ADVOCATE.

TOSEPH MARSH.

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

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their disobedience would be immediately followed by a state of death and misery, entailed departments of science, literature, philosophy, upon themselves and all their posterity. Thus, deluge, the overthrow of Sodom and Gomorrah, to be traced, principally, the schism and captivity of the ten tribes; the destruction of Jerof Christianity to all nations among whom they

And in the days of these kings shall the God ot heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and the last scourge in the hands of the Almighty. essions in the East Indies, and on the melancholy

From that period, the poison of Infidelity was circulated through the Papal kingdoms, with the force and rapidity of lightning. And from that time, also, Infidelity and Popery have been joined hand-in-hand, and confederate against all the existing establishments of the British empire. The continental nations, to this day, exhibit one black and putrid mass of the abominations of Popery, mingling with the blasphemies of Atheism. Nor has our beloved country escaped the pestilential contagion. Infidelity infects the bar, the army, the navy, the senate, the

*See Mr. Faber's 'Commentary upon Daniel's Last

infidelity brought on the ruin of the whole world, and afterwards the tremendous catastrophe of the the apostacy of the heathen nations, and all the calamities inflicted upon the house of Israel, from the time of their departure out of Egypt, through all the succeeding periods of their eventful history, to the present day. To this cause is in a word, in any form cather than that of a prousalem by Nebuchadnezzar, and captivity of Judah in Babylon; the dissolution of their civil and ecclesiastical policy, and all the slaughters, massacres, famines, and unparalleled horrors of their last siege. Hence their dispersion in infamy and in bondage, as witnesses to the truth are scattered, and to warn them lest they fall after the same example of unbelief. Hence also, their judicial blindness and hardness of to the crown of the head, there is no soundness heart, and all the sufferings of their long and nothing but wounds, and bruises, and putrifying painful captivity. Soon after the establishment of Christianity, the monster Infidelity, or Atheism, reared his impious head in the very bosom of the Christian

church, denying the Father, and the Son, and the only true God, and Jesus Christ, whom He hath sent, and is branded, by the apostle John, with the name of Antichrist. It was foretold, in Daniel's last vision, that when the reign of Papal superstition was hastening to its fall, an Atheistical power should arise among the Papal kingdoms, spread ruin and desolation all around, which should endure only for a short time; and that learned commentator, Mr. Faber,* has clearly proved that this can be no other than revelation, and close up the heart against the Atheistical France. Modern Infidelity, indeed, sprung up at the dawn of the Reformation, and a denial of the attribute of divine justice, conwas the filthy spawn of the Mother of Harlots, and destined to be the terrible scourge of its dissolute parent. But as the commencement of ments; secondly, in a denial of the superior exprophetical eras is dated from the acts, not of individuals, but of states and civil goverments, the predicted reign of Infidelity commenced, when a whole nation, for the first time since nations existed in the world, declared itself atheistical; and, having denounced Jesus Christ as an impostor, and Christianity as a fable, passed a decree that the national faith of France consisted God who made him; as if the creature had a right only of two articles; that God is nature, and to think against his Creator. If these negative that there is no other God, except, indeed, the imaginary gods of the Atheistical government; thority, the doctrines, the promises, the admoniof Antichrist, in his full development, and his most detestable and portentous form, began his dreadful but comparatively short lived reign, as

cabinet, the chuch, universities, colleges, the that faith is the demonstration of things not seen, and a substantial impression upon the heart of the reality of the things hoped for; that it renmedicine, legislation, and even theology. The press groans under it. 'The lurking poison of ders distant and invisible things, as influential unbelief,' says Paley, in his Moral Philosophy, 'is upon the heart and conduct as though they were served up in every shape, that is likely to allure, present and visible; and when we contemplate surprise, or beguile, the imagination; in a fable, the wonderful effects of this heavenly principle, a tale, a novel, a poem; in interspersed and as exemplified in the ancient church, and desbroken hints; remote and oblique surmises; in cribed by the Apostle in the subsequent part of books of travels, of philosophy, of natural history; the chapter; and when we farther compare these effects with the present state of the church fessed and regular disquisition.' Since Paley and the world, we may well ask, if the Son of wrote his Moral Philosophy, the fatal poison, Man should even now come, would he find faith which is working, conjointly with other causes, on the earth. the ruin of the empire, has increased in strength, in virulence, and in extent of influence beyond all

comparison. It has descended from the highest,

through the middling, down to the very lowest

orders of the community. Isaiah's description

of the body politic of the Jewish nation, is here

fearfully exemplied:- 'The whole head is sick,

the whole hear is faint; from the soles of the feet,

sores.' Are not these indications of approaching

dissolution? Infidelity appears in some, open

and avowed, with unblushing effrontery, defying

the God of heaven, and threatening all existing

establishments; in others, it is disguised and

concealed, but not so as not to be sufficiently

visible in its effects; in some, it is speculative

and practical infidelity, unmasked; in others it

is the unbelief of the heart, easily discernable in

its pernicious fruits in the life and manners; it

is found in the Churchman and Dissenter; in

persons of moral decency, and open profligacy.

positions, all of which shake the foundations of

administration of Christianity. These are, first,

sequently of the atonement of the Son of God,

and the Scripture doctrine of future punish-

cellence, not only of Protestantism over Popery.

but even of Christianity over Mahomedanism,

Hindooism, and any other religion, that tends

to secure the ends of civil government : hence,

it is often said, that all religions are equally

good; and finally, in a denial of the responsi-

bility of man, for what he believes, even to the

positions be admitted, what becomes of the au-

the word of God? Moses and the Prophets,

Jesus and his Apostles, were all impostors, and

table. And yet many cherish and avow these

The charge, however is too just. Infidelity is

marked upon their brow, intermingled with

their intellectual and moral system, and oozes

out in their language and conversation, in their

habits and general conduct. And when we con-

sider Paul's definition of the faith, to which

the promise of eternal life is annexed, in the

twelfth chapter of his epistle to the Hebrews,- illustrious prophecies; in the propagation or

dalized if charged with Infidelity.

It is embodied in three forms, or three negative

Infidelity is absolutely inexcusable; all its strongest arguments, and impertinent cavils, have been triumphantly refuted on the arena of controversy; all its malignant and insidious sophistries have been detected, and exposed past recovery, a thousand times; and all its advocates, of every class, have been baffled, confounded, and overwhelmed. Let the candid inquirer read the writings of such men as Paley, Leslie, Berkeley, Fuller, Chalmers, Forbes, and others, with that attention which the immense importance of the subject demands, and I will safely leave him to form his judgment. No man ever yet sat down seriously to investigate the evidences of Christianity, with any degree of attention, and only a moderate share of candor, who did not rise from the investigation with a full conviction of its divine original; and no man ever rejected the gospel, who had not a wicked reason for it, worthy, in the righteous judgment of God, of everlasting condemnation; which fully justifies the awful sanction by which its claims are guarded and enforced: 'He that believeth not shall be damned.' Unbelief, or a rejection of the Son of God, is less excusable in professed Christians now, than it was in the Jews, who persecuted and nailed him to the cross. For then he appeared as a man of sorrows; he veiled his glory in a form so lowly, as to disappoint all the fond expectations, which they had long cherished, of the temporal grandeur of the Messiah. And with respect to the multitude and even the heads of the nation, what they did against Christ was through ignorance; for had they known, they would not have crucified the Lord of Glory; their ignorance, indeed, was wilful, and therefore wrath came upon them to the uttermost, [or to the end, 1 Thess. ii. 16.] But unbelievers in our day, that is, all who do not receive the Lord Jesus, as of God made unto them wisdom, righteousness, sanctification, and and that death is an eternal sleep. The reign tions, the denunciations and all the sanctions of redemption, reject him in his glory and majesty, though exalted to be a Prince and a Savior; and many who refuse to make a profession of the Christianity itself a cunningly or clumsy devised Christian faith, do it knowingly, and against a rational conviction that he is both Lord and Christ. They are orthodox in the head, and in-Infidel sentiments, or sentiments like these, who speak favorably of Christianity, who attend fidel at heart. Nor has the avowed Infidel, who places of Christian worship, both within and scorns the very profession of the Christian name, the shadow of an apology for his unbelief without the pale of the established church, and who would feel themselves insulted and scan- or his conduct. For, not to mention the internel evidences of Christianity, bearing the seal and impress of divine authority legibly impressed on every page, he has in his possession, not only the most unexceptionable testimony to the truth of what is related in the gospel history, but proofs, many and incontrovertible, which could not be known to any who believed in the Son of God, while he was in this world; as, for

instance, in the literal accomplishment of many

'In the day that ye eat thereof, ye shall surely die.' They did not believe that the threatened penalty would be carried into execution, or that Vision.

Destinies of the British Empire.

BY WILLIAM THORP, ENGLAND.

Continued.

In the last lecture, when inquiring into the

religious and the moral character of Great Bri-

tain, our attention was fixed on the British poss-

scenes even now exhibiting in that immense

But, without further introduction, let us re-

turn to our native shores, and seriously consider

the awful prevalence of Infidelity in our country.

Infidelity is the highest insult that man can

offer to his Creator: for he that believeth not

God, hath made him a liar. This sin existed

from the beginning, and was a principal ingre-

dient in the original transgression: our first

parents did not believe the Divine threatening,-

portion of the British Empire.

which they were going to be visited, for their tuous crisis, before it be too late!

Roman empire, by the feeblest instruments, in whose voice once shook the earth, but who hath tal; what tremendous calamities may we not Additional particulars are looked for from direct opposition to the most formidable obsta- declared that He will shake not earth only, but fear will be inflicted upon the Gentile nations, Milan with deep interest, and the non-arrival of cles, insuperable to human wisdom or power, heaven also?' Again, 'If he who despised the when God shall visit them for the same sin, for any telegraphic messsage is regarded by the and with a rapidity never before nor since ex- law of Moses died without mercy before two or which Jerusalem was overthrown. Paul, in friends of Mazzini as a favorable symptom. If emplified, in any conquest, attended with the three witnesses, of how much sorer punishment, the eleventh chapter of his epistle to the Romans, the Austrians had been successful, they say, they confused noise of the warrior, and with garments suppose ye, shall they be thought worthy, who holds out the portentous fate of the Jewish church would certainly have sent the news ere this to rolled in blood; in the destruction of the temple, have trodden under foot the Son of God, and nation as a flaming torch, to warn the Gen- Paris and London. and the city of Jerusalem; in the dreadful and and counted the blood of the covenant,—the tile church, and all the Gentile nations, among The Journal de Debats says: unparalleled calamities which befel the Jewish blood by which he made atonement,—the blood whom the gospel is planted, lest they fall after "We have not received the connected details nation, during their last siege; in their disper. by which he was consecrated to his office, -as a the same fearful example of unbelief. 'If God of the outburst at Milan, which appears to have sion through the world, and their miraculous common thing, and done despite to the Spirit of spared not the natural branches, take heed lest been repressed with as much rapidity as energy, preservation as a distinct people, from all the Grace.' Again, we know who hath said, he spare not thee.' 'Through unbelief they for it is impossible to gather either its extent or nations among whom they are scattered; in the 'Vengeance belongs unto me, and I will repay.' were cut off, and thou standest by faith.' 'God cause from the confused accounts received to-day downfall of the old Roman empire, and its parti. Again, 'It is a fearful thing to fall into the hath concluded them in unbelief, and he will in Paris. Private correspondence from Milen tion into ten kingdoms; and in the rise, the hands of the living God.' And again, it is writ- conclude thee, for he will conclude all in unbe progress, and the begun overthrow of the Ma. ten, 'God shall judge his people.' This illus- lief.' 'Let the Catholic Church,' says Bossuet nomedan imposture, and the Papal domination : trious epistle was the last great alarm, struck himself a Roman Catholic, in his admirable comall which events were distinctly foretold, and ex. in the ears of the Jewish nation by an offended ment on that mysterious chapter, 'let the Cath actly accomplished. Infidelity is not only in. and a departing God, before he poured out his olic Church, let all Christendom read this chap excusable, but a sin of peculiar aggravation. wrath in the destruction of their city and temple; ter, and tremble for the calamities that are com-The great object of the inspired writer of the and the last voice of departing, yet lingering ing upon them; for my own part I can never Epistle to the Hebrews, was to illustrate the mercy, before he closed the gates of salvation read it without trembling to the very center of malignant nature, and ruinous tendency of un. against them. May this loud alarm be heard, my being. Great and manifold have been the belief, either in individuals or nations; and thus and this tender of mercy be received, by the privileges of Britain, and great and manifold are to warn his countrymen of the calamities with whole British empire, at the present momen- the grounds of the Lord's controversy with her.

