

Original
Shut Doorism.

ABOLISH HALE AMONG THE CRIMINALS AT LAST.

The following in the *Advent Herald* of August 17th, is but a sample.

The shut-door theory that J. originated, was that which taught that the Savior had come as a bridegroom, with various other fooleries. It is true inasmuch as it shows the distinction to those who are either incompetent or indispensed to apprehend things as they are.

The first that I saw in print, if my memory serves me, on the shut-door after the passing of the time in '44, was in the paper published by A. Hale and J. Turner. The *Herald* now calls this subject a foolery. It says "other fooleries." The emphasis are mine. Then A. Hale is charged with having advocated a foolery. Now, if the *Herald* can show the distinction, between the sentiments of A. Hale and J. Turner as published by them in the *Advent Mirror*, we will try to be disposed, and to be competent to apprehend things as they are. We have yet to learn that any one has attempted to make a distinction. When this shall be done, and the distinction pointed out, it will be in time to say those are "incompetent" who do not see it.

We have "apprehended" one distinction in this matter. We heard J. Turner make a very full, frank, and humble confession of his error in the shut-door theory, before the *Advent* conference in Boston. We have never yet heard that A. Hale has made any such confession, and asked the brethren to forgive him, as did J. T. We may, however, see a distinction where none exists, and this might be supposed from one who is incapable of seeing where it does exist. But, admitting that A. Hale has made a confession, like that of J. T., and also of his lack of interest in, and sympathy with the *Herald Office*, when he was in the shut-door views. It is however, true, that the *Herald* now virtually charges him with having advocated a foolery.—Perhaps the *Herald*, should it not think it is time mispent, can show a distinction, between the word "fooleries," when directly applied to J. Z. and indirectly applied to A. H. Or, it may say that what is foolery in one, may not be in another. Or more directly, it may show the distinction by saying that one of these men now goes with us, while the other does not.

Should the *Herald* ever think it worthy of notice, to point out the difference between J. T. and A. H., when they together published their views on the shut-door theory, we hope it will find a little time to show the distinction between the shut-doorism once advocated by these men, and the modern shut-doorism now showing itself in Buffalo, and in other places. We could not boast of our powers of discernment; but we think, with all our inability to see things as they are, that we can see one difference. The original shut-door theory required all to be in perfect sympathy with Christ, and with those who said that they were with him. Modern shut-door theory, requires all to be in sympathy with a man, and with all who go with him. This includes all the difference we now see. However, the *Herald* may point other differences; if so, we will try to comprehend them.

We have for some time seen the workings of a shut-door theory in the land, but we did not think it would so soon, and so openly show itself, as it has by some in Buffalo. It seems that men glory in their theory; they want it known, that they will, if in their power, shut such men out of the city of Buffalo, as Bywater, Cook, Marsh, and Storrs. If they cannot effect their object without, they will publish them in the daily papers, and so, if possible, excite the citizens to prevent these men from coming into Buffalo to hold a meeting. This is a shut-door theory with a vengeance.

Things ripen fast just before harvest. "Secret workings" will come out. A man of our acquaintance, said some six years ago, that the "men of sin" was "Millerism." Query, wonder what he thinks now? In the dark ages, those who dared follow Christ, had certain charges brought against them, and were required to come forward for trial, before they were animalized.

We hope the true friends of Christ, will not partake of this intolerent spirit of shut-doorism. We trust they will adhere to the faith once delivered to the saints, and maintain the spirit and temper of their coming Savior.

ONE WHO CAN SEE SOME THINGS.

BARABD TAYLOR is going to the East, and means to explore Egypt and find the source of the Niger, if he can.

Hypocritical piety is double iniquity.

Original
The Harbinger and the Poor.

BY T. FINN.

I have for some time been a reader of the *Harbinger*, and can truly say, it is the best religious paper I ever read. It is free from sectarian bondage, and breathes forth the spirit of freedom. It is not bound to advocate the theory of any man. It is not founded upon any human creed. It is not intended to build up any sect or party. But it is a paper for the free investigation of any Bible subject, for the purpose of eliciting light. And what has it done? It has been the means of the hands of God of bringing out of the storehouse of old, things new and old. It has been the means of spreading the light of divine truth as wide, and I trust of bringing many poor souls into the fold of Christ. The good that has been done by the *Harbinger* will tell in the day of judgment.—Many, I trust, will look back in that day to some warning voice, some kind entreaty that they read in the *Advent Harbinger*, and say, that is what first turned my heart to seek the Lord.—Many of the poor, who have no other way to hear the gospel preached, will go into the kingdom of God by having their mind turned thitherward by some warning voice from the *Advent Harbinger*.

Brothers and sisters, stewards of the Lord's money, shall the *Harbinger* be sustained?—Shall it be relieved from its present embarrassments and be allowed to go on free, and continue to proclaim the glad tidings of the soon coming kingdom of God? It will be sustained so long as it continues to work for the glory of God and the advancement of his cause. But, brethren, let it be relieved from its burden. It can easily be done. Let each subscriber pay what he or she owes, and then pay in advance.

