thine heart in childlike prayer!

While others covet pomp and pride—
Ambition's thorny seat,
May I in humble faith abide
As infant at thy feet

Enfeebling pleasures may I shun:
Temptations hidden guile,
Do thou protect my footsteps from
And keep my heart the while!

And make of me a little child—
Heart, yearning to be free,
With God, the righteous reconciled
Through Christ who died for me!

Spencerville, C. W.

(From the English Literalist.)

A Millenarian's Answer

OF THE

HOPE THAT IS IN HIM.

(Concluded.)

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 xlii. 1—13.

Having delivered unto you the testimony of God concerning the coming and kingdom of Christ, I would with all fervency and Christian affection call upon you to attend thereto, for the mouth of the Lord hath spoken it [Micah iv. 4]; and 'the zeal of the Lord of hosts will perform it.' [Isaiah ix. 6, 7.] Yes, that zeal shall be awakened by the miseries of the Jewish nation and their penitential prayer; [Isaiah lxiii. 13, 16,] by the cries of God's suffering elect, [Luke xviii. 7, 8,] and by the fervent supplication of those under the altar [Rev. vi. 10]; and when this arm of the Lord awakes in the days of old [Isaiah li. 9—11], great will be the overthrow of his enemies [Isaiah xxiv. 5—8,] great the joy of his friends. [Isaiah ix. 3.] This great champion—the terrible displays of his zeal—and the glorious effects of it, are described in Isaiah lix. 16—21. 'Alas, who shall live when God doeth this? Seeing then that God hath spoken it; seeing that he undertakes to perform it; why do we not believe it? Is he grown false to his word, or impotent to effect his purposes? O, no! 'Hath he said, and shall he not do it? hath he spoken, and shall he not make it good?' Numb. xxiii. 19. 'There shall come a Star out of Jacob and a Scepter shall rise out of Israel.' Moab, Edom, and the children of Sheth, shall perish; but Israel shall do valiantly, and he that shall come out of Jacob shall have dominion. Numb. xxiv. 17. 'Arise, thou 'Morning Star of the millennial day; thou 'fairer than the children of men,' take thy throne, and rule in righteousness; and though earth's tribes will mourn because thou whose right it is to reign art come, yet thy saints shall welcome thee, and nature shall become vocal for thy praise, as she feels the footsteps of her Creator, [Ps. xcv.] and hears thy renovating voice saying, Behold, I make all things new. O, let thine unworthy servant

then be found 'with his loins girt,' that when thou the glorious Bridegroom comest, he may 'enter into the joy of his Lord.' Merciful High Priest, let thy voice, which ere long shall awaken into beauty ineffable the dust of thy saints, now arouse thy slumbering yet redeemed Church. Let the Bride as well as the Spirit say, Come; and till thy glories burst upon our view and change us into thy complete likeness, help us to live upon THY LAST LOVE MESSAGE, 'Surely I come quickly, Amen.'

'Come, then, and, added to thy many crowns, Receive yet one, the crown of all the earth, Thou who alone art worthy! It was thine By ancient covenant, ere nature's birth; And thou hast made it thine by purchase price, And overpaid its value with thy blood, Come, then, and added to thy many crowns, Receive yet one, as radiant as the rest, Due to thy last, and most effectual work, Thy word fulfilled, the conquest of a world.'

COPYER.

From Divine, I now turn to human testimony, Having heard what God hath said, I now proceed to inquire what the church hath believed concerning the second coming of Christ. Not that human testimony can add ought to what God hath said, or human contradiction detract ought from it.

'If we believe not, God abideth faithful.' But still there is a satisfaction in finding amidst the din of conflicting opinions, that the views we take of God's word are the same the church in the best and purest ages have taken. But my principal design in bringing forward this short and imperfect sketch, is to endeavor to beat down prejudices, and stop the tongue of opposers. Many are deterred from studying these subjects, and kept fast in the trammels of human opinion and interpretation, by the unkind, not to say harsh terms which are often used against the pre-millennial advent of Christ. Now, if by showing that the doctrine pleaded for in this tract was received in the primitive church—that it was lived upon by the martyrs of Jesus, and that some of the wisest, most learned, and most holy of mankind have believed it to be a doctrine from God, and 'according to godliness,' I should lead any to think so favorably of it, as to search God's word with earnest prayer to be led into all truth, my design will be answered.

I doubt not but a far stronger case could be made out than what is about to be produced, in proof that this doctrine is no novelty, but an ancient doctrine from which the hand of faith hath fetched a cordial to support those who are now inheriting the promises. But as an old author observes, 'If my jingling should move better ringers to come forward, some good will be done thereby.' I just add, that I do not undertake to vindicate every sentiment in the extracts given, or every application of passages of Scripture quoted.

Those who have access to 'Burnett's Theory of the Earth,' may see a history of this doctrine from the times of the Apostles to the Council of Nice, vol. ii., p. 246. As it is too long to transcribe, I will give the substance of it. He lays down this conclusion: 'That the millennial kingdom of Christ was the general doctrine of the primitive church, from the times of the Apostles to the Nicene Council.' Papias, bishop of Hierapolis, and Martyr one of John's auditors [as Irenæus testifies], taught this doctrine. He then says, that Irenæus writes that this doctrine was received by all the clergy of Asia as a tradition from God. For arguing the point, he shows

that the blessing promised to Jacob from his father Isaac was not made good to him in this life; and therefore he says, *Without doubt those words had a further aim and prospect upon the times of the kingdom* [so they used to call the millennial state;] when the just, rising from the dead, shall reign; and when nature renewed and set at liberty shall yield plenty and abundance of all things, being blessed with the dew of heaven, and a great fertility of the earth, according as hath been related by those ecclesiastics who saw John the disciple of Christ, and heard of him what our Lord had taught concerning those times.

Irenæus was born A. D. 120, suffered martyrdom 202, so that he lived and flourished very soon after the death of John the apostle. Dr. Burnett then says, 'Justin Martyr, contemporary with Irenæus, and his senior, thus writes: That himself and all the orthodox Christians of his time did acknowledge the resurrection of the flesh, and a thousand years reign in Jerusalem restored, or the new Jerusalem, according to the prophets Isaiah, Ezekiel, and others, testify with common consent. Justin further says, a certain man among us Christians, [Justin was writing to a Jew], by name John, one of the apostles of Christ, in a revelation made to him, did prophesy that the faithful believers in Christ should live a thousand years in the new Jerusalem, and after that should be the general resurrection and day of judgment.' Dr. Burnett then produces other witnesses to show that this doctrine was generally received during the first and second centuries of the Christian era. In the third century he says you find Tertullian, Origen, Victorinus, [Bishop and Martyr] Nepos, Egyptian, Cyprian, and the end of it, Lactantius, all openly professing, or implicitly favoring, the millenary doctrine. He then comes to the Council of Nice, which most of my readers know was assembled in the reign of Constantine, about the year 325, and soon after the establishment of Christianity as the religion of the Roman empire, when, though many abuses had crept in, the church was mostly clear in the fundamental doctrines.

They, says Dr. B., speak thus: 'The world was made meaner, or less perfect, providentially; for God foresaw that man would sin. Wherefore we expect new heavens and a new earth, according to the Holy Scriptures. In the appearance and kingdom of the great God and our Saviour Jesus Christ. And then, as Daniel says [vii. 18], 'the saints of the Most High shall take the kingdom,' and the earth shall be pure and holy, the land of the living not of the dead. Which David foreseeing by the eye of faith, cries out [Psalm xvii. 13], 'I believe to see the good things of the Lord in the land of the living.' Our Saviour says, 'Happy are the meek, for they shall inherit the earth.' Matt. v. 5. And the prophet Isaiah says [xxvii. 6,] 'The feet of the meek and lowly shall tread upon it.' Dr. Burnett then shows that some of the advocates of this doctrine mixed up their own fancies with it, and others after a while dropped one part of it concerning the renovation of nature. He then shows how that the church of Rome always discounted and depressed this doctrine, and says he never met with a Popish doctor who held it, and concludes the chapter with the following remarks:—'The Millennium being properly a reward and triumph for those who come out of persecution, such as have lived always in

pomp and prosperity can pretend to no share in it, or benefit by it. This has made the church of Rome have always an ill eye upon this doctrine, because it seemed to have an ill eye upon her. And as she grew in splendor and greatness, she eclipsed and obscured it more and more, so that it would have been lost out of the world as an absolute error, if it had not been revived by some of the reformation.'