rejection of the Son of God. This he does by Every blessing which God bestows on an in- ulation, into which her adventurous sons have various arguments, drawn from the superiority dividual, or a nation, involves a degree of res penetrated in commercial enterprise, have been of the Christian, to the Mosaic economy; from ponsibility in proportion to its magnitude. Upon enveloped in moral darkness, more palpable the divine majesty of the founder of Christianity, this principle, let us examine the guilt contract- than the darkness which Egypt once felt: the as the brightness of uncreated glory, the Crea- ed by the British nation. Long has this country light of the glorious gospel has been shining tor, and Preserver of the universe, the Lord of been favored with the gospel,—the richest boon upon her coasts, through the clouds of her iniquiangels, and the object of their worship; from his which the God of heaven ever bestowed upon ties, in noon-day brightness; but how awfully unparalleled condescension and love, in assu- nations; and long has she been favored with the aggravated has been the criminality of all, with ming the nature of man, that in that nature he visible protection of a National Providence, and few exceptions, who, amidst the glory shining might make reconcilation for man's iniquity; with a series of remarkable interposition of di- around them, have wilfully shut their eyes against from the dignity of his mediatorial character, as vine favor. Witness the early introduction of the heavenly light. While, like Jerusalem, only the great Prophet of the Church, by whom God the message of salvation to our rude forefathers, a few years before the cup of trembling was put hath spoken to us, in these latter days; as the in the Apostolical age, and probably by an Apost into her hand, she has been highly honored by King of Zion, the scepter of whose kingdom is tolic ministry: witness the many burning and the God of heaven, in sending her missionaries a right scepter, and whose throne shall stand shining lights, which burned and shone in Brit- to preach the gospel, as a witness to all nations; forever and ever, as the High Priest of the ain, even during the dark ages: witness our like Jerusalem, too, she has rejected the only heavenly sanctuary, who is consecrated a priest early separation from the church of Rome, sacrifice for sin, refused to hearken unto him forever, after the order of Melchizedek; from (such as it was,) which was begun by the pas- who speaketh from heaven; neglected the great his superiority to Moses, to Joshua, and every sions of a prince, who intended nothing less than salvation; trodden under foot the Son of God; other messenger from heaven, however exalted, the reformation in religion which followed: wit- counted the blood of his sacrifice and consecrawhether human or angelic; and, especially, ness the defeat of the Spanish armada, effected tion a common thing; done despite to the Spirit from the transcendent superiority of his priest- almost entirely without human agency, by the of Grace, and thus incurred severer punishment hood to the priesthood of Aaron, and all his winds and elements of nature; witness our de than the despiser of the law of Moses, who died, successors; upon this branch of the subject, he liverence, in a subsequent reign, from the at- without mercy, before two or three witnesses.leads us among the altars, priests, sacrifices, and tempts of a gloomy tyrant to enslave both body And, O, what a load of guilt, national and indiall the ritual observances of that magnificent and mind, at the glorious Revolution of 1688,- vidual, has been thus contracted! economy, showing that it was preparatory to a Revolution brought to pass without the hazard of more glorious dispensation. These statements a single battle, and almost without the shedding contain a very condensed epitome of this won- of a drop of blood: and witness the Bill of Rights. derful epistle, of which Luther said, that it is of and the Act of Settlement, by which our liberthe same importance to the Christian church, ties, civil and religious, were, for the first time, Important from Italy---Insurrection in that the sun is to the world. By these argu- enrolled in charter, and settled, as we fondly ments, he illustrates the horrid nature, and the hoped, on everlasting foundations. These are damning consequences of unbelief, and the ine- bright passages in the annals of our country, on Paris, Wednesday, Feb. 9, 5 A. M.—An invitable and most aggravated condemnation of which our forefathers dwelt with fond enthusiall unbelievers. In this fearful guilt, which has asm, and which they often mentioned with joy men have perished, but order is re-established. been accumulating upon her for upwards of a and exultation, as they were accustomed to bring An Austrian proclamation announces this fact. thousand years, Great Britain is awfully involout their massive family plate on great festive The Milan train had not arrived on the 8th at are one-our enemy is one-our struggle is one. ved. Upon the same arguments he founds the occasions. But the formation of Bible Socie. the Swiss frontier. Further advices state that Hungary is the right wing, and Italy the left following most solemn admonitions, which are ties, and Missionary Secieties, was reserved, by the fight had re-commenced. A proclamation wing of the army I lead. The victory will be no less applicable to Britain than they were to the care of Divine Providence, according to of Mazzini is posted up. the Jews in the Apostolic age:— Therefore, prophetical intimations, to adorn these latter The London Chronicle of the 12th says, that we ought to give more earnest heed to the things days, in the closing part of the reign of George a still later dispatch re-asserts that tranquility made alliance with the Italian nation. The mowhich we have heard, lest at any time we let the Third.

was restored, that more arrests had been made ment we raise the banner of the liberty of the most of the liberty o

hem slip; for if the word spoken by angels If, unto whomsoever much is given, of them and three men shot. was steadfast, and every transgression received will much be required; if guilt is aggravated in Kossuth had written a letter to the troops of with the insurgert Hungarian nation, and the a meet recompense of reward, how shall ye es proportion to the number and magnitude of the the army, entreating them to join in the cause of Hungarian soldier in Italy unite with insurgent cape, if ye neglect so great salvation, which was blessings perverted and abused, Britain has realliberty. first spoken by the Lord himself, and, afterwards, son to dread the ful weight of divine indignation. Another statement says that the Austrians in Let all, wheresoever the alarm shall be confirmed by signs, and wonders, and divers She is deeply implicated in the guilt of those na. the arsenal were massacred, from which we infer miracles, and gifts of the Holy Ghost ?' 'Take tioas, who refuse to kiss the scepter of Mes. the people supplied themselves with arms. The Whose will not do this, he, the hireling of our heed, therefore, breihren, lest there be in any siah the prince, and who he will break in pieces emeute broke out simultaneously in three parts country's executioner, shall never more see his of you an evil heart of unbelief, in apostatizing with a rod of iron, like a potter's vessel; in the of the city. from the living God.' 'Now is the accepted guilt of those nations, who obey not the gospel time;' (remember, brethren, that a vial of wrath of Christ; and whom he will destroy, with an The London Morning Advertiser says, editorents and of his country to the enemy. was at this moment, hanging over the devoted everlasting destruction, when he shall be reveal. rially city,) 'now is the day of salvation; to-day, if ye will hear his voice, harden not your hearts, flaming fire, taking vengeance. If the sufferlest he swear in his wrath ye shall not enter into my rest.' 1 they escaped not who refused to hearlest to him that each of God, for their unbelief, who are still beloved, hearlest to him that each of God, for their unbelief, who are still beloved, hearlest to him that each of God, for their unbelief, who are still beloved, hearlest to him that each of God, for their unbelief, who are still beloved, hearlest to him that each of God, for their unbelief, who are still beloved, hearlest to him that each of God, for their unbelief, who are still beloved, hearlest to him that each of God, for their unbelief, who are still beloved, hearlest to him that each of God, for their unbelief, who are still beloved, hearlest to him the brief out our nation and improve the opportunity, our dear country would be lost forever, and our national flag would be covered with ignohearken to him that spake on earth,' (referring as the apostle tells us, for their father's sake, to the tremendous promulgation of the law from (which is never said of the Gentiles,) were so

the gospel through the whole extent of the old fuse Him that now speaketh from heaven, and and especially during the last siege of their capi-

While empires and continents, dense with pop.

Foreign Nems.

(To be Continued.)

native land. He shall be for ever exiled as a

The moment of the insurrection is at hand;

the sufferings of the country have changed even Insurrection! Let the word leap from city fresh outbreak of popular indignation in Italy. for the countries and the purposes in view; but No nation yet rewarded its brave sons so lib- lage, like the electric current. Arouse, arise, graphs, the intelligence, which reached Bellin- drama will hesitate before they recognize any erally as the Hungarian nation will reward hers. awake, to the crusade fever, all you who have zona, on the Italian Swiss frontier, on the even-proof of success in one early tone of confidence.

distributed among the army, and the families of Remind the people of their unjust sufferings, printed and in circulation in London. That ians undoubtedly are; but the quarrel they have the victims of patriotism; but the coward and their rights denied them, their ancient power, dispatch was brief but impressive. The people in hand is one in which they stand against fearful

diers, in the name of the nation, that whoever bound.

Let it be so in every town and district of our past of Italy, which they can continue only by placarded.' own country, and everywhere.

The arms are in your hands; a generous blood right, for justice, for nationality. its own millions of combatants against Austria. and an Italy shall be.'

to the clang of millions of arms-

Italian National Committee.

people, we will aid you to maintain it.

camp. Vanguard of the army of the people, fear no isolation. The initiative of Italy is the initiative of Europe.

Insurrection! Sacred as the thought of MAURIZIO QUARDIO, Secretaries. country that consecrates it; strong in will and CESAR AGOSTINI,

sired, a country.

thirst of vengeance on her executioners, is in for the moment but one heart, one thought, one serious than a hasty contest begotten by a casual rest upon a mere crust, below which is a stream your breasts. Your task is glorious and easy; desire, one cry in souls, one cry on our lips— case of special tyranny. Some time ago, our of lava. To this stream every Austrian flogging

from the Sava to the country beyond the Rhine weak line of the enemy. Prevent them from very general knowledge of the fact that the ty-—all the people are unanimous in a cry, joined concentrating themselves by killing, or disperse rannical King of Naples has been very uneasy insurrection, with all its attendant horrors and their soldiers, destroying roads and bridges. - lest the heir of Joachim Murat should strive to dismay." Let God be our judge! Down with the tyrants! Long live our country!

Long live our country!

Brave ones! By this cry your voice will be

their soldiers, destroying roads and bridges.—

Ceaselessly pursue fugitives; be at war with the knife. Make arms of the tiles of your houses, of the stones of the streets, of the tools of your traders of the iron of your crosses.—

of the Pone's principality of Benevento, lest that Brave ones! By this cry your voice will be like Joshua's voice, at the bidding of which the Jericho of tyrants shall fall.

Spread the arms by watchfires kindled on every spot should form a refuge of intrigues and concome general now, yet it shows that, as Mazzini

proclamation was posted all over Milan, and has insurrection grow like an avalanche wherever of the Bourbon dynasty in Italy, and the King world, will feel its resistless shock and devastathe chance goes against it; run to the gorges, the mountains, the fortresses given by nature.

of the bourbon dynasty in many become the foyer of conspiracy; hence his desire to possess himself

world, will feel its resistless snock and devastating fires.

