

# ADVENT HARBINGER AND BIBLE ADVOCATE.

JOSEPH MARSH,

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

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their disobedience would be immediately followed by a state of death and misery, entailed upon themselves and all their posterity. Thus, infidelity brought on the ruin of the whole world, and afterwards the tremendous catastrophe of the deluge, the overthrow of Sodom and Gomorrah, 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 to be traced, principally, the schism and captivity of the ten tribes; the destruction of Jerusalem 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 of Christianity to all nations among whom they are scattered, and to warn them lest they fall after the same example of unbelief. Hence also, their judicial blindness and hardness of heart, and all the sufferings of their long and 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 Atheistical France. Modern Infidelity, indeed, sprung up at the dawn of the Reformation, and was the filthy spawn of the Mother of Harlots, and destined to be the terrible scourge of its dissolute parent. But as the commencement of prophetic eras is dated from the acts, not of individuals, but of states and civil governments, 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 only of two articles; that God is nature, and that there is no other God, except, indeed, the imaginary gods of the Atheistical government; and that death is an eternal sleep. The reign of Antichrist, in his full development, and his most detestable and portentous form, began his dreadful but comparatively short lived reign, as the last scourge in the hands of the Almighty.

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 Vision.'

cabinet, the church, universities, colleges, the departments of science, literature, philosophy, medicine, legislation, and even theology. The press groans under it. 'The lurking poison of unbelief,' says Paley, in his Moral Philosophy, 'is served up in every shape, that is likely to allure, surprise, or beguile, the imagination; in a fable, a tale, a novel, a poem; in interspersed and broken hints; remote and oblique surmises; in books of travels, of philosophy, of natural history; in a word, in any form rather than that of a professed and regular disquisition.' Since Paley wrote his Moral Philosophy, the fatal poison, which is working, conjointly with other causes, 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 exemplified:—'The whole head is sick, the whole heart is faint; from the soles of the feet, to the crown of the head, there is no soundness; nothing but wounds, and bruises, and putrifying 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.

It is embodied in three forms, or three negative positions, all of which shake the foundations of revelation, and close up the heart against the administration of Christianity. These are, *first*, a denial of the attribute of divine justice, consequently of the atonement of the Son of God, and the Scripture doctrine of future punishments; *secondly*, in a denial of the superior excellence, 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 responsibility of man, for what he believes, even to the God who made him; as if the creature had a right to think against his Creator. If these negative positions be admitted, what becomes of the authority, the doctrines, the promises, the admonitions, the denunciations and all the sanctions of the word of God? Moses and the Prophets, Jesus and his Apostles, were all impostors, and Christianity itself a cunningly or clumsily devised fable. And yet many cherish and avow these infidel sentiments, or sentiments like these, who speak favorably of Christianity, who attend places of Christian worship, both within and without the pale of the established church, and who would feel themselves insulted and scandalized if charged with Infidelity.

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 consider 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,—

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 renders distant and invisible things, as influential upon the heart and conduct as though they were present and visible; and when we contemplate the wonderful effects of this heavenly principle, as exemplified in the ancient church, and described by the Apostle in the subsequent part of the chapter; and when we farther compare these effects with the present state of the church and the world, we may well ask, if the Son of Man should even now come, would he find faith on the earth.

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 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 Christian faith, do it knowingly, and against a rational conviction that he is both Lord and Christ. They are orthodox in the head, and infidel at heart. Nor has the avowed Infidel, who scorns the very profession of the Christian name, the shadow of an apology for his unbelief or his conduct. For, not to mention the internal 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 illustrious prophecies; in the propagation of

## Destinies of the British Empire.

BY WILLIAM THORP, ENGLAND.

Continued.

'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'

In the last lecture, when inquiring into the religious and the moral character of Great Britain, our attention was fixed on the British possessions in the East Indies, and on the melancholy scenes even now exhibiting in that immense portion of the British Empire.

But, without further introduction, let us return 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 ingredient in the original transgression: our first parents did not believe the Divine threatening.—'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

John W. Davenport







## Poetry.

Original.

## Watch, Watch, the Night is Dark!

BY F. WRIGHT.

While wedding 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 suffering 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.

Replendent 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 Bekker, Ali, or of Abou-Hanifah; 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 was spilled and lost. The Christian doctrines fell, one after the other. A learned theologian has given us a history of the revolution which 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 authority of the Bible? Exactly what is now done

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 authority 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 Philipians, '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 Polycarp to the Philipians (chapter 3d), 'Paul, who, whilst in the midst of you, taught you perfectly in the word of truth, when absent, wrote letters to you; to these you should look, be built up in the faith which has been given you.' Or, again: 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 that he had attended Cassey in her last illness!

## The New Year's Eve of an Erring One.

A FREE VERSION FROM 'JEAN PAUL;' BY F. R. LEES.

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 serpent pang of Remorse fastens deeper into his wounds.

Fearful is the Phantasmagoria which his inflamed fancy now brings before him; Night-walkers gliding upon the roofs—windmills, with vast uplifted arms, threatening to strike—and a skull, left in an empty dead-house, momentarily 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 instructions!'

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 sighs—sadly 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* shouldst 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 Iliad, elegantly represents sleep as overcoming all men, and even the gods, excepting Jupiter alone.

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 twelve 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 CUMÆ.—The correspondent of the *Daily News* thus writes from Naples:—

'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 expense 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.—As 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 energy.'

☞ Do in the hole as thou wouldst do in the hall.

☞ Do nothing to-day that you will repent of to-morrow.

☞ Eaten bread is forgotten.