In order to show what the sentiments of the reformers were on this subject, I quote the following from the *Christian Herald*, for February, 1830:

'The following is an extract from the Catechism of the Church of England, drawn up in the reign of Edward VI., in the year 1553;—treating on prayer, it is said—

'Then followeth the first part of the Lord's Prayer, wherein we require that not only we, but also all other whatsoever, may in holiness, honor, reverence, and worship, his name.'

'In the second part, we require that his kingdom come, for we see not yet all things in subjection to Christ—we see not the stone hewed off from the mountain without the work of man, which also bruised and brought to naught the image which Daniel describeth, chap. ii., that the only Rock, Christ, may obtain and possess the dominion of the whole world, granted him of his Father. Antichrist is not yet slain: for this cause do we long for and pray that it may yet come to pass, and be fulfilled; that Christ may reign with his saints according to God's promises, that he may live and be Lord in the world, according to the decrees of the holy Gospel, not after the traditions and laws of men, nor pleasure of worldly tyrants.'

After the well-instructed scholar has thus rightly spoken, the Catechism puts the following pious prayer into the mouth of the *Master*:

'God grant that his kingdom may come, and that speedily.'

What the framers of this Catechism understood by 'his kingdom,' is thus clearly set forth in a preceding part.

'The end of the world Holy Scripture calleth the fulfilling and performance of the kingdom and mystery of Christ, and the renewing of all things; for, saith the Apostle Peter, [2 Epist. iii.,] 'We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.' And it seemeth reason that corruption, instead of change, and sin, whereunto the whole world is subject, should at length have an end, according to the witness of the Apostle; 'The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up;' as though he had said—As gold is wont to be fined, so shall the whole world be purified with fire, and be brought to its full perfection. *The lesser world*, which is man, following the same, shall likewise be delivered from corruption and change; and so, for man, this *greater world*, which for his sake was first created, shall at length be renewed, and be clad with another hue, much more pleasant and beautiful.'

I will next bring forward an extract from the Baptists' Confession of Faith, presented by them to Charles II., March, 1660; for which [say they] we are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same. I extract it

verbatim from Crosby's History of the Baptists, vol. ii. Appendix, p. 85.

"Article 22.—We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs [Acts i. 3], and was taken up from his disciples and carried up into heaven [Luk. xxiv. 51], shall so come in like manner as he was seen go into heaven [Acts i. 9, 10, 11]: 'And when Christ who is our life shall appear, we also shall appear with him in glory' [Col. iii. 4]. For then shall he be 'King of kings, and Lord of lords' [Rev. xix. 16].—'For the kingdom is his, and he is the Governor among the nations' [Ps. xxii. 28], and 'King over all the earth' [Zech. xiv. 9], 'and we shall reign with him on the earth' [Rev. v. 10]. The kingdoms of this world [which men so mightily strive after here to enjoy] shall become the kingdoms of our Lord and his Christ [Rev. xi. 15]. 'For all is yours' [ye that overcome this world, for ye are Christ's, and Christ is God's [1 Cor. iii. 22, 23]]. 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under [mark that] the whole heaven' [Dan. vii. 27.] Though [alas!] now many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron [Rev. ii. 26, 27]. Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned from it, for the oppressor shall be broken in pieces [Ps. lxxii. 4], and their vain rejoicings turned into mourning and bitter lamentations, as it is written Job xx. 5-7."

This confession is subscribed by certain elders, deacons, and brethren, met in London, in behalf of themselves and many others unto whom they belong in London, and in several counties of this nation, who are of the same faith with us. Then follow thirty-one names, after which is written, 'Owned and approved by more than twenty thousand.' Hence it appears that the dissenters had once the honor of contending for the personal reign of Christ on earth, and of suffering for professing of the same. Thus we see what the thoughts of the church were at three important periods in her history, concerning the coming and kingdom of Christ; viz., at the Council of Nice, A. D. 325, before Christianity was totally corrupted by Popery; at the Reformation, 1553, when the Bible was brought to light again; and at the brightest period in the history of the dissenters, when so many divines and noble-minded men were found who suffered much for conscience' sake. One thing I beg my readers to notice is, that when the church committed fornication with the kings of the earth,' she dropped the doctrine of the Millennium. When the church of England had turned the two thousand heralds of the cross out of her community, she soon learned to persecute those who professed this doctrine—and now the dissenters have grown great, respectable, rich, and increased in goods, they are the chief opposers of those who dare to assert that Christ's coming is before his kingdom, and that his saints will reign with him on earth.

Gibbon the historian, who can not be suspected as having any partiality for the doctrine, thus writes concerning it in his Decline and Fall of the Roman Empire:

"The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful Sabbath of a thousand years: and that Christ, with the triumphant band of the saints and elect who had escaped death, or who had been miraculously revived, would reign upon earth till the time appointed for the last and general resurrection.—So pleasing was this hope to the minds of believers, that the New Jerusalem, the seat of this

blissful kingdom, was quickly adorned with all the gayest colors of the imagination. A felicity consisting only of pure and spiritual pleasure would have appeared too refined for its inhabitants, who were still supposed to possess their human nature and senses. A garden of Eden with the amusements of the pastoral life, was no longer suited to the advanced state of society which prevailed under the Roman empire. A city was therefore erected of gold and precious stones, and a supernatural plenty of corn and wine was bestowed upon the adjacent territory; in the free enjoyment of whose spontaneous productions the happy and benevolent people was never to be restrained by any jealous laws of exclusive property."

The reader will soon perceive that the learned infidel is deriding God's word; particularly Rev. xxi. 2, 21. He then goes on—

"The assurance of such a Millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenæus, who conversed with the immediate disciples of the Apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not have been universally received, it appears to have been the reigning sentiment of the orthodox believers; and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith. But when the edifice of the church was almost completed, the temporary support was laid aside. The doctrine of Christ's reign upon earth was at first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism. A mysterious prophecy, which still forms part of the sacred canon (viz., the Apocalypse), but which was thought to favor the exploded sentiment, has very narrowly escaped the proscription of the church."

This paragraph is a most important and interesting one, as it relates to the doctrine in question. It shows the antiquity of it,—how extensively it was believed—and when it first grew out of fashion, even when Popery began to grow towards its height. We may see that such was the hatred of professors in those days to this doctrine, that they would rather dispense with part of God's revelation than believe it. It appears that the whole book of Revelation was a mill-stone around the neck of the anti-millennarian system in those days, and that the advocates thereof were honest enough to own it. The antiquity of this doctrine is confirmed by Mosheim in his Ecclesiastical history. He says, 'Long before this period (he is writing of the third century) an opinion had prevailed, that Christ was to come and reign a thousand years among men before the entire and final dissolution of the world. This opinion, which had hitherto met with no opposition, was differently interpreted by different persons: nor did all promise themselves the same kind of enjoyments in that future and glorious kingdom.' Mosheim is evidently opposed to the doctrine. Gibbon says of him concerning it, 'This learned divine is not altogether candid on this occasion;' and I find that he mentions the doctrine of Christ's personal reign among the heresies of Cerinthus in the first century, and yet he says in the quotation just made from him, that this doctrine of Christ's personal reign had met with no opposition till the third century: then why does he place it among the heresies of Cerinthus?—seeing, according to his own confession, no one had accused it of being a heresy, until the time of Origen and Nepos.