The word of prophecy, as we understand it, Italians! Brothers!—The mission of the Everywhere the battle will have broken out; of this territory. Italians! Brothers!—The mission of the Everywhere the battle will have broken out; of this territory.

National Italian Committee is ended; your miseverywhere you will find brothers, and, strength"Young Murat doubless has his eye on Nathis time. And if this insurrection should be

AURELIO SAFFI.

Spread the arms by watchines kindled on every spot should form a refuge of intrigues and conserved one obey. I will shortly be among you. Au revoir.

Kossuth.

Wherever you are victorious, move forward at once to the aid of those nearest you. Let the insurrection grow like an avalanche wherever insured all one Miles and here insurrection grow like an avalanche wherever of the Bourbon dynasty in Italy, and the King of the Bourbon dynasty in Italy, and the King and days the constituence of intrigues and constant the alarm-bell of the people toll the death of the principality of Benevento. There are enemies of the principality of Benevento.

There are enemies of intrigues and consumations of the policy of the Bourbon dynasty in Italy, and the King and days the constituence of the spiral constant that the constituence of the spiral constant that the constituence of the spiral constant that the constituence of the Bourbon dynasty in Italy, and the King and soon, not only Italy, but Europe and days the constituence of the spiral constant that the constituence of the principality of Benevento.

Kossuth.

K

to-morrow, mingling with the ranks of the One only be our flag-the flag of the nation. was once linked to the 'Kingdom' of Italy. The In pledge of our fraternal unity, write on it the real and active powers now in the country are Insurrection! The moment matured, panted for for three long years, has arrived. Let us sieze it. Be not deceived by appearances; be

Words, 'God and the People': they alone are wielded by the Austrians on the one hand, and the French, who hold Rome, on the other—the litalians feeling themselves to be meanwhile not contain the country are wielded by the Austrians on the one hand, and the French, who hold Rome, on the other—the litalians feeling themselves to be meanwhile not contained. sieze it. Be not deceived by appearances; be It is the Republican flag which, in '48 and '49, Italians feeling themselves to be meanwhile not only a conquered, but a deeply suffering race.—

Notice it is the flag of Remarks and Remark warm men. The entire surface of Europe, Venice; it is the flag of Rome—eternal Rome, In estimating their true position, we must not from Spain to our own land, from Greece to holy the sacred metropolis, the temple of Italy and of forget that insurrections are not products of well and rejoice.] Poland, is a volcanic crust, beneath which sleeps the world!

a lava which will burst forth in torrents at the Purify yourselves, fighting beneath that flag.

governed States. The very sign of a revolt is prima facie proof of tyranny in the rulers—a upheaving of Italy. Four years ago the insur- Let the Italian people arise worthy of the God truism just now in course of painful illustration. Bao. Marsh:—Since Dec. 20th we have held follow yours—all bound by one compact, all sacred. Punish the thief as an enemy. Use for Italian and Hungarian leaders were distributed disappointed in Bro. Ingmire not being there. who rule us; there are entire peoples whose

insurrection the arms, powder and uniforms and posted up under the very noses of the Austrian garrison of Milan, demonstrate the existence on the ence of a wide-spread spirit of disaffection. The rd is the ence of a wide-spread spirit of disaffection. The from Erie county, gave in his evidence on the alarm cry will answer to yours. The national battle cry. Let the men you have chosen to lead movers in this affair avow their reliance upon side of the truth, the first time he ever heard that democracies of Europe form one organized you send forth to Europe, on the morrow, the the present union of Mazzini and Kossuth to gospel preached as he said, and his determination raise what they speak of as two wings of an in. is, 'I will preach it,' Amen; and one brother JOSEPH MAZZINI, surgent force against their common foe-Austria; the one acting in Italy, the other in Hun- had heard the Word preached by Mary; praise gary. The belief seems to be, that if Milan the good Lord. We went to Owasco, and next in concentrated energy as its aim, which is Speaking of this highly interesting matter, days, the whole peninsula might join the movejustice, amelioration, and free fraternal life for and in reference to the cruelties of Austrian ment. Mazzini left England more than a month met with the people. The next first day we all; let it rise and convert martyrdom into vicdespotism, the London Daily News, for Feb. ago, and the friends of Italian independence remet with the church at Bro. Finn's settlement, all; let it rise and convert martyrdom into victory. The thousands of victims who have fallen with the sacred name of Italy on their lips, de
with the sacred name of Italy on their lips, de
despotism, the London Daily News, for Feb. ago, and the friends of Italian independence remember hopefully his talents, his judgment, and his frequent successes, and doubtless pray that weeks. We have met with some little success; serve this at our hands. Be it tremendous as surrection in Milan. Do we not in these two the present attempt may succeed. Kossuth, one has come out on Bible truth, and others are the tempest on our seas. Be it obstinate, immoveable as the Alps which surround you. Befacts behold cause and effect? Have not the
floggings and the hangings produced their natin the Austrian service with as much confidence

are determined to present the truth as far as tween the Alps and the extreme Sicilian sea are twenty-five millions of us, and a hundred thousand foreigners. It is the struggle of a mamont be followed by Italian revenue 2. In one confidence on the Austrian service with as much confidence in the Austrian service with as much confidence are determined to present the truth as far as possible to both saints and sinners.

Yours, waiting for immortality only through sand foreigners. It is the struggle of a mement be followed by Italian revenge? In our second of confidence was probably well considered beedition yesterday we gave the first news of this fore it was decided on, and may be well adapted

to city, from town to town, from village to vil- Thanks to the extension of the electric tele- those who are but spectators of this unexpected After the victory, the State property shall be Italian hearts—Italian arms. ing of Tuesday, was by Wednesday morning Oppressed, sanguine, clever and brave, the Italand the great future of liberty, prosperity, edu- of Milan had risen,—had attacked the Austrian odds. Wide spread sympathy will be theirs, but And I, therefore, make it known to you, sol. cation and equality—they may conquer at a troops, and had gained possession of the arsenal sympathy is not cannon. Austria has sent a in that place. The city was, of course, in high large army to watch the Montenegro fight, and brings you this, my order, is expressly sent io Remind your women of the mothers, the sis-fever. All routine duties had evidently been it may be, to take part in it. She has dangers you, that he may report to me the favorers of ters, the friends, who have perished in uncon- at a stand still, as is evinced by the fact that for also on the side of Hungary, and is far from liberty in the army stationed in Italy, and that soled weeping for their loved ones, imprisoned, two days the usual post had not left the city.— prosperous on the Bourse. These things are all he may tell you in my name how you should or- exiled, butchered, because they had not, but de- 'The gates of Milan were shut, (says the dis- in favor of the Italians. But then she has at her patch,) and it was supposed that the insurrec. side the great despot of all, Russia, only too Accept the instructions that are forwarded to Remind your young minds of thought outyou by the nation, through me, and follow them. raged and restrained, of the great traditionary menced.' A proclamation of Mazzini had been doubtless, other neighbors will not hesitate to join her, if need be, in the task of subduing a action, of the absolute nothingness of the state "Upon such laconic and vague data, no very revolt, which, if at all successful, might spread Brave ones! The Honved and the Hussars they are now in—they, the descendants of men distinct views of the result can be based; but it into Germany with dangerous rapidity. Could have covered with glory the name of our nation. who have twice given civilization to Europe. seems quite clear from the proclamations of France stand still while any such work was going The world looks upon the Hungarian flag as the Remind the soldiers of Italy of the dishonor Mazzini and Kossuth, that though this insurrection? Would Piedmont be secure if Italy were banner of liberty. We will preserve that glory, of a servile uniform which the foreigners deride, of the bones of their fathers left on the danger was near, burst suddenly upon Europe, rally arise out of the complication which must It is principally on you that the eyes of the battle fields of Europe for the honor of Italy, of it was far from unexpected by those most deeply ensue, should the insurrection in Milan remain world are turned, for your number is great.— the true glory which crowns the warrior for interested in Italian affairs. It is evidently the unsubdued. But if subdued, its very existence result of preliminary organization—and viewed for a single day shows how well founded Mazin your veins; the love of the country, and the Soldiers, women, vouths, people! let us have in this light, may be regarded as a thing far more zini's declaration is, that things as they now are, for you are among a nation which will give 'We will have a country; we will have an Italy Italian correspondence made known the fact that and hanging, every new victim cast into the Radetzky wished to have reinforcements from dungeons of Lombardy or of Naples, adds fresh From Rome to the island of the Sicilians — Attack, break at every point the long and Austria; for some time, also, there has been a fire—burning it may be out of sight for a while,

sion begins. To-day the last words which we, ened by the victories gained elsewhere, you will ples, and men on each side of the Alps now keenly remember how the 'Empire' of France keenly remember h

LETTER FROM BRO. W. AND SR. M. ONGLEY.

rection of Sicily was followed by ten European who guides them! Let woman be sacred; let The power of Mazzini, his co-operation with meetings in several places. In Auburn the revolutions; twenty European revolutions will age and childhood be sacred; let property be Kossuth, and the fact that the manifestoes of the

could hold out against the Austrians for a few to Waterloo. On the first day we held three

ROCHESTER, SATURDAY, MARCH 5, 1863.

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friends of the paper for the deep and practical in future condition. terest they have recently manifested in its prosperfree it from embarrassment; while many have ex- come in. They have all done well, and what they have done shall turn away ungodliness from Jacob: the hour of trial. If they will continue to do what shall take away their sins. to continue the Harbinger weekly, at its present beloved for the fathers' sakes.

Such are the kind assurances we have received repentance. now, we shall go on with the Harbinger as it is literal interpretation; no other view will make good Zion of the Holy One of Israel. at present published. Could the sum of about five sense of the passage. from our books non-paying subscribers-as to give make with them.

ly necessary to meet the present debts of our office, prophecy, without observing the break between thine ever asting light, and the days of thy mournand we know not how we can get along without it. chapters, as it occurs here, in the midst of a subject ing shall be ended. We kindly ask our friends, who have not already as it does in many other cases in the Bible. We 'Thy people also shall be all righteous: they salvation to every one that believes it.' Rom. i. 15. taken action in this matter, if each will lend a help- quote the entire prophecy that the reader may have shall inherit the land forever, the branch of my ing hand no w, according to your several abilities. before his eye this part of the gospel as preached by planting, the work of my hands, that I may be glo-

friends will see that means necessary for its con- As it is written.' How is it written? have, for the cause of truth, while the day lasts.

THE GOSPEL. (Continued.)