In this way, brother Marsh would soon be relieved and make some advancement in making the *Harbinger* more interesting. His time would not be taken up in making out bills of account. The room would not be occupied in the *Harbinger* with dues. Its patrons would have a clear conscience toward God and man (in this respect, at least). And brother Marsh could go on investigating the truths of the Bible, free from embarrassments, the cause of truth be advanced and God glorified.

There is another burden resting on Bro. Marsh that he should be relieved of. That is in sending the *Harbinger* to the poor. Bro. Marsh has borne this burden too long already. He says he cannot longer do it at his own expense. The brethren must take hold of it, or that work of benevolence must cease. Brethren, shall that work cease? My heart responds, No! The poor must have the gospel preached to them. The strong should bear the infirmities of the weak. Brethren, remember that he that hath pity on the poor lendeth to the Lord, and that which he giveth will he pay him again.

Jesus says, Give and it shall be given to you again, good measure, pressed down, shaken together and running over. Brethren, give in the name of the Lord and you will not lose your reward. Let every one that can give, give something, be it ever so small. Let some one in every church take it upon him to find out how many poor there are that have the paper free, and let them report to the church, and let the amount be made up by contribution. Let each do his proportion, and Bro. Marsh would be relieved and no one burdened.

Brethren, think of this subject, and let us all do our duty and God will reward us at the resurrection of the just. Yours, looking for Jesus. Geneva, N. Y. 1851.

Original.

The Seed of Scepticism.

How subtly doth Satan bring in false doctrines, by men of ability, learning and eloquence, in a covert and plausible manner, that the simple may suspect no danger. Such teachers, with apparent modesty, question whether we have rightly understood the sacred writings, and whether the doctrines that they oppose be contained in them. They inquire whether a more obvious meaning does not involve absurdity, or even impossibility; whether any but the weak and illiterate can credit such mysteries; and whether we had not better adopt a figurative sense, or admit some other reading, or even suppose the sacred writers to be mistaken. But the dupes of such specious pretences are seldom aware, whether these rational improvements of the scriptures tend. They do not perceive, that, according to them, man's vain conjecture is made the measure of divine revelation. This is the seed of scepticism.

But we praise God for the light that we now enjoy from his Word, and we expect it will shine more and more into the perfect day. Ours is indeed a favor day in this respect. Yet if the Spirit of Him that raised up Christ from the dead dwell in us, the world and a world-loving church, will judge us deserving of scorn and reproach, whilst God will graciously account us worthy of that glorious kingdom for which we suffer. But the end of all things is at hand; all our temporal trials, sorrows, and conflicts; our season of probation and preparation, and our term of usefulness, will speedily be over. But still time rolls on, which fact may furnish a theme for ridicule to the wicked who may be more earnest than ever in saying, "Where is the promise of his coming?" But to those who wait for the Lord, this fact gives no reason to say, "My Lord delayeth his coming." Every moment as it passes carries with it some blessed tokens that the Savior is near. They feel that a few more trials and temptations, a short season more of anxious watching for the Master, and he will be here. It was not the common people, but learned Scribes and Pharisees, priests, and high priests, &c., that opposed Christ and his followers; and when they failed to confound Christ with their sophistry, or to entangle him with their artful questions, they endeavored to destroy his pure character. But what cause had the Jews to do this? and why have others in every age, before and since, acted in the same manner towards the defenders of the truth?

One reason is because they have no better arguments to offer. But, glory to God, truth cuts its way, and love will melt down its fires. All men do not love the truth.

We feel glad that the *Harbinger* is open for the free discussion of all Bible subjects. We cannot fully endorse the Age to Come theory, but will endeavor to search and see if these things are so.

Yours, expecting soon to see the end of our faith, even the salvation of our souls.

J. W. GOODWIN.

Edenboro, Pa., July 27, 1851.

Original.

Prayer.

REPLY TO BRO. LOV.

DEAR BROTHER:—A public, religious, prayerless meeting in the name of Christ, would perhaps, be a singular thing in these days; but a faith in the christian character of religious meetings where vocal prayer is not made at set times, would not, perhaps, be more singular than some other well founded doctrines were to us a few years ago. The question does not seem to rest on the singularity or popularity of such meetings, but on their christian character as supported by scripture. It does not follow that a meeting is prayerless because stated vocal prayer is not made; but it may be of much prayer, and such as is heard by the Father who seeth in secret and will reward openly.

The scriptures you refer to in 1 Cor. and Acts, undoubtedly prove public prayer to have been made; but do not prove prayer to have been used as a form or preface to public meetings, independent of outward circumstances or particular wants. 1 Tim. ii. 1, and many other like or similar scriptures are indefinite in regard to time and manner, and I do not see why they may not as appropriately apply to secret as outward prayer.