The writings of the fathers of the church afford abundant proof of their sentiments concerning this doctrine. I have extracts lying before me from the writings of Barnabas (supposed to be the companion of Paul), Hermas (Eusebius, A. D. 330, testifies he was the person mentioned Rom. xvi. 14.) Justin Martyr, Papias, and Irenæus, which show that they were staunch Millennarians. The grand chasm in the history seems to be those centuries of Rome's supremacy, when almost every truth was hidden. Indeed,

some of the parasites of Constantine, like Ahab's Zedekiah, did not scruple to say, the 21st and 22d chapters of Revelation were fulfilled in his time. Thus did Satan mimic the kingdom God had promised, and, as one has well observed, constitute the Pope his Melchisedec, his king priest, to rule over the nations. At the Reformation, as Dr. Burnett has already observed, the doctrine of the kingdom was revived, but it did not then receive that notice it deserved—and this neglect is mainly to be traced to two causes:

First, the reformation itself was partial; the professing church still had a human (and more than one to its sorrow an inhuman) head,—a worldly prop by being attached to the state,—and forms and ceremonies the Bible knew nothing about. The consequence was, that the bishops and ministers were mostly carnal men, and so found little pleasure in looking forward for a glory so different from what they were settling up.

The second cause was, their zealous attachment to some truths led them to neglect others; like wise master-builders, they laid the foundation of justification alone by Christ, but they were not so zealous to build thereupon the doctrines of the lowliness of the church in this world (Luke xxii. 27; Matt. xxiii. 8-12), and the dignity of the church in the world to come (Matt. xix. 28, 29.) They fought against the Popish doctrine of merit, and were ready to endure death for free-grace truths; but most of them were quite as ready to persecute any who fought against the grandeur and outward show of the church (as Bishop Hooper's treatment manifests.) The consequence was, a few doctrines were enshrined in creeds and confessions, and truth was put in the strait-waistcoat of system. The holy men to whom under God we owe the reformation, deserve indeed our warmest thanks; they did wonders: the thing we have to lament is, that instead of our going forward since their time, things have retrograded. But still we have some testimonies to the doctrine in question, one or two of which I will cite.

Tyndale, the translator, in a note on Matt. vi. 10, 'Thy kingdom come,' thus speaks, 'that is the time when thy Son shall surrender his kingdom unto thee, as it is 1 Cor. xv. 24. This kingdom is also mentioned Rom. viii. 21, 22, where it is declared that all creatures desire that day as the time of their rest and perpetual Sabbath.' Bradford, the martyr, thus writes: 'This renovation of all things the prophets seem to promise, when they promise new heavens and new earth. For a new earth seemeth to require no less a renovation of earthly things than new heavens do of heavenly things. Both these things the Apostle plainly affirms that Christ will restore, even whatsoever are in heaven and in earth.' He then makes a quotation from Augustine, which thus ends—'that the world changing into the better may openly be made fit for man, when returned in the flesh into the better state.' Both of them, it appears, were believers in the saints' reign on earth after the resurrection and the conflagration. I could easily add a long list of extracts from the writings of learned and gracious men who, with some shades of difference, have maintained this doctrine. I will bring forward a few, and begin with the learned Mede. He says to the reader—

"Do thou weigh the matter in the fear of God, setting apart all prejudice; and out of the judgment of charity, pardon me if anywhere I shall err. So, therefore, take it—That the 7th trumpet, with the whole space of the thousand years, and other prophecies thereto appertaining, do signify that great day of judgment, much spoken of by the ancient church of the Jews, and by Christ and his Apostles; not some short space of hours (as it is commonly believed,) but (after the manner of the Hebrews, taking a day for a time) a continued space of many years, and circumscribed within two resurrections as it were the bounds: a day, I say, first to begin at the particular and (as it were) morning judgment of antichrist, and the rest of the living enemies of the church, by the glorious appearing of our

Lord in flaming fire: and then at length to determine (after the reign of the thousand years granted to New Jerusalem, his most holy spouse, upon the earth; and after the 'utter' destruction of new enemies yet to arise, the great day waxing toward evening, and Satan being again loosed) at the universal resurrection, and judgment of all the dead.' He then quotes Rev. xi. 18; 2 Pet. iii.; 2 Tim. iv. 1; 1 Cor. xv. 24-28; Dan. vii. 13, 14; as being then fulfilled.—*Comment on the Revelation, Part II, p. 122.*

These views were not considered fanatical and foolish in Mr. Mede's day, as they are esteemed in ours. Men whose praise is in all the churches, corresponded with him on these points, and expressed themselves thankful for the information communicated through his instrumentality respecting the coming and kingdom of Christ.—Among those may be reckoned Doctor Twisse, prolocutor of the assembly of divines, and Bishop Usher. The former wrote fifteen letters to Mr. Mede, which are preserved in his works; most of these were inquiries concerning prophecy.—The latter thus writes to Mr. Mede concerning his comment on the Apocalypse: 'I cannot sufficiently commend it:—and both of them sit at Mr. Mede's feet to learn prophetic truth. I find also, from sermons preached before the House of Lords in the time of the commonwealth, that several of the ministers who were present at the assembly of divines were witnesses for the pre-millennial advent of Christ.'

I have already shown what were the sentiments of that profound theologian, Dr. Thomas Goodwin, on this subject; and if the reader will turn to 'Charnock on the Attributes,' he will find that eminent man to be a favorer of some things I have been contending for. See vol. i. pp. 204—207 and Discourse vi. on the Immutability of God: at the beginning. The celebrated Joseph Hussey, of Cambridge, is the most staunch Millennarian I ever met with, and has some most striking thoughts upon it: the following is a specimen:—'The glory of this text, viz. Rev. xxii. 16, 17, is a thing evidently to be fulfilled in the glorious kingdom of Christ on earth immediately after the first resurrection, in the resurrection of the Lamb's wife at her making ready in her glorified body, even as the 21st & 22d of Rev. speak; and not of the succeeding eternal state of saints in heaven (which almost every interpreter carries it over unto without any show of consistency). That other glory is to follow, after all the other states are ended; and in the New Jerusalem state the saints shall have an account of the third heaven's eternal glory, by eating of the fruit of the tree of life.' Hussey's Glories of Christ, p. 664. On Acts iii. 19 he remarks, 'This doctrine (of Christ's reign on earth) stands with the witness of all the holy prophets, and it is lodged upon record that the times of refreshing shall come from the presence of the Lord.' However, the times of refreshing do precede eternity: a time to the glory church, and a time to the gracious churches, measured out proportionably to what both their states will be, in that reign of Christ through this happy Millennium. That the glory part of this will be in the land of Judea, is most consistent with the whole doctrine of the sufferings of Christ. 'He endured the cross, and despised the shame' in the land of promise: no doubt but it was part of the joy of the joy that was set before him,' that 'that mountain of myrrh and hill of frankincense' on which he wrought redemption should be at least the glorious holy mountain when the Lord himself shall stand on that day upon the Mount of Olives; and so Judea will be absolutely made 'the glory of all lands;' and in a higher sense than when Joshua gave the Israelites a rest in it from the Canaanites, be the rest or Sabbath, or keeping of the glory Sabbath for a 1000 years, which 'remaineth to the people of God;' of which the first day of the week, now under the Gospel, is the earnest penny; and so still in a higher sense than ever be 'a land flowing with milk and honey;' when all gracious ones shall rejoice for joy with the glorious Church; shall milk out and be delighted with the abundance of her glory.'

I will next quote from Sir Isaac Newton on the Prophecies. Most persons know he has written on them, but few perhaps know that he advocated a pre-millennial advent. The author is determining the time when the Apocalypse was written. He says, 'It seems to be alluded to in the Epistles of Peter and of Paul to the Hebrews, and consequently must have been written before them. Such allusions to it in the Hebrews I take to be the discourses concerning the High Priest in the heavenly tabernacle, who is both King and Priest, as was Melchisedec (v. 7,) and those concerning the word of God with the sharp two-edged sword (iv. 9-12); the millennial rest (iv.) the heavenly city, which hath foundations (xi. 10-16). The cloud of witnesses, general assembly, spirits of just men made perfect (viz. by the resurrection, Heb. xii. 1, 23-26), and the shaking of heavens and earth, and removing of them; that the new heavens, earth, and kingdom may remain (Heb. xii. 28.)'