In further pursuing the investigation of this high'y important subject, we will in the next place exam ne some of the writings of the great apostle of the Gentiles, which have a direct bearing on the Accordingly we find that the gospet in its fulness, was the theme of this eminent servant of Christ in the shandance of the sea shall be converted unto all his communications, oral and written.

is given in the Book of Romans, would be a work thee. of too great magnitude to be accomplished in this 'The multitude of camels shall cover thee, the and incense, and flocks of Midian and Ephah, Sheba, specially interests this present day, viz., the restor- Lord. ation of the natural seed of Abraham to the land of 'All the flocks of Kedar shall be gathered to- their silver and gold, to the city of promise and land gospel as proclaimed in the Book of Romans, espe- my glory.

fall of literal Israel are clearly taught in this chap- doves to their windows?

scribers; some have contributed of their money to pened to Israel, until the fulness of the Gentiles be had mercy on thee.

they can, and others will imitate their christian ex- 'As concerning the gospel, they are enemies for terly wasted. ample, as far as they are capable, we shall be able your sakes; but as touching the election, they are

penses by our own incessant labor, by dispensing they will be saved or gathered to their land under the deemer, the Mighty One of Jacob. with hired help in our office and family, by striking new and everlasting covenant that God will then 'For brass I will bring gold, and for iron I will bring tion'; and all of these glorious things God assures

the future, as freely as they have been for a few to prove their correctness by a reference to the righteousness. weeks past, and old ones pay promptly, with the blessing of God—to be able to pay our debts, and of preaching a new gospel, he was only proclaim—wasting nor destruction within thy borders: but continue the publication of the paper weekly at its ing the one that had long before been revealed to thou shalt call thy walls Salvation, and thy gates reign of Christ, and his glory on the earth. It present size. At any rate we feel disposed to try the prophets. Mark, he says, 'as it is written.'- Praise. to get along as well as we can, with as little aid as possible from the benevolent by way of donations. Hence, to learn fully the character of the gospel here under consideration, we must consult those neither for brightness shall the moon give light to day, which is now most graciously being unfolded, for the faith and joy of his confiding children. And we fondly hope to be able to proceed with our labor, the refers. The one to which he had special refer- lasting light, and thy God thy glory. ence in this case is recorded in the fifty-nin h and 'Thy sun shall no more go down: neither shall news, this gospel of the kingdom now nigh at hand. The sum we now call for, though small, is actual sixtieth chapters of Isaiah. We will give the thy moon withdraw itself: for the Lord shall be We hope you will see it duty to do so. Paul to the Romans; and as you read, we would im rified. From the news from Milan, which we give on press on your mind that the glorious things prom- 'A little one shall become a thousand, and a Bro. Crozier:—1. Are your views the same now another page, it will be seen we are drawing very sixed in this prophecy to literal Israel, the Gentiles, small one a strong nation: I the Lord will hasten on the sanctuary, as published in the Advent Renear, if we have not actually reached, the opening and Jerusalem 'the city of the Lord'—are to have it in his time.'

Hence so long as a paper will be neaded to give the for he says blindness in part is happened to Israel, gospel, as preached by Paul, and that he locates its entered into the most holy place on the tenth day stirring news of the day, the Harbinger weekly, until the fulness of the Gentiles be come in.' And fulfilment in the future, after the close of Gentile of the seventh month, 1844. If so, how you obin its present size will be required, and we trust its what then? 'All Israel shall be saved.' How? times.

the Lord, from henceforth and for ever.

glory of the Lord is risen upon thee.

question before us. His masterly epistle to the and gross darkness the people; but the Lord shall According to the predictions of this prophecy, bath, say they enjoy themsel ves better than before, christians in Rome will first claim our attention. arise upon thee, and his glory shall be seen upon the long absent Redeemer will come to Zion and because they keep all of the commandments.

So as much as in me is, I am ready to preach the Lift up thive eyes round about, and see: 'all they and shine with the resplendent glory of the Lord; changed on the subject of the 'Sanctuary' since gospel to you that are at Rome also.'—Rom. i. 15. gather themselves together, they come to thee: thy Gentiles and kings will behold the brightness of 1845, when I wrote the article on the Law of

the abundance of the sea shall be converted unto the sea converted to it, or as the margin reads, the ing. The above named persons appear to me in-

article, for it would require a volume to do it; dromedaries of Midian and Ephah; all they from Kedar and Nebajoth, will be brought to that city, we will therefore notice that particular feature of Sheba shall come : they shall bring gold and in for offerings unto the Lord; the ships of Tarshish, the gospel dwelt on by Paul in this epistle, which cense; and they shall show forth the praises of the or of the Mediterranean Sea, will be employed in

their fathers. We say with much assurance that gether unto thee, the rams of Nebaioth shall min- of their fathers; the sons of strangers will build the gracious promises of the ultimate accomplish- ister unto thee; they shall come up with accept- up her wails, and their kings shall minister unto ment of this work hold a conspicuous place in the ance on mine altar, and I will glorify the house of this city, which God once smote in his wrath, but

blindness and long rejection of the gospel are also of Tarshish first, to bring thy sons from far, their be so beautified with the glory of Lebanon, and noticed. But after all this is said of them, the fol- silver and their gold with them, unto the name of otherwise, as to become emphatically giorious; THE HARBINGER .- Many thanks are due to the lowing good tidings are proclaimed relative to their the Lord thy God, and to the Holy One of Israel, the sons of those who have trodden down that city because he hath glorified thee.

pressed their wishes that it may be continued with And so all Israel shall be saved: as it is written, they shall not be shut day nor night; that men may and degradation, that gold will take the place of out reducing its size, or issuing it less frequently. There shall come out of Sion the Deliverer, and bring unto thee the forces of the Gentiles, and that brass; silver, of iron; brass, of wood; and iron, their kings may be brought.

For the gifts and calling of God are without beautify the place of my sanctuary; and 1 will land where violence and wasting have long reigned, make the place of my feet glorious.

what we are owing him, that we venture to say to 1. That literal Israel and literal Gentiles in their come unto thee: and all they that despised thee heard there. Surely this is good news, that should our patrons that should not the full sum of a thou- national capacity, are subjects of the discourse; shall bow themselves down at the soles of thy feet; fill our every heart with joy; such will be the efsand dollars for which we have called, be raised for this is in harmony with the principles of and they shall call thee, The city of the Lord, The fulgent light and burning glory of that city, as to

ble it may be all we shall ever need in this way;

3. That when the fulness of the Gentiles shall and shall suck the breast of kings; and thou shalt righteous, and shall inherit the land promised to for we have recently so curtailed our weekly ex- be come in, then Israel's blindness will cease, and know that I the Lord am thy Savior and thy Re- Abraham and his seed, forever; 'a little one shall

silver, and for wood brass, and for stones iron: I will us he 'will hasten in his time.' Amen. us hope, provided new subscribers shall be added in These points being affirmed by Paul, he proceeds also make thy officers peace, and thine exactors This is the gospel, or an important part of it, and

If they will aid us now, to what we at present need, prophecies in the Old Testament to which the apos-

scene of the great and terrible conflicts of Papal their fulfilment after Israel's blindness and the Let it be remembered by all that this glorious way through the Harbinger? Europe, during which the King of peace will come. termination of Gentile times. Thus Paul teacher, prophecy constitutes an important part of the 2. Tell us whether you now believe that Christ

tinuance are promptly furnished. We evidently 'And the REDEEMER shall come to Zion, and unto strange hypothesis that this and similar prophecies 3. If you believe Christ entered immediately have but a short time to labor in our present state them that turn from transgression in Jacob, saith are conditional, and would have been fulfilled, had into the most holy place, even heaven itself, and he Lord.

not the Jews have rejected Christ. It has nothing has offered his blood 1800 years ago, or ever since?

'As for me, this is my covenant with them, saith to do with that rejection, but relates to a time long 4' We feel somewhat interested in this, as our the Lord: My Spirit that is upon thee, and my after it took place, and subsequent to their blind. Sabbath [Saturday] keepers throw out that they words which I have put in thy mouth, shall not de- ness and the Gentile times. That blindness and do not know how you would answer your own arpart out of thy mouth, nor out of the mouth of thy those times are on the very eve of their terminaseed, nor out of the mouth of thy seed's seed, saith tion, and the glorious day is beginning to dawn, in whether you are disposed to answer it or not? which the good news long since proclaimed in this 5. Furthermore, if you feel free to do so, will 'Arise, shine; for thy light is come, and the prophecy, will have a most glorious fulfilment, for you say whether you enjoyed your mind better the 'gifts and calling of God are without repent. while keeping the Sabbath than since? If so, what 'For behold, the darkness shall cover the earth, ance,' and he will 'hasten it in his time.'

It will be readily admitted on all hands, we presume, that the gospel is clearly and fully taught in that enistle, for at its introduction we find this avowal; epistle, for at its introduction we find this avowal: kings to the brightness of thy rising. Israel: Jerusalem, now trodden down, will arise Answer.—1. My views have been somewhat And in chapter fifteen, he adds—'And I am sure that, when I come unto you, I shall come in the that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ' in the fulness of the blessing of the gospel of Christ'.

Then thou shalt see, and flow together, and thy daughters shall the restored Jerusalem's glory; that city, now a place of little or no commercial interest, will be so often. As early as 1848 I saw enough of the coming Age to savisfy my mind that

The harbinger & Advocate. To present the full character of the gospel as it thee, the forces of the Gentiles shall come unto 'noise of the sea,' and 'wealth of the Gentiles,' shall be 'turned toward thee'; the herds, the gold conveying the sons of Abraham from far, with then will have mercy on her; the nation and kingcially in the eleventh chapter. The stumbling and 'Who are these that fly as a cloud, and as the dom that will not serve, or be tributary to this city, or the Universal King that will reign there, shall ter, as all will see who will read it. Their partial 'Surely the isles shall wait for me, and the ships be utterly wasted; that city now in ruins, will yet and afflicted its rightful owners, shall yet humbly 'For I would not, brethren, that ye should be ig- 'And the sons of strangers shall build up thy bow before it, and call it the city of the Lord, the ity. Some have paid up what they were owing for norant of this mystery, (lest ye should be wise in walls, and their kings shall minister unto thee: for Zion of the Holy One of Israel'; God will make it; others have added new names to its list of sub your own conceits) that blindness in part is hap- in my wrath I smote thee, but in my favor have I that city, which has long been forsaken, an eternal excellency, a joy of many generations; such will 'Therefore, thy gates shall be open continually: be the riches and glory of that city now in poverty of stones; such will be the glorious change that has greatly encouraged and materially aided us in For this is my covenant unto them, when I For the nation and kingdom that will not serve will take place in that city and the land of promise, thee shall perish; yea, those nations shall be ut- that instead of the people being oppressed by unrighteous officers and exactors, 'that princes will 'The glory of Lebanon shall come unto thee, rule in judgment,' or its judges (Matt. xix. 28) will the fir tree, the pine tree, and the box together, to be promoters of peace and righteousness; in that when the blessings of this gospel shall be fully rerecently from our worthy paper maker relative to On these heart cheering promises we remark - The sons also of them that afflicted thee shall alized, violence and destruction will no more be swallow up the light of the sun and moon, or to Whereas thou has been forsaken and hated, so render their light useless in the city, for the Lord hundred dollars, embracing what has been received, 2. That blindness in part would continue on Isbe realized within two months from now, it will rael until the fulness of the Gentiles be come in, or an eternal excellency, a joy of many generations. glory; then 'the days of mourning' of this city meet onr present pressing demands, and it is possi- until the expiration of the times of the Gentiles. Thou shalt also suck the milk of the Gentiles, and people will be ended; the people will all be become a thousand, and a small one a strong na-

> without which, the other part would be imperfect. ceeding great and precious promises, this good 6.) and that the gospel is the power of God unto

INQUIRY-THE SANCTUARY, &c.

view? If so, will you inform me by letter or other

tain that knowledge, whether by a new revelation This undeniable fact forever annihilates the or by the old one, and where?

was the cause ? Those here that keep the Sab.

they know that it was written for the express purpose of explaining and proving the doctrine of the

2. The persons referred to never received my

3. I think we have no means of knowing the day of the 7th month service did or will begin ; but we have evidence that it will not close the 'door of mercy' against all the previously impenitent. According to the best light I can obtain from the lation' except those contained in the Bible.