If prayer is a meritorious act, and we are to be rewarded according to their number and length and the grace with which they are made, the common view is correct; but as prayer is not meritorious, and to be fruitful must be made according to the revealed will of God, and for those things for which we feel a particular anxiety, I believe the prevailing view to be erroneous in theory and practice, and opposed to the example and precepts of Christ.

Is there any difference whether prayer is read or extemporaneous, so long as our individual and particular wants do not constitute the entire prayer, and not those things which first enter the thoughts when prayer is made? Jas. v. 13, 14. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick? &c. The parable of the unjust judge, in Luke xviii. 1-5, sustains this position.

Finally, all prayers, whether public or secret, should be made with an unfeigned belief that they will be answered. Rom. xiv. 23. Whatsoever is not of faith, is sin. Heb. xi. 16. Without faith, it is impossible to please God. Jas. i. 6, 7. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven by the winds and tossed. For let not that man think that he shall receive anything of the Lord. Can we suppose that one in

ten of the petitions generally crowded into a single public prayer, are made with that faith indispensable to the righteous performance of every religious act, and especially prayer?

In reply to your allusion to 'my kind of prayer and the object I desire,' I would only say, that I have no creed to sustain or selfish views to defend, and desire to lay no other foundation than that which is laid, which is Christ.

Yours, for the truth,
Clyde N. Y., August, 1851.

Original.

Faith in Christ.

BY D. H. BROWN.

Unfading hope! when life's last glimmering ray—
When heart doth fail, and dust to dust decay;
Christ, to the soul is sweet, in such an hour,
And cleaves the heart by his immortal power.

What though each spark of earth-born pleasure flame
The quivering nerve, pale cheek, and closing eye?
Sweet to the soul that nothing voice conveys,
The glorious hope of life's eternal days.

And now a ray of light dawns in his soul—
Jesus the way, the truth, the life unfolds;
He sees by faith, the speedy coming King,
And shouts of praise, loud hosanna sing.

And then he prays, Lord let thy kingdom come,
And thy will in earth as heaven be done:
I wait the time my blissful change to meet;
When Christ shall quicken all who in him sleep.

When that blest morn shall shine upon the slain,
The captives then beneath death's cruel reign,
In answer to that voice that wakes the dead:
Come forth with song; and joy upon their head.
Humboldt Lake, 1850.

Tent Meeting at Erie, Penn.

DEAR BRO. MARSH:—By the request of Bro. Bywater I give an account of our meeting at Erie, Pa. We had a good time at that place:—the word of truth seemed to take hold of the people more than at any other place where we have held meetings this season. To the Lord belongs all the glory.

We found at that place one family, Bro. Roberts and wife, whose hearts and house were open to entertain pilgrims on their way to Zion. Bro. R. was formerly a Methodist class leader, but was converted to the truth of the speedy coming of the Lord, by what he considers a miracle, viz., a paper—THE VOICE OF TRUTH—was picked up in his door yard during a shower of rain. It had rained sufficient to make it quite muddy, but not a drop of water or mud was upon it.—The way he found it, and the truth it contained, opened his eyes to see the truth, by a thorough investigation of God's word. He has since that time been a warm advocate of the truth, by word of mouth, and by the distribution of small tracts, containing passages of scriptures on the destruction of the wicked, sleep of the dead, resurrection, coming of Christ, &c., compiled by himself, and scattered through the city. I believe he told me that he never heard but two sermons on the subjects which he now loves. One by Bro. P. A. Smith, and one by Bro. Crawford.—He told me that he had prayed some four years for the way to be opened whereby the people of Erie might have a chance of hearing the truth, and now he thinks his prayers are answered. It has seemed to me from the commencement, that the meeting was over-ruled by the providence of God, who seeth and knoweth all things.

Bro. Roberts being a man in whom caution is pretty well developed, in the first place went to see the Mayor and Common Council of the city, and got permission to pitch the tent: he then went before the Select Council, (with his papers drawn up in due form) and when they were about to take a vote upon it, (which would have probably been unanimous, with the exception of one Universalist, cashier of the Bank, arose and said that he should vote against it, and wanted his name recorded as doing so. His name is McSparran, one of the most prominent men in the place. The rest of the council seemed to wonder, and Bro. R. felt bad. But after a short time Mr. McSparran stated his reasons for voting against the paper, which were, because the laws of the country guarantee our protection, and they had no right to vote whether those laws should not, or should be carried into effect. But he would give the ground to pitch the tent on, and would take his turn in seeing that the people with the tent should be protected. He did as he agreed, besides showing other favors, which we are thankful for. Bro. R. and myself had to go two miles or more to get a pole. Mr. Cunningham, the owner of the land, took the trouble to bring it in without charge, and he was not a professor of religion. Also, at the closing of the meeting, one of the carmen of the city, volunteered to take our tent and apparatus down to