After speaking largely on the two epistles of Peter in the same way, he concludes with relation to 2 Pet. ii. and iii.: 'Thus does the author of this Epistle spend chap. ii. in describing the qualities of the Apocalyptic beasts and false prophets; then in the third he goes on to describe their destruction more fully, and the future kingdom.'

One more quotation shall suffice. Speaking of the design of prophecy, he observes, 'For as the few and obscure prophecies concerning Christ's first coming were for setting up the Christian religion, which all nations have since corrupted; so the many and clear prophecies concerning the things to be done at his second coming, are not only for predicting, but also for effecting, a recovery and establishment of the long-lost truth, and setting up a kingdom wherein dwelleth righteousness.'

Mr. Thorp, in the preface to his valuable work on the Destinies of the British Empire, has the following quotation from this great man: 'About the time of the end, in all probability, a body of men will be raised up who will turn their attention to the prophecies, and insist upon their literal interpretation, in the midst of much clamor and opposition.' 'How exactly,' says Mr. T., 'has this observation of that sagacious man been verified!' I just observe further, that Mr. Thorp is a zealous and able advocate for Christ's pre-millennial coming; and he says in his preface, 'The sentiments stated in these lectures, concerning the prophecies in general, the present state of the empire, and the gloomy aspect of things at this crisis were entertained by the late illustrious Rev. Robert Hall, whose recent death has so justly occasioned such deep and universal lamentation. They formed part of the subject of the last evening's conversation which the author enjoyed with that extraordinary man only a few days before his decease, and upon each point the most perfect unanimity of opinion prevailed.' P. 16.

To these quotations I might add many more from the writings of Bishops Newton, Horsley, and Horn; also from Gill, Toplady, Keach, Bride, Fletcher, and many others. I might mention poems whose lyre has been honored by this lofty theme. Milton (see book 12, line 563) looked not for a millenium before Christ's coming. Cowper [the poet of the Millenium as he hath been called] seems to have very correct views of the subject, and pours forth his conceptions in such melodious numbers as seem to give new wings to hope. [See the Task, Book 6.] The excellent Heber sang sweetly of the glorious Millenium; and our constant friend, the revered Watts, sometimes warm our hearts as when he tells us

'Joy to the world, the Saviour reigns,
Let men their songs employ;
While hills and valleys, rocks, fields and plains,
Repeat the sounding joy.'

But I think I have redeemed my pledge, which was to show that this doctrine was received by the primitive church, and has been espoused by some of the wisest and best of mankind. I have mentioned no authorities now living; but blessed be God, he has raised up many to give the alarm, and to cry, Behold the Bridegroom cometh. But after all, to the law and to the testimony. 'God hath spoken to us in these last days by his Son; and one leading topic of the testimony of that faithful witness is, that he will come again to set up a kingdom, to avenge his church, and reign with his saints. Scoffers may say, 'Where is the promise of his coming?'—False stewards may say, 'My Lord delayeth;' the mistaken friends of Jesus may wish his visit to our earth deferred awhile longer; the wise virgins may slumber, but none of these can drive back his hastening chariot. 'He comes—and with righteousness shall he judge the world, and the people with his truth.'

Communications.

Original.

Christian Immersion.

BY L. H. CHASE.

I wish to lay before the minds of the brethren the great importance attached to christian immersion, as presented in the Evangelists, the Acts, and the Epistles.

1. In the Evangelists, it is called the forgiveness of sins. Matthew and Mark introduce the Messiah in his own person in giving the commission. Luke does not. Matthew presents Jesus, saying, 'Go, convert the nations, immersing them into the name of the Father, the Son, and Holy Ghost, teaching them to observe all things which I have commanded you.' This, of course, in order to salvation. Mark presents him, saying, 'Go into all the world, proclaim the glad tidings to the whole creation; and he who believes, and is immersed, shall be saved: but he who believes not, shall be condemned.' Luke, however, does not introduce the Lord in his own person in giving the charge, but records it, in his own conception of it, in the following words: That 'reformation and forgiveness of sins should be announced in his name to all nations, beginning at Jerusalem.' No person, I presume, will question but that Luke thus records the commission; and, if so, then it is indisputable, that as Luke neither mentions faith nor immersion, he substitutes for them the received import of both, when and where he wrote. Metonymically he places repentance, or rather reformation, for faith; and remission of sins, for immersion. In Luke's acceptance and time, forgiveness of sins stood for: immersion, and reformation for faith—the effect for the means, or cause. The only reference to the commission found in John, occurs xx. 21: 'As the Father has sent me, so send I you: whose sins soever you remit, are remitted to them; and whose sins soever you retain, are retained.' Here is neither faith, repentance, nor baptism; but the object, remission of sins, is literally proposed. In the commission, salvation is attached by the Lord Jesus to faith and immersion into his name. He that believes and is immersed, shall be saved. Thus immersion is taught in the testimonies of Matthew, Mark, Luke and John.

2. In the Acts of the Apostles, Sermon 1, Peter says, 'Reform and be immersed, every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit.' Sermon 2, he says, 'Reform and be converted, that your sins may be blotted out; that seasons of refreshment from the presence of the Lord may come, and that he may send Jesus,' &c. In the same discourse he says, 'God having raised up his Son Jesus, has sent him to bless you, every one of you, turning from his iniquities.' In his third sermon, recorded Acts x. he says, 'To him, all the prophets bear witness, that every one that believes in him shall receive remission of sins by his name.' Paul at Antioch, in Pisidia, declares, that through Jesus was proclaimed the remission of sins; and by him all that believe are justified from all things. Ananias commanded Paul to arise and be immersed, and to wash away his sins, calling upon the name of the Lord. Thus it is spoken of in the Acts of the apostles.

3. In the epistles, the Romans are said to have been immersed into Christ Jesus—into his death; to have been buried with him, and consequently to have risen with him, and to walk in a new life. The Corinthians are said to have been washed, justified, and sanctified by the name of the Lord Jesus, and by the Spirit of our God. The Galatians 'were immersed into Christ, and had put him on.' The Ephesians were married to Christ, by immersion, as brides were wont to be washed in order to their nuptials. The assembly of the disciples, called the congregation of the Lord, making the bride of Christ, were said to be cleansed by the bath of water and the word. The Colossians were buried with Christ, raised with him, and are said to have been forgiven

all trespasses. When they were raised with him, where their resurrection with Jesus, and their having all sins forgiven are connected.—Col. ii. 11, 13, 14. All the saints are said to be saved by immersion, or, 'the washing of regeneration and the renewing of the Holy Spirit.'—Titus iii. 5. The believing Jews had their hearts sprinkled from an evil conscience, and their bodies washed with clean water, or water which made clean. Peter taught all the saints in Pontus, Galatia, Cappadocia, Asia, and Bithynia, that the water of baptism saved them, as the water of the deluge saved Noah in the ark; and that in immersion a person was purged from all his former sins. And John the Apostle represents the saved as having washed their robes and made them white in the blood of the Lamb, and all the baptized as 'having their sins forgiven.'—Such are the evidences found in the Epistles.

How numerous! how clear! and how unequivocal! Are we not then warranted to say, Except a man be regenerated of water, and of the Spirit, he cannot enter into the kingdom of God! and that all who believing, are immersed for the remission of their sins, have the remission of their sins in and through immersion.

L. H. CHASE.

Adrian, Mich.

Original.

Who Cause Divisions?