3. I think the terms the most holy place and heaven itself,' as they occur in Heb. ix., are not convertible. The contrast, you will see by verse 24, is between 'the holy places made with hands' of 'the most holy place.' They had distinct apart-ments in the sanctuary, services were performed at

4. If they consider that article unanswerable.

more clearly and fully develop them. 5. What enjoyment I had while trying to keep the Sabbath is not to be placed to its credit. I had as much before, and more since. My observations and experience have convinced me that there is no real christian enjoyment in attempts at

Sabbath keeping. The enjoyment persons have

My venerable brother, I must not rebuke you.—

My age, position, and the apostolic precept forbid Sabbath keeping. The enjoyment in attempts at in such attempts spring from other sources—from having the prejudice of early and erroneous education satisfied, and from preventing disunion among believers, and from other truths they may hold and practice. The Sabbath is legal, not christian: best we can; yet we can't keep it according to the Bible.' The reason is, it was never designed for Here, then, are four plain requirements of our in the New Testament how to keep it, nor to keep to salvation. it at all. The Sabbatarian leaders never considered me sound on that question. I could not 'wrest', Now, suppose I take the liberty to select four sidered. Of this my article in the Day Dawn is proof, which Sabbatarians quote in a mutilated form. I subsequently saw the full and homeoff. dared open my mind to receive it. Then the truth pitality, ye shall perish,' &c.

confession and practice of the truth.

THERE is a general interest being awakened Where, I ask, carrying out this mode of culling among the churches in regard to the prophecies - Scripture, shall we land? Where is the standard and are expecting every thing but the Advent of baptized ye shall perish.' our Lord Jesus Christ, the gathering of his people, and the opening scenes which precede both.

Dear brother, never write again that one of our Lord's commands is not essential to christian char-

sincere in quoting from that article, (1) because CONTRAST BETWEEN PROTESTANTISM AND THE GOSPEL.

BRO. CATLIN TO BRO. GREW.

shut door,' which they now, I understand, dis-THE title you suggest for my work, viz .- A Contrast between the Bible and some points of first, because I admit that 'the pure in heart shall system. Not 'yea and nay,' nor allowing of one views on the Atonement, as their leaders well Modern Theology,' I cannot accept, for the very see God,' you remark, 'This is conceding that bap way to one man, and another to another. What it know; and the points on which we always differed obvious reason, that there should be some change tism is not necessary to salvation, &c. I reply, the requires of me, it requires of you. were the means of leading me out from shut door of sentiment in the work to make it fully conformable to such a title.'

I trust I appreciate the spirit of meekness and precise time when the antitype of the ancient 10th love in which the suggestion was made; but I must decline the change of title and sentiment until I am convinced that they are incorrect.

The difference between us, Bro. Grew, is this : I regard the Protestant system, a system of error, ing a conscience about eating certain meats, or tism, hence I infer that baptism has an essential Scriptures, I conclude that that service will occupy the next age. I have no confidence in any 'reve with some errors. Hence, you can see your title would suit your views, but not mine. So we must fall back in our discussion upon the sentiments of the work.

Baptism is a point at issue between us. I noticed in your last that you spoke of 'truths which and 'heaven itself.' In my opinion, we fail to see much of the instruction contained in the type, if we confound the services of the 'holv place' with those confound the services of the 'holy place' with those what book and chapter they can find truths that are

different times, and under different circumstances. charity require us to discriminate between truth These differences are recognized in the New Tes- and error'; but this is not the point, brother. tament exposition. For the law to have a com Neither truth nor charity allow us to discriminate plete 'shadow of the good things to come,' it must, between one truth and another, between the essentike the prophecies, indicate the Age to come. — tial importance of God's commands. This your This I think it does in the atonement services of theory compels you to do. What says James!the sanctuary. I see no more evidence that our Whosoever shall keep the whole law, and yet of-Great High Priest entered upon the antitype of the peculiar service performed in the holy of holies on the 10th of the 7th month under the law when he low it has been here. Now if thou commit no adultery, yet if thou kill, ascended to heaven, than that the millenium began thou art become a transgressor of the law.' James ii. 10, 11.

why do they disclaim the doctrine of the shut door pamphlet, and in our discussion. I claim that each which it teaches? Is it to shun reproach, and to divine ordinance and precept is entitled alike to get access to intelligent people under false colors? our regard and obedience. In harmony with the I exceedingly regret ever having held or published apostle's reasoning, I say, He that said, 'Go teach the errors contained in that article, and feel thankful all nations,' said aleo, 'baptizing them in the name,' to our heavenly Father for the clear light of his &c. He that said, 'repent,' said also, 'and be word which enabled me to see and renounce them. baptized.' Now if thou repent, and yet he not The many truths it contains are still precious; and baptized, thou art become a transgressor of the had I time to write and means to publish, I would law. And I cannot escape this conclusion, because tized ve shall perish.'

It is sufficient for my faith to read, 'He became the author of eternal salvation to all them that obey

practice. The Sabbath is legal, not christian: mark, The divine plan requires us to be perfect as therefore, it cannot yield christian enjoyment. It [our] Father in heaven is perfect. It requires us carries with it the spirit of 'bondage,' as all know to be united 'in the same judgment,' and to 'speak who have tried to keep it; and torments with a the same things." And you add, "Wo unto us, if constant consciousness of coming short of meeting its imperious demands. How often have I heard Sabbatarians say, 'We can't keep it: we do the

christians to keep : hence, there are no directions Divine Master, which you tell us are not essential

the plain language of the Scriptures to suit my more and say, the divine plan requires us to love prejudices and theories, with so much facility as our enemies.' It requires us to use hospitality,' to

form. I subsequently saw the full and harmonious the chain of things essential to salvation, the ditestimony of the New Testament against Sabbatizing. The testimony, being clear and abundant, removed every doubt from my mind, so soon as I

afforded me christian enjoyment. Excited feeling | And suppose Bro. Marsh following your example, is no evidence of christian enjoyment or christian (for if the rule is good for you, it is good for him character. It may spring from various causes and be had by the worst of men. Christian enjoyment, and me, select other four; contending that to as such, can only spring from a sincere reception, prove a thing to be a command, and, consequently, a duty, and to prove the knowledge and practice of O. R. L. C. it essential to christian character are different

caused, no doubt, by the extraordinary events that of Divine authority? What criterion have we to have recently taken place in Europe, and the un judge of the essential commands? It may be as difmistakable signs of the future. As might be expected, they are all looking in the wrong direction; his neighbor, ye shall perish, as except ye be

acter, I beseech you. So did not Jesus. He said: ciple appears to me exceedingly lax, and I cannot Man shall not live by bread alone, but by every adopt it. I have regarded it as an established max-

cation which seem to demand a brief reply. And Gospel plan of worship is a definite and perfect best evidence of purity of heart is that we love I have not said there are no other works but

essential is found in the fact that our Lord has in of baptism. This I cannot do, for when we have numerous instances connected forgiveness of sins 'done all these things which are commanded,' we and salvation with faith and baptism; you reply- have only done that which was our duty to do.-No, brother, this is not proof, unless our Lord in Luke xvii. 10. leded separably connected baptism with salvation, as he No; my argument does not prove too much. has repentance and faith. How much of the Bible For the error of the weak in the faith' was not a might one dodge as not essential to salvation upon neglect of works enjoined. I cannot see that I this principle. I would not insinuate that you de 'put faith, love and salvation asunder.' I contend

now we will hear your application.

say, the passage does not necessarily imply that meet the responsibility. tism in connection with repentance.'

men must not trifle with this divine ordinance. their hypothesis, Jesus must be in jest, or something there is no divine declaration, 'Except ye be bap- Still it is not really essential to calvation. It may else. be one mean, but there is another way of being 1 think you had no occasion to speak of a marsaved, besides by baptism in connection with re- vellous and incongruous system of salvation, which

isees and lawyers rejected the counsel of God 'better' or best. against themselves, being not baptized of him.'- I see nothing demanding a reply on the subject Luke vii. 29, 30. Wonder if the latter found out of repentance. your 'other way' of being saved?

But you observe further, 'This reasoning applies to the other passages [I have] quoted.' Let us see its application to Mark xvi. 16, which is one of those I quoted. 'He that believeth and is baptized shall be saved. Yes Lord, say you, this is one THE remarks of our venerable and beloved mean' to the end, but it is not 'the only or essential brother, H. Grew, in a recent Harbinger, relative m an to that end." There is another way of being to the above subject, met with a hearty response saved, besides by baptism in connection with faith. in my own mind, and I doubt not also in that of I submit to our readers to judge, whether this leaves others. The book to which he refers I have not

they. I had to admit it all, though my prejudices made the Scriptures appear to contradict themselves, and then decide what was duty from what seemed the balance of obligation. all things consequence of obligation. True, these are not essential to salvation. True, in gradient to prove that oaptism is essential to faith, you remark, 'You [1] may who profess the religion of Christ, not excepting the believers in the speedy second appearing of our Savior. Many times have I been grieved with the

meeting different points. When I adduce testi- trine. They seemed to imply that hone were right mony to prove that believers are baptized for the excepting those who embraced all the views held by remission of sins, you admit that this is 'one mean.' themselves. 'Unless they believe this or that,' say When I prove that baptism is associated with the they, they cannot get into the kingdom.' Now promise of salvation, you assent to it, but assert, this is the self same spirit that is discoverable that there is also another 'way of being saved.' among other classes. 'Except ye are circumcised When I show that it is essential to faith that it be and keep the law,' said the Pharisee of old. 'Exmade public, your sliding rule allows of more than cept ye are in the church,' saith the Romanist .one way of making a 'public profession.' If I 'Except ye keep strictly the Jewish Sabbath,' say maintain that believers 'put on Christ' by baptism, those who profess to be preclaiming the 'third you agree, but then there is another plan for this angel's message.' 'Except ve believe the views

easoning I have met to show that there are differ- class, it is Bible only we are enjoining upon men. ent ways to obtain remission, different ways to be God requires fuith in order to be an heir of the saved, and to put on Christ, &c., &c. The prin- kingdom.' Very true. But does he require a

word that proceedeth out of the mouth of God.' im that 'as for God his way is perfect.' I must But there are a few points in your late communi- still adhere tenacionaly to the proposition that the

God and obey his word. 'But whose keepeth his baptism,' neither does it appear necessary, in order word in hin verily is the love of God perfected: that my reasoning 'may be conclusive' upon this hereby know we that we are in him. 1 John ii. 5. point. I premise that faith without works is dead, In relation to receiving the weak in the faith, then go on to show that our works should consist. allow me to ask, Did their errors consist in diso- in doing what God requires, i. e. 'all things whatbedience? There is a vast difference between have soever [he] has commanded. He commands bapbeing 'in some degree erroneous on the doctrine connection with faith. And on a 'more critical of the divine unity,' and disobeying God's plain review,' I cannot perceive that my inference is not To my assertion, that the proof that baptism is enough of other holy works' to make up for a lack

sign to dodge, but your theory looks loose. that faith and love are essential to salvation as You promise to show that not one of the passages stoutly as you do-but I plead for the whole chain, which I quoted to prove baptism essential, do faith, repentance, baptism, love and salvation .so. And further, you say- I will prove that my You have put baptism asunder in one respect, as course of reasoning leaves all these divine testi- your language shows; for you observe, hefore you monies standing in the majesty of truth.' And [1] have authority to put baptism into the chain of what is your reasoning? You answer, 'My reason- things essential to salvation, you must adduce the ing is, that proving a thing to be a mean to an end, divine testimony that we cannot be saved without s neither proving it to be the only or an essential it.' I think I have not put it into the chain; if I mean to that end, so that the end cannot be attain- had, it would not be wrong for you to throw it out: ed without it.' I think I understand the principle; but it was Jesus who said-'Go teach all nations, BAPTIZING them,' &c. I consider it sufficient to Luke iii. 3. John came ' preaching the baptism 'adduce the Divine testimony.' 'He that believeth of repentance for the remission of sins.' You re- and is baptized shall be saved'-without proving mark, this passage does not express or necessa. the negative. If you and Protestants can afford to rily imply that baptism is essential to remission. go on and say, Yes, and He that believeth shall be It only represents it as one mean.' You further saved, whether he be baptized or not'-you must

there is no other way of being saved but by bap- I see you misapprehend my idea entirely in reism in connection with repentance.'

Your answer to John then, would stand thus—

gard to what I said about Jesus being 'convicted of jest,' &c. This was said in reference to those who Well John, I admit baptism is important. Dying reply to Jesus, 'Who then can be saved?' Upon

excludes better christians than it embraces.' I did If this leaves John's testimony standing in the not admit that the thousands of whom you spoke majesty of truth,' I fail to perceive it. What were christians at all. I left out 'christians' in meaneth this Scripture? 'And all the people that my supposition, purposely. I suppose the system heard him, and the publicans, justified God, being of salvation embraces christians, and I have no disbaptized with the baptism of John. But the Phar- position to discuss the comparative merits of the

I remain, fraternally yours, N. M. CATLIN. Smith's Basin, Washington county, N. Y. of old

A CONDEMNATORY SPIRIT.

the passage 'standing in the majesty of truth.'

In relation to my argument to prove that baptism

others. The book to the speaks, has prevailed to a great extent among all classes of those You certainly have a very convenient method of ing those who differ with them in points of decwhich we have embraced,' say some of our good I have heard of a Methodist 'heaven to go to brethren, and so on, to the end of the chapter. neaven in,' and latterly of 'two gospels, one preach | Each is shutting out of the kingdom those who do ed by the angels to the shepherds, and another by not come up to his standard of right for admittance Paul to the Corinthians,' but this is the first direct there. 'But,' says my brother of the last named

quiescence in every plan and purpose He has devised, when comprehended by the believer. But keart-work, as Bro. Grew remarked, in a little different phraseology, is much more acceptable to the [Note. - Stand fast in the liberty wherewith Divine Being, than that of the head! And as the Christ has made you free,' is the best counsel great apostle expresses it, 'Though we may have all knowledge, and have not love, (or the religion of the heart,) it profiteth nothing. 1 Cor. xiii. 2. of Methodists of which you speak, may all be The word does not say that in every nation he humble christians, but still their church or dewho hath made the greatest advance in the study nominational organization is not of God: it is of prophecy-who understands the movements not taught in the Bible, hence it is one of the among the nations of the earth most readily-is many human organizations that stand opposed accepted of him. No, it reads thus: 'In every to the simplicity of the order of the church of nation, he that feareth Him, and worketh righteous. God. If they are free and are willing you should ness, is accepted of him.' Acts x. 35. Thank God remain so, they will give you the unrestricted for this truth. It enables us to look with charity upon some, at least, of every sect and party upon

There are those, for instance, who are work. See 2 Cor. vi.] ing with all their might in behalf of the poor slave. Their minds, it may be, are almost constantly occupied with the wrongs and woes of BRO. MARSH.—As I am sending money for

A. C. Judson.

Correspondence. FROM SR. H. RICHMOND.

The Harbinger is all the preaching we have unite. here on the Second Advent, and its kindred doctrines. O how it would rejoice my heart, could

who promise me liberty of conscience, and the deliverance! privilege of retaining a belief in the doctrines I Ripley, Ill., Feb. 6, 1853. have imbibed, by reading the Harbinger .-Now whether I could be the means of doing more good, or whether it would be for the ad-

class, whether we, (that is my husband and my- Luke xvi. 27, 28, d John has do see Light self,) should be received or not. It was decided 2. Again. Phil. 1-23. For I am in a strait he gospel of Jesus Christ! How wide the Scripture, of his belief in the doctrine of Life the grave; or is it to be in heaven? and Death, Sleep of the Dead, &c., and last Sab- 3. Again. Rev. vi. 9, 10. I saw under be received. I declined, having previously the word of God,' &c. made it a special subject of prayer, and after due consideration, concluded it was not my duty, in heaven? An answer is solicited. but as the subject is again agitated, I know not what to do, but shall reconsider it again, and hope I may be enabled to decide for my own spiritual good, and for the honor and glory of does not want a heart for it. God. It would indeed be a blessed privilege, could I again be united with the dear people of God, but if I never more enjoy a home on earth oxen. with his children, may I be gathered with all the sanctified and redeemed in his blessed kingdom which he is soon coming to prepare for all who will make a martyr of his integrity.

owledge of all parts of revealed truth? If so, love and serve him in sincerity and truth .who can be saved? He does require, most cer- That you may be sustained in all your arduous taily, a state of mind that is ready to respond to labors, and that the Harbinger may be sustained truth so soon as it is perceived—and a perfect ac- is the prayer of your unworthy sister in Christ, HARRIET RICHMOND.

York, Feb. 3, 1853.

requiring you to be bound with human fetters.

FROM SR. M. K. CHAPMAN.

the oppressed, and in devising means for their new subscribers to the Harbinger, and books, relief. They give evidence of love to God, and will just say, I spent last week in Pike co., thirtylove to their fellow man-the spirit that God five miles from here. I spoke fourteen times sincerely approbates. And because they have in eight days to large congregations in Pittsnot learned that the true King is to establish his field, Newbury and Detroit. The Court House literal reign before the horrible sin of slavery in Pittsfield on Sunday and Wednesday evencan be done away, shall we reject them, and con- ing, was crowded. I was told it would hold one sider them unprepared for the kingdom? O let thousand people. One editor published me, and us away with this spirit of excision, or excom- some of the ministers preached against me, but munication, or whatever it may be termed, and still the people came to hear in crowds. In remember the great truth that GOD LOOKETH Newbury we made a proposal that those who believed the doctrine we had read from the Bible Do not understand us as saying or believing on Life and Death, the Times of Restitution, that knowledge is not essential to a growth in the New Birth, no Immortality out of Christ, grace, or that it is not desirable to make ad &c., to join together as a church, and take the vances in an understanding of God's word .- whole Bible for their discipline, choose two men We only reprobate that state of mind which for officers to see to the wants of the church, would set others aside, because they 'follow not and so strive together for the faith of the gospel, with us.' The Lord knoweth them that are his. and the last evening that we were there, thirty 2 Tim. ii. 19. Blessed be his holy name !- and gave their names to thus unite, and among the Blessed are all they that put their trust in Him.' number was Bro. Samuel Parker, a minister formerly among the 'United Brethren' and Brn. Cooper and Warrener were chosen as deacons. I am to be with them again after our meeting of days, here. Many more confessed their faith in the doctrine, who did not then

Bro. Marsh, I again plead for some efficient brother to come out here as a missionary. we behold the face of some dear brother, who will come? I cannot long labor as I now could proclaim unto us the word of eternal life, do. My burden is great, and I feel insufficient in its simplicity, free from sectarianism and for these things. I beg the prayers of the faithful, that I may be sustained.

Do, if you can, inform me as briefly as possi- I am to be in Rushville on the 8th, and shall ble in the Harbinger, what my duty is with re- spend the Sabbath there: they never have heard gard to uniting with a small band of Weslyans, on this subject, and I do not know what will be here who seem quite anxious for me to do so, my success. O that Jesus would soon come to

MARY K. CHAPMAN.

QUESTIONS .- 1. How can Lazarus, in th vancement of the cause of our soon coming Lord, five brethren to inform them, lest they come to parable, be requested to go to the rich man's is a query in my mind, I am unable to decide. that place of terment, if it represents the state of Some time since the question arose before the the wicked and righteous after the resurrection?

that my husband should give an explanation of betwixt two, having a desire to depart, and to his views in a course of lectures, which he be with Christ; which is far better.' Is it to accordingly did, giving them a reason from be with Christ, to be in an unconscious state in

bath it was voted by the church, that he should the altar the souls of them that were slain, for

Was under the altar, in the graves, or was it G. W. BUSHNELL.

Hartford, Ct., Jan. 26, 1853, He will not want time for his duty that

F He who greases his wheels, helps his

He who makes an idol of his interest,

FROM BRO. W. SHELDON.

HARBINGE! AND ADVOCATE.

BRO. MARSH :- My visit among the churches in New England, thus far, has been both interesting to myself, and conducive to the spread of truth. After closing my labors in Greenfield, ves in the operation! More Anon! Mass., I went to Whately, and preached one evening. Found a few in this place who appeared resolved to go into the kingdom of God. candidly investigating the Age to Come question, 20th inst., and obtained warrants against several of and nearly decided in favor of truth. From the inhabitants of Favale, in the province of Genoa, thence I went to Stafford, and tarried one night and particularly against the family of Cereghino, with our beloved Bro. S. P. Babcock. He de- consisting of men, women, and children, who were

good success. I accompanied Bro. Lyon to his uttered.' appointment in North Windham, Sunday, Jan. Come. He intends to spend his time more fully five hundred copies. in the gospel field, in the future. We bid him

Next day, Bro. Lyon and myself went to no longer than 'tis whipped. Brooklyn, and as the Superior Court was in session, we availed ourselves of the opportunity of attending. We had not only the opportunity and dishonesty of the lawyers, which forcibly to discriminate between a friend and foe. reminded us of the movement of sectarian priests in upholding their false and theoretical sys-

We journeyed together to Worcester, Mass. and tarried two evenings. As the Age to Come question was being greatly agitated in the place, we gave them a discourse upon the subject .-Bro. Lyon followed with a strong exhortation. The truth is making a sweep. Bro. W. S. Campbell was present. He has no confidence in the theory of the thousand years in the past. He does not sanction the course pursued by the quaintance. Watchman in his absence, in shutting out argunents upon the Age to Come. May this brother without water. et publicly stand in desence of the whole truth. While in Worcester we attended an 'installave judged they had studied their lessons, yet fountain squirting pot-pie. not so thoroughly but that they blundered ocasionally, and were obliged to begin back and ead it over. About nine hundred people were Hypocritical piety is double iniquity. resent. The man to be installed, had been ffered \$1.400 in another place, but here they Fidle people take the most pains. ffered him \$1,500, so of course, he felt it his 'uty to obey the pressing call. O, how unlike

On Sunday, Feb. 6th, I preached in Spring- fall places him below them. ield. Here is a small band of brethren who ave long stood for the truth. Some are firm elievers in the Age to Come and others are in.