In a letter recently received from Bro. J. McGhee, of Ladoga, Montgomery co., Ind., he says: 'We have had a long heat of contention for our faith, with the Reform brethren since you left us. They suspect you and Bro. Hornaday of making disturbance.' Now I may have been indirectly the cause of disturbance in that congregation, but I plead not guilty to the charge of designing or wishing to make disturbance.—'It must needs be that offences come, but woe to that man by whom the offence cometh.'

Having been solicited by some brethren of the congregation worshipping there, I visited Ladoga in October last, and preached three discourses, mainly upon the theme of immortality through Jesus Christ alone. Again, on my return from Jeffersonville in the spring, through the arrangement of Bro. Morrison, an acting elder of the congregation, I preached three discourses more, endeavoring to present the truths of the glorious gospel with as much plainness of speech, meekness of manner, and simplicity of language as I am capable of; neither in public nor in private, intentionally encouraging strife or dissensions. But a division has occurred. Let the candid judge whose fault it is. I will give the history mainly in Bro. McGhee's words, abbreviating somewhat.

Bro. McGhee says: 'Bro. Hornaday preached here after you left, and the good brother exposed many of their inconsistencies, and they (the church) became very indignant against us. Soon after Bro. Morrison (spoken of above) delivered a discourse on our hope. Bro. Barnes undertook a reply, but the members left the house in disorder, not attending to their duties in the house of the Lord. Several days after this, one of the church, — made himself pope; got the members together and without a single charge, voted Bro. Morrison out of his eldership: after which the same, — preferred charges against a few of us founded upon Rom. xvi. 17, 18; 1 Tim. vi. 3, 5, and 2 Tim. iii. 5, 6, charging us of 'causing divisions and offences contrary to the doctrines they had received.' We were asked if we would submit the investigation of the charges to a committee from six neighboring churches to which we assented. At the time appointed the committee met; but instead of investigating the charges, they undertook to waive the matter by compromise. Bro. —, one of the accused, yielded to their compromise. Bro. Morrison appealed to them time and again for a trial of what we were accused of, which was at length promised; a Bro. Johnson promising that we should be tried by the Bible. But when we came together next morning, when we expected at least a trial, instead of fulfilling their

promise, the committee decided that they had done all they could do. The Moderator addressed them and they broke up. While they were leaving the house Bro. Morrison commenced a defence [which they appeared unwilling to hear,] in which he in a manly and christian-like manner, showed how all these things originated. He was listened to by a good audience of the world's people and some others.— The church met next day according to arrangement, and taking the same stand of the committee proceeded to cut us off, together with all who were with us in our schism, as they called it. Thus we were cut off and compelled to be separated from them.

'A few of us met on Lord's day, June 20th, and organized on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.' We take the Bible as the rule of our faith and action, and regard it as containing no non essentials from Genesis to Revelation.— We take the whole counsel of God, our Father, as our wisdom and our all. Our number is twelve.'

Now I ask, who is to blame for this division? These brethren it appears had simply taken the liberty to investigate for themselves a doctrine that was unpopular with the body with which they were associated, and had become believers of some points of these unpopular truths. This was no more than the church always encouraged by precept. This body with which these brethren had been associated professes the greatest liberality—the Bible their only rule of faith and practice—holding themselves bound to believe what it teaches, and to do what it requires—yet claiming lordship over no man's conscience, especially in matters of faith—ready to receive into membership any repenting individual who believes that Jesus Christ is the Son of God.— With such professions who would have looked for them to have cut off some of their brethren for cherishing 'odious doctrine!' Acting up to such professions, divisions would be much less frequent. But let a church take the ground that we have all the important truths and refuse any of its members the privilege of learning and talking of any beyond their circle of essentials, and there must necessarily be divisions. They may very gravely charge the brethren holding the unpopular truth with causing divisions, &c., and try or not try to sustain their charges, I believe they will find the charges to revert back on their own heads.

May God help us to understand the right principles of christian fellowship and christian discipline, which we may never be found guilty of 'causing divisions and offences contrary to the doctrine' received of the apostles.

E. MILLER, Jr.

Middlebury, Ind., July, 1852.

Camp Meeting at Oswego, Ind.

BRO. MARSH—I notice in the Harbinger an appointment for a Camp Meeting at Oswego, Ind., to commence September 24th. I wish to say to the brethren through the State, that this meeting is designed to meet the arrangement made at the Jeffersonville Conference in the spring, for a general conference at this end of the State in autumn. We hope as many of the saints from the southern and central parts of the State will be present as can. We trust there will be an extensive gathering of those interested in the cause, from all parts of the State; and also from Michigan and Ohio.

Come, brethren and sisters, to our Conference and Camp meeting, and let us do what we can for the spread of the gospel.

E. MILLER, Jr.

Middlebury, Ind. July 22, 1852.

A Discussion.

Dr. N. Field, of Jeffersonville, Ind., and Eld. T. P. Connelly, of Indianapolis, will discuss the following proposition in the vicinity of the latter place, commencing on the 27th day of August, viz.:

'When man dies, his spirit remains in a conscious state, separate from the body.'

Elder Connelly is a teacher of a High School, in Indianapolis—is a preacher of the Reformation as taught by Mr. Campbell, and is said to be a gentleman of learning and talents. He affirms—Dr. Field denies. This will be an important debate, and will necessarily involve the whole question of natural immortality.

As ever, yours in Christ,

N. FIELD.

Jeffersonville, Ind., July 30, 1852.

easily assumed that it does teach it, and the doctrine is proved! Thus the want of proof that the Sabbath was observed or binding from creation to the Exodus, is the parent of the assumption that it was so: it is essential to the Sabbath theory: hence, the Bible means, that is, 'ought' to teach it. We can not understand how some people find out God's meaning. We can only learn it from his language; but they discover it from his silence, or even find out in some way that he means the reverse of what he says. It is well for such men that God is long-suffering: if he were not, he would quickly convince them of their recklessness in thus assuming the pedagogue over him, as though he did not know what to say nor how to say it. Now the fact in this case is, Moses says, Deut. v., that God made the covenant of the ten commandments, which contained the Sabbath, with the people in Horeb; and to make it so plain that it could not be misunderstood, he says that God did not make that covenant with their fathers. Then this was not the Abrahamic covenant: and as the Sabbath was in the covenant made in Horeb and not in the covenant made with Abraham, therefore there is no proof that Abraham kept the Sabbath.

8. The question, Was not the Sabbath in existence when God rained bread from heaven? has been so often and fully answered in the Harbinger recently, that it is unnecessary to repeat the answer in detail now. It is enough to say, that the giving of the Sabbath is shown from Exo. xvi., to have been very nearly simultaneous with the giving of the manna.

9. If the Sabbath institution had existed prior to the Exodus, it might have been incorporated into the decalogue and the religious system then introduced; and if the Lord had so pleased it might have been perpetuated in the gospel system after the abrogation of the Levitical worship. But it so happens that the evidences in existence are against both these supposed conditions: the evidence in the case goes to show that the Sabbath institution did not exist prior to the Exodus, and that it was not the divine pleasure that it should be perpetuated through the gospel dispensation.

10. Our Savior did not say he came to obey the law: he said he came to fulfill it. There is no instance on record of his obeying the Sabbath; but he will fulfill it in the glorious age to come with as much fidelity as he has other portions of the Levitical law of which it was a part, and as he has and will fulfill the prophets.

11. Bro. E.'s new method of disposing of Col. ii. 14-16 is worthy of note. He is too honest to dispose of it as some do. But he thinks he can save the Sabbath from that 'blotting' by showing that it was the 'hand,' not the 'finger' writing that was blotted out! That is, God wrote the decalogue with his finger, but he wrote the ceremonial law with his hand! Surely, this is quite a discovery for this late day. It ought to be patented, for nobody can deny its entire originality. If Moses or Paul ever thought of it, they neglected to record this important distinction! Intelligent men ought to be ashamed to resort to such a subterfuge. If they have been so unfortunate as to embrace a theory that requires such a defence, they ought to abandon it immediately. It is impossible, in any honest way, to rescue Sabbath observance from the ban of the apostle in that passage. No distinction is made between the ordinary 'holy days,' or festival days, and 'the Sabbath': all were alike blotted out. The phrase, 'the Sabbath days,' can not be in opposition with the phrase, 'a holy day'; for another phrase, 'or of the new-moon,' stands between them, and the cumulative nature of the sentence also forbids it.

12. John i. 17, Luke xvi. 16, clearly imply a change of institutions on coming to Christ, and that the christian institutions would be far superior to those that had preceded them: nobody, that we know of, believes that all prophesying ceased, and all prophecy and all the law had been fulfilled at that time.

13. Our Savior did indeed quote, not only by way of approval, but also as enforcing them,

nearly or quite all the commandments of the decalogue, except the fourth. This is good evidence of—what? That the fourth is still binding?—Certainly not; but either that no occasion occurred under his observation for enforcing it, or that it was no longer obligatory. The former is not at all probable, therefore the latter must be true. Hence, the fact in the case seems to be this: Nine precepts of the decalogue, as well as many others of the old dispensation, are recognized and enforced by our Savior and his apostles as belonging to this dispensation, but the Sabbath precept, not being thus recognized and enforced by them, evidently is not perpetuated in this dispensation. The correctness of this conclusion is fully established by Matt. xii. 1-9; 2 Cor. iii.; Rom. xiv.; Col. ii., where, lest christians should feel themselves bound by the Sabbath law, Christ and the apostle treat it negatively, taking pains to show that it is not binding.

14. Bro. E. can not think that the word 'abolished' in 2 Cor. iii. 13, means 'destroyed, subverted,' as he intimates; for something pertaining to the ancient law, was abolished; but none of it was destroyed or subverted. The 'ministration' of it was abolished—and the keeping of the Sabbath was a part of that ministration. No part of its typical significance can be destroyed or subverted: all, like the predictions of the prophets, must be 'fulfilled.'

15. The fact that the Sabbath was made for man, and not man for the Sabbath, Mark ii. 27, shows that the Sabbath was subservient to man's interest and convenience, but proves nothing as to its perpetuity; while the fact, that other passages in the New Testament declare plainly that it is abolished, done away, nailed to the cross, taken out of the way as being against believers, shows clearly that the Sabbath would not be conducive to the interests or convenience of man in this dispensation.

16. Matt. xxiv. 20 contains no command to 'regard' the Sabbath, any more than to 'regard' winter. Why, Bro. E., were the disciples to pray that their flight might not be in the winter? Was it because that would be a holy season?—No, say you, it would make their flight more perilous. Precisely so of the Sabbath. Their being instructed to pray that their flight should not be on that day, is no proof of the sacredness of that day at that time. The Jews, because they rejected Christ, would be still regarding that day, and would endeavor to prevent the flight of the disciples, and thus increase their perils.

17. That the holy women kept the Sabbath during our Savior's interment, Luke xxii. 56, is, of course, conceded; but it is not conceded that their example on that occasion should overrule the example and precepts of Christ and his apostles both before and afterward. They followed the established custom, being as yet but little acquainted with the new order of things.

18. In all the instances of Paul's preaching on the Sabbath day, there is nothing to show that he regarded that day as sacred time: he wisely embraced the opportunity to speak to those who were accustomed to assemble on that day.

19. It is not a little strange that some persons can see nothing but the ten commandments in the term 'law.' With them, 'the whole law,' James ii. 10, means no more nor less than the ten commandments. Well, they believe that this law of ten commandments is as old as man; then, according to their own theology, 'the whole law' does not embrace our Savior's 'new commandment,' John xiii. 34. Many of them, in their blind zeal to keep the old law, act as though they thought they could break this 'new commandment' of our Savior with impunity. We hope Bro. E. may be saved from this fatal error. Now what is meant by 'the whole law' in Jas. ii. 10? Not the law of circumcision, not the law of Moses, not the law of carnal ordinances, nor the law of the ten commandments written in stone, but 'the law of Christ'—the law of the spirit of life in Christ Jesus, that is, the precepts and institutions of the gospel of Christ.—Of this law the Sabbath forms no part.

20. 'The beginning,' in 1 John ii. 7, does not

mean the creation, but the beginning of the gospel dispensation; and 'the commandment,' which he says was from the beginning, was not the Sabbath commandment, but our Savior's new commandment, 'That we love one another,' all of which is distinctly stated in 2 John 3.

21. As the chief apostle has given his approval to the man who 'esteems every day alike,' Rom. xiv. 5, the Sabbath commandment can not be among those to which the Savior refers in Matt. v. 19.

22. Bro. E. says, 'I think it safe to teach what Christ observed (the Sabbath), and authorized to teach, Matt. xxviii. 20.' Where is the record of Christ's observing the Sabbath? Let one instance be pointed out, if it exists. Where and to whom did he give authority to teach the Sabbath obligation? Let one case be named, if it exists. The fact is, neither can be found. It can not be shown that our Savior ever regarded the Sabbath with the least respect, nor that he ever taught his disciples either to regard it, themselves, or to teach others to regard it.—This being the case, how dare a man assert, with such blank assurance, that Christ observed the Sabbath and authorized others to teach it? He only can do it who is awfully deceived by an erroneous theory. The only proof Bro. E. adduces for his assertion is Matt. xxviii. 20, a text that says not a word about the Sabbath!

23. Bro. E., instead of 'so much,' has presented no 'authority' whatever 'in favor of the perpetuity of the Sabbath.' And if no proof of its perpetuity can be adduced, all persons are, of course, at liberty to disbelieve its perpetuity;—and, further, as there is positive proof that it is 'abolished,' 'done away,' &c., all persons are under obligation to believe that it is not perpetuated. A man may as well lay claim to superior piety while disbelieving any other plain statements of the New Testament, as these.

24. We are now prepared to see where the 'laboring oar' belongs. 'It is not in our hands, certainly; but they must use it who would force upon us this obligation. If it is the duty of Christians to keep the Sabbath, the New Testament enjoins it upon them; and those who think such obligation exists, are bound to produce the proof of it. We have nothing to do but to deny the obligation, until they present evidence to establish it. The negative is ours; the affirmative theirs. Let them explain Rom. xiv.; 2 Cor. iii. and Col. ii., in some way that does not amount to a flat denial of the statements there made, and then let them produce one line in the New Testament that is equivalent to, 'Remember the Sabbath day to keep it holy;' then we will yield the controversy at once, and keep the Sabbath with all due zeal. Until this is done (which never can be done), let them cease their charges of impiety against us; and let them abandon a dead law, and content themselves with preaching a living faith.

In conclusion, we would earnestly exhort and entreat our Bro. Everts and all others, who have embraced the Seventh Day Sabbath sentiment, to pause and reflect. We are sure, dear brethren, you do not realize the liberties you take with the word of God. The exclusive theory you have embraced, in its blind, legal zeal, hurries you on, infatuated, from one extreme to another, until you not only lose the Spirit of Christ, but contradict and war against, with all your might, many plain passages of the New Testament. However happy you may feel, however positive in your convictions, you are certainly wrong. The word of God condemns your views, your spirit, and your practice.—Will you stop, and try the spirit you are of, and with coolness, candor and prayer, examine the New Testament again on this subject? And may God have mercy on you, and help you to see, believe, love and obey the truth.

We warn others to avoid this grievous 'yoke of bondage.' The Seventh Day Sabbath theory, in the hands of these persons, brings with it a train of other errors that work incalculable evils. Beware of them. Fear not their fearful threats and imprecations. They will do you no harm. Hold fast to the word of God, and let no man

judge you in respect of the Sabbath day; your safest course is, to 'esteem every day alike.' Be not frightened out of your christian liberty. And may God make you strong in the truth, and steadfast in the faith.

☞ Truth never shuns the light; it asks no shield, wants no panoply; it courts inquiry and answers every honest question; it needs no sword of power or priestly robe to give it force and vitality in the execution of its mission.

☞ If sinners entice thee, consent thou not.

Donations:
TO SEND THE HARBINGER TO THE POOR.
Sabbath day upon the poor lendeth to the Lord; and that which he hath given will he pay him again.—Prov.
Amount to be raised the current year.....\$352.73
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D. W. Shepard.....2.80
Still due for free list on this volume.....\$317.38
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Melinda Giddereve.....\$3.00
FOR THE POOR MINISTER SPOKEN OF BY EXPERIENCE.
A REVIEW.....\$5.00

Appointments.

Elder Jesse Briggs.
Honeye, Sunday, August 15.
Rochester, " " 29.

Bro. W. Sheldon.
Whitby Village, Sunday, August 8—
continue five days.
Toronto, C. W., Sunday, August 15.
St. Catherine's, " 17.
At Bro. P. A. Bunk's, " 18.
Niagara, Cross Roads, " 19.
Orangeport, N. Y., Sunday, " 22—
and where Bro. Freeman may appoint, through the week.

Somerset, Sunday, August 29.
Clarkson Center, " 31.
Rochester, September 2.
Honeye Falls, " 3.
Honeye Flat, Sunday, " 5.
Hemlock Lake, " 6 & 7.
Springwater Valley, " 8 & 9.
Danville, Saturday and Sunday, " 11 & 12.
Victor, " 17.
Canandaigua, Sunday, " 19.
Meetings on week days at 7 1/2 P. M.—on Sundays at the usual hours. W. SHELDON.
P. S.—Brethren wishing to send money for the Harbinger or Children's Friend, will have an opportunity. W. S.

Bro. C. W. Low.
Busti, Sunday, August 16.
Jamestown, " evening " 16.

Bro. George Morris.
Canandaigua, Sunday, August 8—
and continue eight or ten days.
The brethren are cordially invited to attend.

Bro. J. P. Westech.
Deavertown, O., Sunday August 8.
(Dr. Reeves will meet me at Zanesville, Saturday morning and convey me to the place.)
Chauncey and Millsfield, Sunday, Aug. 15.
Persons wishing my labors will write me at Chauncey, Athens co., O.

Bro. Thomas Garbutt.
Clarkson, Sunday, August 18.
Rochester, " 22.
Victor, " 24.
Palmyra, " 26.
Canandaigua, Sunday, " 29.
Geneva, " 31.
Seneca Falls, Septem. 2.
Auburn, Sunday, " 5.

I have left a space between each of my appointments, as the brethren will notice, for the purpose of paying some attention to the circulation of our books and papers in new places. It is my design to pay more attention to this part of our labor than formerly; I feel confident there is much good ground yet unworked, we cannot expect to reap where we do not sow. Though I do not expect the spread of truth to become universal; I do think there are many honest souls who have never heard the truth. THOMAS GARBUTT.

Bro. E. C. Cowles.
Geneva, Sunday, August 8—
where Bro. T. Finn may appoint.
Liverpool, Sunday, August 22.

Bro. J. B. Cook.
New Bedford, Mass., August 8 & 15.
Boston, " 22.
Worcester, " 24.
Pomfret, Ct., (Dea. Thayer's), " 25.
Hartford, Ct., " 26.
This will leave me one Sunday and intervening time to fill as health may enable me. My old bronchitis has returned, and I shall be obliged to take some care for health—but shall strive to do what I can. J. B. C.

Poetry.

Original.
The Love of the Father.

BY HARRY JAMES.

Behold the Father's love,
Toward our sinful race!
He gave his only Son,
To rescue us from death!
He saw us sporting near the grave,
Stretch'd forth his arm, that we might live.

As a mother loves her babe,
And cherishes with care,
Provides for every want,
Protects from every harm,
So doth the Father succor those
Who look to him for sweet repose.

As a father chides his son,
When'er he disobey,
And seeks to win him back,
From all his sinful ways;
So God doth chasten those he loves,
When thoughtlessly from him they rove.

When dangers hover 'round,
And storms of sorrow rise;
When Providence doth frown,
His heart within him dies;
The Father's ear is open still,
His watchful eye is o'er his child.

But finite minds must fail
To comprehend in full,
The Father's tender love,
Toward his children all!
But this we know, he loves them well,
And soon with him they'll surely dwell
Pownal, Vt.

Miscellany.

Original.

The Christians.

Bro. MARSH:—I may say to you, that here the few scattered and persecuted believers in the soon coming literal kingdom of God are holding on their way.* We hold our meetings for worship in different schoolhouses surrounding Plainville. We have had but one meeting in the place since the meetinghouse was burned, and that meeting was specially to celebrate that ordinance the observance of which is to show forth the Lord's death till he come.

At our meetings good attention is given by all, and the literal reading and interpretation of Scripture seem to commend themselves to the hearers; yet but few, comparatively, turn out to hear. From what I see, not only in our village, but elsewhere, I conclude that worshipping religious assemblies are very small, even in the popular churches: in fact, I am led to the conclusion that there are no popular churches.—There is a voluntary expression of unbelief emanating from the attendants, or many of them, of all these long-established denominations. I would ask, Why is it? The preaching and explanations of Scripture given a few years ago, which were at that time perfectly satisfactory, are now seriously questioned, by not only new but old members in the different churches; and some so far dissent as to say they never believed with the rest of the church in those interpretations. What are we to think in this case, but that in this affair as in most other cases of religious progress, the people are ahead of their instructors? And will these blind leaders much longer mislead those heretofore pliant, but now self-enlightened subjects?

I have purposely withdrawn my appointments from Plainville, that the present rapidly degenerating moral and religious condition of the place may be charged rightly, and also fall upon the heads of those whose only efforts for a year past have been to lower the character of religion and piety by manifesting their utter disregard of charity, of truth, of honesty and of piety. In their utter disregard for such things as charity, truth, honesty and piety, they (the church) are ahead of the world, even extorting expressions from them that they are beaten entirely by the church.

The 'pastor' reviewed your article in the Harbinger of about May 20, in which you spoke of the loss of the chapel in this place by fire, and of the persecutions of our brethren in this place by a church professing the largest liberality, &c. His review was published in the Palladium some two weeks ago. At the first, I was some

anxious that you might not see his review, as the tone of it was such as to discourage editorial remarks, asserting that most of your article was known by yourself and by your correspondent to be untrue and intended to deceive.—I write without the review before me. He tells the editor, Bro. Hazen, that he found the matter under the head of editorial in the Harbinger, that it required a notice, but not on account of its authority, and winds up by stating that the Christian brethren are not persecutors: also, that your brethren, the Materialists, from '42 downward, were permitted their freedom of opinion and expression, and allowed [with one or two exceptions,] to remain in the church until it was their pleasure to withdraw.

To prove how true all this is, I would like to publish two or three pages of their church-book; and as I have two or three pages of it in my possession I probably shall publish it. They are not persecutors—O no! It is but friendly to call us by all such epithets as 'Millerites,' 'Materialists,' 'Infidels,' and the like. It is but fulfilling their idea of loving their neighbor as themselves, to defame me by eagerly and widely circulating the report of my expulsion from conference, which is not fact. I will state here for the benefit of all, that I was dropped from the records of the Central C. Conference as a report of a committee. I will give that part of the committee's report which recommends it:

"And we think it inexpedient with his present Advent opinions and sympathies, and in view of his having virtually gone from us to that denomination, to retain him as a minister of the Christian Connexion; and that propriety requires that his name should be discontinued from our records." (Signed,

OBADIAH CHASE, Chairman.
JABEZ CHADWICK, Clerk.

There, friends, there is no persecution for opinion's sake—O no! And it was expressly stated that they knew nothing against my moral or christian character, but I was liable (mind you, liable), to the charge of 'anti-ministerial conduct.' Will somebody tell us what 'anti-ministerial' is?

It is not persecution in them to taunt those who may call for my clerical services to say to them with scornful and haughty tone, 'You follow after; or ask and obtain, the services of one who is no minister—has no right to marry; your children or daughters live in a state of concubinage, and their descendants can not inherit their property if they shall have any. We have expelled him. If he is a minister, it is a minister of the Devil's kingdom,' and so on. Most of those expressions are from the lips of him, who, in his review of your article, would hurl in your teeth, as a foul aspersion, the idea of persecution by or from such lamb-like, candid, pious, injured people as themselves! And he also tells us in a previous article in the Palladium how well and strongly united they are, and that for the year which he had been among them, he had not heard a single jarring note among them.—Put the two together, all unite in what any of the fraternity do, then look at the above and judge whether it is persecution. No—it can not be, because they are so harmonious. Surely, his boast that 'the lash has made its mark,' is purely characteristic.

Your brother in tribulation and hope,
B. B. SCHEUCH.
Plainville, N. Y., July 5, 1852.

☞ French courage proceeds from vanity, the German from phlegm, the Turkish from fanaticism and opium, the Spanish from pride, the English from coolness, the Dutch from obstinacy, the Russian from insensibility, but the Italian from anger.

☞ SOME men devote themselves so exclusively to their business, as almost entirely to neglect their domestic and social relations. A gentleman of this class having failed was asked what he intended to do. 'I am going home,' said he, 'to get acquainted with my wife and children!'

☞ ALL things have their season.

Original.

A Promise.

BY H. P. SIKES.

"If ye keep my commandments, ye shall abide in my love."—John xv. 10.

Is this thy voice, O my beloved master? Can it be that thou wilt lavish thy love upon me—me, an insignificant worm—me, an outlaw and rebel—me, whose whole being was set on opposing thee, my Maker, with all my might, and transgressing all thy just and holy commands? 'O yes,' I seem to hear the dear Redeemer, the friend of sinners, say, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be like wool. All your deep-stained iniquities shall be entirely blotted out. You shall be pure as the angels, who never have sinned. Ere long you shall tread the heavenly Canaan, promised your father Abraham, and be made blessed and happy to the full extent of your capacities. Only trust me, and obey my commands in the future, and all shall be well.

O, how blessed are these words, 'ye shall abide in my love.' No matter, then, what poor worm of earth hates me; no matter, though all men hate me. He that is higher than the highest, before whom all the children of men are, as it were, like grasshoppers, who 'take up the isles as a very little thing,' this glorious Being loves me. He loves a confiding, obedient child of his Father. My soul, is not this enough!—How can you faint with such a prospect? How can you hang down your head as a bulrush, and go weeping, and mourning, while Jesus loves you? Think who this Savior is. Reflect, that all human love put together, would be like a feather to a mountain, compared to this of him, who is 'the first among ten thousand,' and the one 'altogether lovely.' The attachment of a fellow-worm we prize, and justly prize, but what is it beside this? Methinks I feel his loving arms encircling me, while he points out where I may rest, (as far as rest can be obtained in this world,) and tells me where I may abide. I remember who it is that promises. It is the Man of Calvary—the Man who 'went about doing good'—he was a 'man of sorrows, and acquainted with grief, despised and rejected of men,' for my sake; so poor, that though foxes have holes, and the birds of the air have nests, yet he had not where to lay his head;—the Man who, though Creator and Lord of the world, left the glory which he had with the Father before the world was, and made himself as one of Adam's vile race, underwent a life of the deepest ignominy, and finally poured out his life's blood on the cross, and all this for such a race! Who, but would be constrained to keep all his commandments?

Plainfield, Mass.

The Dead Sea and the River Jordan.

Beyond Nebbee Moussa, we came out upon the last heights overlooking the Dead Sea, though several miles of low hills remained to be passed. The head of the Sea was visible so far as the Rael-Peshka on the west and the hot fountains of Callirhoe on the eastern shore. Further than this, all was vapor and darkness. The water was of a soft, deep purple hue, brightening into blue. Our road led down what seemed a vast sloping causeway from the mountains, between two ravines, walled by cliffs several hundred feet in height. It gradually flattened into a plain, covered with white, saline incrustations, and grown with clumps of sour willow, tamarisk and other shrubs, among which I looked in vain for the osier, or Dead Sea apple. The plants appeared as if smitten with leprosy, but there were some flowers, growing almost to the margin of the sea. We reached the shore about 2 p. m.—The heat by this time was most severe, and the air so dense as to occasion pain in the ears.—The Dead Sea is 1,300 feet below the Mediterranean, and without doubt the lowest part of the earth's surface. I attribute the oppression I felt to this fact and to the sultriness of the day, rather than to any exhalation from the sea

We turned our horses' heads toward the Jordan, and rode on over a dry, barren plain. The two Bedouins at first dashed ahead at full gallop, uttering cries, and whirling their long guns in the air. The dust they raised was blown in our faces, and contained so much salt that my eyes began to smart painfully. Thereupon I followed them at an equal rate of speed, and we left a long cloud of the accursed soil whirling behind us. Presently, however, they fell to the rear, and continued to keep at some distance from us. The reason of this was soon explained. The path turned eastward, and we already saw a line of dusky green winding through the wilderness.—This was the Jordan, and the mountain beyond the home of robber Arabs, were close at hand. Those robbers frequently cross the river and conceal themselves behind the sand-hills on this side. Our brave escort was therefore inclined to put us forward as a forlorn hope, and secure their own retreat in case of attack. But as we were all well armed, and had never considered their attendance as anything more than a genteel way of buying them off from robbing us, we allowed them to lag as much as they chose. Finally, as we approached the Pilgrim's Ford, one of them took his station at some distance from the river, on the top of a mound, while the other got behind some trees near at hand; in order, as they said, to watch the opposite hills, and alarm us whenever they should see any of the Beni Sukra, or the Beni Adwams, or the Tyala, coming down upon us.

The Jordan at this point will not average more than ten yards in breadth. It flows at the bottom of a gully about fifteen feet deep, which traverses the broad valley in a most tortuous course. The water has a white, clayey hue, and is very swift. The changes of the current have formed islands and beds of soil here and there, which are covered with a dense growth of a popular, willow and tamarisk trees. The banks of the river are bordered with thickets, not overgrown with wild vines and fragrant with flowering plants. Birds sing continually in the cool dark coverts of the trees. I found a chamber in the wild, lonely, luxuriant banks, the tangled undergrowth and the rapid brawling current of the sacred stream, as it slipped in sight and out of sight among the trees. It is almost impossible to reach the water at any other point than the Ford of the Pilgrims, the supposed locality of the passage of the Israelites and the baptism of Christ. The plain near it is still blackened by the camp-fires of the ten thousand pilgrims who went down from Jerusalem three weeks ago. We tied our horses to the trees, and prepared to follow their example, which was necessary, if only to wash off the iniquitous slime of the Dead Sea. Francois in the mean time filled two tin flasks from the stream and stowed them in the saddle-bags. The current was so swift, that one could not venture far without the risk of being carried down, but I succeeded in obtaining a complete and most refreshing immersion. The taint of Gomorrah was not entirely washed away, but I rode off with as great sense of relief as if the baptism had been a mortal one, and had purified me from sin.—Bayard Taylor's Letter.

EMBALMING.—The New York Courier and Enquirer says a process was discovered some few years since by Dr. SUCQUET, of Paris, by which bodies can be embalmed in one hour, as to preserve them, with the appearance of being asleep, without any cutting or mutilating, except a small incision which is made for the purpose of injecting a chemical fluid. A body prepared in this way preserves a healthy hue and even the marks that disease and death naturally leave will pass away. The editor of the same paper remarks that he saw a few days ago at the hospital, the body of a man who was killed four days previous by falling from a window, after it had been taken to the hospital it was embalmed according to Dr. Sucquet's process, and though the weather has been so extremely hot there was not the slightest discoloration. The subject was not the best for demonstrating the process, as it had sustained some severe bruises about the face. Dr. E. PILATE, of New York has purchased the right for embalming in this country. He refers to Drs. Mott and Berger and other scientific men.