Previous to my arrival, Joseph Bates had been in the place, disseminating his heresy. A few ad become unsettled in consequence thereof. took up the question, and discoursed upon it. family, Sr. Perrin, wife of Captain Perrin, aged 37 years. left an appointment for the ensuing Sunday, and Her sickness was only of about three weeks duration. At

took my departure. Bro. Marsh, I am more and more confirmed led her to make an effort beyond her strength. This rein the belief that many prophecies are destined sulted in a relapse; and then, those best acquainted with to receive a fulfilment under the reign of Mes- her constitution gave up hope of her recovery. iah. Men may fight the truth, but God's word She had for many years indulged the christian hope-

Truth is on its independent march. Th strongest argument I find against it, is, it creates division. The same was said of the immortality question. The fact is, men find it hard to kick against the pricks, and sometimes kill themsel-

W. SHELDON. Square Pond, Ct., Feb. 1852.

From thence I went to Endfield, Ct., for the The correspondent of the Daily News thus purpose of visiting Eld. W. Sutherland, but find. writes from Turin, under date of the 25th ult .: '1 ing him absent from home, I tarried over night have just received intelligence from Genoa that with Bro. Hall, and was rejoiced to find him the priests there, encouraged by the success of their votes a part of his time to preaching the gospel all immediately arrested and imprisoned for the of the kingdom. For some time he has been crime of being in the habit of reading the Bible looking into the prophecies which are destined translated by Diodati. Amongst the imprisoned to be fulfilled in the coming age. He is desti- is an exemplary girl (Maria Cereghino,) not quite ned to become a bold and uncompromising de- sixteen years old. The place was, at the time the letter was written, in an uproar; the irritation of the inhabitants extreme; and this (they all said) From Stafford, I went to Woodstock, where is the liberty of conscience granted to us by the I met with Bro. R. V. Lyon. Elder Lyon is constitution.' Cries of 'Down with the priests.' proclaiming the truth in this eastern section with Down with the Pope, 'No inquistion,' were

26. Here we unexpectedly met with Bro. G. INFIDELITY AT THE WEST. - There are two Needham. Bro. N. preached in the forenoon, infidel clubs in Cincinnati. The first is the soci-Bro. L. in the afternoon, and myself in the ete of German Turners or Freemen, numbering evening. We put up for the night with Bro. some five hundred persons, and the other is the E. Parrish. Bro. Parrish was for thirteen years society of English 'Liberals,' composed of a successful preacher among the Methodists .- about one hundred members. The German He is getting his eyes wide open on the Age to Atheistic sheet circulates some three thousand

He is an ill boy who goes like a top, no

By six qualities may a fool be known: Anger without cause, speech without profit, of beholding the sins which characterize the change without motive, injury without an object. present age, but also of beholding the shrewdness putting trust in a stranger, and wanting capacity

> Curses, like young chickens, invariably return home to perch.

If you mean to make your side of the argument appear plausible, do not prejudice people against what you think truth by your passionate manner of defending it.

A man who can neither serve his friends nor injure his enemies, is an unprofitable ac-

AHottentot once got up a painting of ion.' Three 'D. D.'s' took part in the exercises. hea ven. It was enclosed with a fence made of they read their pieces off so smartly, that sausages, while the center was occupied by a

I envy the happiness of none, because I am

If favors place a man above his equals, his

Discreet wives have sometimes neither eyes nor ears.

Obituary.

"Them which sleep in Jesus will Godbring with him."

DIED, in Fairport, at the residence of her husband and one time her disease seemed to yield, and hopes of her recovery were entertained; but the usual domestic care

vill prove true despite the plans of finite men.—
became a member of the Methodist Church, and had never withdrawn her name. With her beloved husband she had learned that the Christian's calling is to 'serve the living

HARBINGER AND ADVOCATE

Bro. C. F. Sweet.

All week day appointments to commence at

BUSINESS ITEMS.

J. S. BEEMAN .- They bave been sent to Honeove

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.

LETTERS .- O R L Crozier 3, J Bower, G Long,

A J Allen, N M Catlin, J Thompson, W Bassett

BOOKS SENT .- S W Meenly, P Catlin, W Hail,

DONATIONS FOR BRO. R. R. PINNEY.

Is Ewell - \$15,00

Delinquents.

If any mistakes are made under this head, we shall be happy, on being informed of the fact, to correct them,

A. HEWITT, Oswego, Indiana, does not take his

paper from the office. He is owing 88 cents.

Rules of Discussion.

As a prominent object of the publication of the HAR

2. While a THEORY or PROPOSITION on a Certain subject

2. While a THEORY of PROPOSITION on a Certain subject of the Bible is in course of discussion, no other theory on the same subject can be admitted.

3. The plain testimony of the BIBLE and matters of FACT, will ALONE be admitted as EVIDENCE.

4. The LITERAL principle of interpretation must be

3,00

J. Thompson -

Bro. J. C. Bywater.

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Honeoye Flats,

d to other series

N. M. CATLIN .- All right.

we may comply with your request.

Tompkins 482-\$2,00 each.

M K Chapman.

Kirkville,

Springwater Valley and vicinity,

West Almond, Allegany co.,

Marion,

Palmyra,

Sunday March 13.

Sunday, March 6.

and true God, and wait for his Son from heaven, even Jesus.' I Thess. i. 9, 10. She cherished the blessed hope of our divine calling, and lived blooking for that blessed hope—the appearing of the glory of the great God and our Nashua, N. H., Savior Jesus Christ,' and the resurrection of the dead .-Titus ii. 11, 13; 1 Cor. xv. 21-23. Her penitence and Chapel, Kirk street), heartfelt contrition was expressed with becoming humility, Concord, N. H., (where Bro. Tamblyn which gave evidence of her acceptance. Her friends and may appoint), and remain over Sunday. family join her as to her hope of 'eternal life through Je-Week day appointments at 7 P. M. sus Christ our Lord.'

She said that she should 'sleep but a little while,' for she believed that the Advent of Jesus, our Life Giver, was

and remain there through the week, and on The funeral service was attended in the Congregations Church edifice. The crowded audience listened with candor and attention to the leading doctrine of God's word, man's mortality in consequence of sin, and the new way to life and immortality, as brought to life by our Lord and revealed in the gospel. May the word be watered with the dews of heavenly grace, and bring forth fruit to the glory of God, through Jesus Christ.

Our brother and his family, bereaved, do not sorrow as those who have no hope. They believe that as 'Jesus died and rose again, even so them also that sleep in Jesus will God bring with him The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall and will remain in that section some days if desire rise first. Then we that are alive and remain unto the coming of the Lord, shall be changed, and caught up together with them to meet the Lord in the air.' May they find comfort in these words. 1 Thess, iv. 13-18.

Our sister has left her affectionate husband and five children to mourn the loss of a beloved wife and mother.

The large concourse in attendance evinced their affection

Kirkville, and continue over the following Sunday. ate regard by many sympathetic tears. Our prayer is. that God may bless the believing husband and children. May they all love Jesus and be ready, so that if they are I. EWELL.—You are entitled to 14 more num called to sleep, they may rest in hope of a resurrection at bers; we therefore continue it. the last trump, to glory, honor and immortality. Amen.

J. B. C. your due, we continue to send it. BRO. TIMOTHY ATWATER, of Plymouth, Ct., is no more. He died on Monday morning, Feb. 14, 1853, scriber, and what is his address? A printer ca aged 53 years, after a painful sickness of twenty answer your question better than we can. days. He left home a little more than three weeks W. Goldsmith .- They are sent every weeksince, in comfortable health, on business, and on the fault must be in the post office. We will do al his arrival at the residence of Mr. Newel Minor, of Simsbury, Ct., was taken sick. It is due to

L. Carvin.—As you are paid to No. 616, ove Mr. Minor and family to say, that during his sick- two volumes ahead, we have therefore placed you ness they did all in their power to make him comfortable and happy, considering nothing too great that would in any measure alleviate his sufferings. The greater part of his family was with him during his illness, and I need not say, that they did all they Falls. The mistake is now corrected. could to minister to his necessities, but the efforts A. B. Swift.-Please give your address, that of friends and physicians proved alike ineffectual.

Bro. Atwater has for many years enjoyed religion. Circumstances in his earliest experience, forbid his uniting himself with any religious society, until the winter of 1840 22. ety, until the winter of 1842, '3, when he embraced the faith of Jesus' speedy return to save his people and beautify the earth. He was a firm believer in the doctrine of eternal life through Christ, and the unconscious state of the dead, with those precious truths which are the rejoicing of Adventists generally, and in the faith of which he died, expecting ere long to be raised to honor, glory, immortality kin 494, E Kingsnorth 503, W Hathaway 451 and eternal life, and in conformity to which, he spent the last ten years of his life. His was a religion of principle, carried into every day life, a necessary part of his business transactions, for Ennes 548, W Gordon 523, J D Alger 534, E were not specially interested in our faith. His place in the prayer meetings and more, public worship on the Sabbath was seldom vacant, always evincing a strong desire to be in the society of those of like precious faith. But he will be there no more. Death with its rapid strides has constable to the second of the precious faith. But he will be there no more. Death with its rapid strides has constable to the second of the precious faith. But he will be there no more. Death with its rapid strides has constable to the second of the process of the proc with its rapid strides has overtaken him, and swallowed him up, leaving a large circle of friends to mourn his loss, but none so much as the dear family to which he systained the relation of head. A one widow weeps in sorrow. The bitterness rning has filled her cup, but still she has hope. A little hence, and from his dusty bed, accompanied M K Chapman, (care of W A Warrener.) by a levely daughter, who fell asleep in Jesus about two years since, he rises to newness of life—a life il, for 'death is swallowed up in victory.' Sons feel their loss; but he, who is a father to the fatherless, as well as the widow's God, will be their protector and portion. Relatives too, are left to mourn. Brethren and sisters, with whom our deceased brother associated in religious worship, I know that you feel your loss. His prayers you will o more hear, nor exhortations listen to, but be aithful, be vigilant, be obedient to the obligations devolving upon you, and when he lives again, you will live also. O when will weeping be over? When will earth's sorrows be gone? When will Jesus come? To which prophecy and Providence respond, 'Yet a little while, and he that shall come, will come, and will not tarm?' Expended. one, and will not tarry.' Funeral services at his assidence in Plymouth, Sunday, Feb. 20, at 1 o'clock. As a prominent object of the publication of the HAR BINGER is to obtain a correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines, to avoid all misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications.

1. None but BIBLE questions can be admitted for discussion. bermon preached by Bro. L. Gunn, from Rom. viii. JOHN HOWELL.

Appointments.

LT As our paper is made ready for the press on Wednesday pointments must be received, at the LATERT by Tuesday events, or they cannot be inserted until the following week.

Bro. W. Sheldon. Hebron, N. Y., Sunday, March 6.

Bro. R. V. Lyon. 5. Objections against a writer's sentiments, must be ased on some plain passage of Scripture, fact, or facts.

6. Only two disputants can be heard at the same time Mansfield, Ct., (Fisk's Hail), Sunday, March 6. Woodstock, Arnoldtown, 7. Each disputant may speak twice on a point, providing Lowel, Mass., (Second Advent

Boston, (Chapman Hall,) Sunday March 6-

I. M. Aldrich .- As there are 43 numbers ye

The Bible Class: a Book for Young People, on the Second Advent of Christ. 25 cents.

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ment; 5. Atonement; 6. Bible Tract. In boards, 156
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Future Punishment, 3 cts
Atonemest - 4 cts

Second Advent Meetings.

Lord's Day and Thursday evening.

Dansville.—Franklin Hall, in S. W. Smith's new block, east side of Main street. Auburn-Advent Hall, over H. G. Vananden's Drug

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Original.

Watch, Watch, the Night is Bark!

BY F. WRIGHT.

While wending o'er our pilgrim way, With solemn steps, and slow;
As watching for our coming King,
How soon we cannot know! Is not the thought inspiring then? Ah, soothing, and how dear? He comes, a sweet reward to bring.
For all our suffring here.

The throes of anguish rending now, The tribulated breast; The rolling waves of sorrow's flood, Shall then be hush'd to rest.

No more shall hope deceive the heart, By disappointment cross'd; But ev'ry fond desire shall be In full fruition lost.

Resplendent scene! while I by faith, Thine opening glories see ! How swells my heart in gratitude,, That they were promised me! O may I to the end endure, Nor shun the pilgrim's way; But wakeful watch throughout the night, For life's eventful day! Spencerville, C. W.

Miscellany.

The Divine Authority of Scripture.

IF we desire to know what Mohammed had taught, we should be anxious to learn the opinions of Abou Beker, Ali, or of Abou-Hanisah; or if we would know the doctrines of Schleiermacher, we should ask them from his disciples in Germany or elsewhere. In like manner, in regard to the doctrines of Christ, though the first point is to inquire of the Master, it is nevertheless interesting and useful to interrogate the disciples. I shall propose to-day, therefore, to explain to you the testimony of the disciples of Christ during the two greatest epochs in the history of man, namely, the commencement of Christianity and the Reformation.

It has been said, in this land, that the Divine authority of Scripture is an invention posterior to primitive Christianity. This is not a new assertion. Many writers have held it, at different times. Permit me to mention two, one among the Protestants, and the other among the Roman Catholics. Here is the former.

In the middle of the last century there lived in Germany a learned Protestant, whose character Madame de Stael thus describes: 'Original and profound, he always used the most precise and forcible words; in his writings he was invariably animated by a hostile feeling toward those whose opinions he attacked; like a huntsman, who finds more pleasure in the chase than in the result of it.' This savant was named Lessing; and is regarded by the Rationalists themselves as one of the fathers of Rationalism. How did he become so ? According to Doctor Hase-himself a Rationalist-Lessing was the first to attack, in Germany, the Divine authority of Scripture, and to pretend that Christianity is independent of the Bible. At first he wished to preserve Christianity, and only to sacrifice the Bible; but Christianity soon departed likewise. The vase was broken, and the life giving water pians (chapter 3d), 'Paul, who, whilst in the was spilled and lost.' The Christian doctrines midst of you, taught you perfectly in the word of has been accomplished in Germany, since 1750, in the field of theology. Matters came, by little and little, to so deplorable a condition, that in empty churches sermons on the culture of potatoes, or other useful matters, were substituted for the preaching of Jesus Christ.

To pretend, like Lessing, to attack the authority of the Bible, and yet to respect Christianity, is to act like the American Indians, who cut down the date-palm close to the earth .-'See,' say they, 'the fruit remains!' and they eat of it. But wait some days; the fruit is withered, the branches are withered, the whole trunk is but dry wood; and this tree, which might have given to you and to your children so agreeable a fruit, is now good for nothing, but to be cut in pieces and cast into the fire.

And what was it Lessing did to attack the auhority of the Bible ? Exactly what is now done that he had attended Cassey in her last illness!

here. 'It is an invention of Catholicism,' said he; only he placed this invention later than the time of the Gnostics, at the era of the Council of Nice, in 325.

If the Protestant Rationalists pretend that the Divine authority of Scripture is an invention of Roman Catholicism, let us now consider Roman Catholics, who pretend that it is an invention of Protestantism.

The second of the divines whom I will cite, is the Roman Catholic Staphylus, who, attacking the Reformation with the zeal of the apostate, placed among the maxims invented by this Reformation, the following :- " Major est auctoritas Scripturæ quam Ecclesiæ.' Greater is the autherity of Scripture than that of the Church.'

Thus, when it comes to the Divine authority of the Bible, Roman Catholics and Protestant Rationalists alike reject it : no one desires it -This doctrine of authority, according to each of these parties, is an invention of the other. In our days, and among us, the notions of Lessing and Staphylus, respecting the recent invention of the idea of the authority of the Bible, have been revived. Let us now seek to learn the voice of the early ages; and see, whether it was then believed that recourse to the Divine authority of the Bible, that Biblicism, is 'the plague of the Church.'

At Rome, in the latter part of the first century, Clement, an elder or bishop of the Church (probably he of whom Paul said to the Philippians, 'Clement whose name is in the Book of Life,') taught in that ancient city, where Paul also had taught in chains. Would you know what you should do, you who seek salvation?-Clement shall tell you: 'Examine carefully the Scriptures,' says he, in the 45th chapter of his Epistle to the Corinthians; 'they are the true oracles of the Holy Spirit. Know that in them there is nothing unjust, nor false, nor feigned.'

About the same time, in the beginning of the second century, at Antioch, the metropolis of the Gentile Christians, as Jerusalem was of the Christian Jews, Ignatius, a disciple of St. John, shed abroad the mild effulgence of the Christian virtues. Would you know who those are that deny the Lord, and whom the Lord will deny?-Ignatius will tell you: 'It is those,' says he, who have not been persuaded either by the prophets, or by the law of Moses, or by the gospel.' Or would you seek the fountain of that truth to which you should at all times apply ?--Ignatius shall answer: 'Fly to the gospel, as if it were the person of Jesus Christ; to the apostles, as if they were the presbyters of the Church. The gospel is the perfection of incorruptibility.' Ignatius died a martyr for the name of Christ Jesus,

In ancient Smyrna (which pretended to be the cradle of Homer,) Polycarp, a venerable Christian, and also a disciple of John, gathered round him many disciples. Sayest thou, I have already believed in the Lord, but how shall I, from day to day, be built up in this holy faith? Here is the answer: 'Paul,' wrote Polycary to the Philippians (chapter 3d), 'Paul, who, whilst in the fell, one after the other. A learned theologian truth, when absent, wrote letters to you; to has given us a history of the revolution which these you should look, be built up in the faith which has been given you.' Wouldst thou know upon what authority thou oughtest to believe the things of the invisible world? Polycarp argues from 1 Cor. vi. 2, to establish the judgment to come: 'Do we not know that the saints shall judge the world, as Paul indeed taught us.'

> EXTRAORDINARY TRIAL,-At the sessions of Hull, a few days ago, Alfred Thomas Wood, a man of color, who represented himself as the minister of a Baptist church in the Republic of Liberia, was convicted of endeavoring to obtain money on false pretences, and sentenced to eighteen months' imprisonment, with hard labor. This is the individual who gravely asserted that George and Eliza, mentioned in 'Uncle Tom's Cabin,' were members of his congregation, and

The New Year's Eve of an Erring One. A FREE VERSION FROM 'JEAN PAUL:' BY F. R.

IT is the New Year's Midnight. An Old Man, with desponding and despairing look, appears standing at a window. He gazes upward upon the still, star flowered heavens; downward upon the pure, quiet, snow-white earth-earth where not any are now so joyless and so sleepless as he.

His grave was close by, hidden only by the snow of age, not by the verdure of youth; and, alas! out of a long life, he has brought no fair and fragrant flowers to adorn it-nothing save sins, and sickness, and an emaciated frame-a barren soul-a bosom full of poison, and an age full of truth.

And now his Young Days, like Spirits, move before him leading him again to the bright clear morn, when his Father had placed him at the Parting of the Ways of Life-that to the right conducting, up the sun-lit Steep of Virtue, into a far-off but peaceful land of light and harvest, full of angels—that to the left, downwards through the mole-track of Vice, into a black Hell, full of dripping poisons, full of darting serpents, and dark sweltering vapors!

Ah! those serpents twine about his breast, those poison drops hang upon his tongue: he knows not where he is!

In an anguish inexpressible, he lifts up his voice to heaven: he cries, 'Give me back my youth once more! O, Father! place me once again at the Parting of the Ways, that I may choose the right!'

Alas! his youth and his father have long disappeared in the far Past.

He beholds only misleading lights dancing by the water-courses, and disappearing on a funeral ground-and he sighs, 'They are my Foolish Days!

He sees a star shoot out of the heavens, shimmer in its fall, and disperse on the earth. 'Such am I !'-exclaims his bleeding heart, while the serpant pang of Remorse fastens deeper into his

Fearful is the Phantasmagoria which his ininflamed fancy now brings before him; Nightwalkers gliding upon the roofs-windmills, with vast uplifted arms, threatening to strike-and a skull, left in an empty dead-house, momently assuming the linements of life.

Suddenly and soothingly, in the midst of this nightmare of the soul, the New Year's Music floats downward from a tower, like the far-off melody of psalms. The old man grows less agitated. He surveys the wide horizon, -he scans the white earth, and as he gazes upon the scene, recalls the friends of his youth-friends who now, happier and worthier than he, are teachers of the land-fathers of children and blessed men.

O!' he cries, 'I too, like you, could have slept this first night of the new-born year, tearless and terrorless-had I but willed it! I also might have been happy, ye dear parents, had I fulfilled your New Year's wishes, your wise in-

In such feverish reminiscences of his youthful time, it seemed to him as if the skull in the deadhouse rose up: then-for on New Year's Eve, it is said, men behold spirits and the future -it shapes itself into a living youth, in the attitude of the Boy of the Capitol drawing out a thorn—and his own form, as it appeared in the bloom and beauty of youth, is conjured up in mockery before him!

There stands the vision-his Past confronting his Present self! He can endure the agony no longer-he covers his eyes-a flood of hot but blessed tears flow fast from their fountains, sinking in the snow as they fall; he only sighssadly and sense-benumbed-' Come back again, my youth-come back !'

And it did come back; for this miserable one had only so frightfully dreamt on this New Year's Midnight. He was yet a youth-but his follies and frailties had been no dream! Heartily then, did he thank God, that he could still, while young, turn back out of the filthy track of Vice,

and betake himself to the sun-lit paths which lead to the pure land of harvests.

Turn with him, young reader, if thou standest upon his erring path! Remember! this fearful dream will in future become thy Judge, if thou shouldest ever cry out in thine anguish-'Return, days of my childhood, return!' THEY WILL NOT RETURN.

A FEW WORDS ABOUT SLEEP .- No person of active mind should try to prevent sleep, which, in such persons, only comes when rest is indispensable to the continuance of health.-In fact, sleep once in twenty-four hours is as essential to the existence of mammalia as the momentary respiration of fresh air. The most unfavorable condition for sleep cannot prevent its approach. Coachmen slumber on their coaches, and couriers on their horses, while soldiers fall asleep on the field of battle, amidst all the noise of artillery and the tumult of war. During the retreat of Sir John Moore several of the British soldiers were reported to have fallen asleep on the march, and yet they continued walking onward. The most violent passions and excitement of mind cannot preserve even powerful minds from sleep; thus Alexander the Great slept on the field of Arbela, and Napoleon on that of Austerlitz. Even stripes and torture cannot keep off sleep, as criminals have been known to sleep on the rack. Noises, which serve at first to drive away sleep, soon become indispensable to its existence: thus a stage coach stopping to change horses, wakes all the passengers. The proprietor of an iron forge, who slept close to the din of hammers, forges and blast furnaces, would awake if there was any interruption to them during the night; and a sick miller, who had his mill stopped on that account, passed sleepless nights till the mill resumed its usual noise. Homer, in the lliad, elegantly represents sleep as overcoming all men, and even the gods, excepting Jupiter

The length of time passed in sleep is not the same for all men; it varies in different ages; but it cannot be determined from the time passed in sleep, relative to the strength or energy of the functions of the body or mind. From six to nine hours is the average proportion, yet the Roman Emperor, Caligula, slept only three hours, Frederick of Prussia and Dr. John Hunter consumed only four or five hours in repose, while the great Scipio slept during eight. A rich and lazy citizen will slumber from ten to welve hours daily. It is during infancy that sleep is longest and most profound. Women also sleep longer than men, and young men longer than old .- Scientific American.

EXCAVATIONS AT CUME.—The correspondent of the Daily News thus writes from Na-

'In my last letter I alluded to the excavations which have recently been made and are still making at Cumæ, under the direction and at the ex pense of his highness, the Prince of Syracuse. They are here exciting the greatest interest, and every one is speaking of the wonders of art that have been discovered. Amongst others is a temple erected to Diana, 345 palms in length. yet only one side has been laid open to public observation, and the columns and capitals and other fragments have been carried off to the princes' gardens, with a view to their restoration there. The architect and the embellishments are of the highest Greek art, and from personal observation, as also from opinions of competent judges, I may add that they equal any thing which we possess of the remains of the Parthenon. The prince has just put on 100 men, and is pursuing the excavations with great

Do in the hole as thou wouldst do in the

Do nothing to-day that you will repent

Eaten bread is forgotten: