

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

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

EDITOR & PROPRIETOR.

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Poetry.

Original.

'Suffer Little Children to Come unto Me.'

BY F. WRIGHT.

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

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

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

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

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

Spencerville, C. W.

(From the English *Literalist*.)

A Millenarian's Answer

OF THE

HOPE THAT IS IN HIM.

(Concluded.)

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

Having delivered unto you the testimony of God concerning the coming and kingdom of Christ, I would with all fervency and Christian affection call upon you to attend thereto, 'for the mouth of the Lord hath spoken it' [Micah iv. 4]; and 'the zeal of the Lord of hosts will perform it.' [Isaiah ix. 6, 7.] Yes, that zeal shall be awakened by the miseries of the Jewish nation and their penitential prayer, [Isaiah lxiii. 15, 16,] by the cries of God's suffering elect, [Luke xviii. 7, 8,] and by the fervent supplication of those under the altar [Rev. vi. 10]; and when this arm of the Lord awakes as in the days of old [Isaiah li. 9—11], great will be the overthrow of his enemies [Isaiah xxxiv. 5—8,] great the joy of his friends. [Isaiah ix. 3.] This great champion—the terrible displays of his zeal—and the glorious effects of it, are described in Isaiah lix. 16—21. 'Alas, who shall live when God doeth this?' Seeing then that God hath spoken it; seeing that he undertakes to perform it; why do we not believe it? Is he grown false to his word, or impotent to effect his purposes? O, no! 'Hath he said, and shall he not do it? hath he spoken, and shall he not make it good?' Numb. xxiii. 19. 'There shall come a Star out of Jacob and a Sceptre shall rise out of Israel.' Moab, Edom, and the children of Sheth, shall perish; but Israel shall do valiantly, and he that shall come out of Jacob shall have dominion. Numb. xxxiv. 17. 'Arise, thou 'Morning Star of the millennial day;' thou 'fairer than the children of men,' take thy throne, and rule in righteousness; and though earth's tribes will mourn because thou whose right it is to reign art come, yet thy saints shall welcome thee, and nature shall become vocal for thy praise, as she feels the footsteps of her Creator, [Ps. xcvi.] and hears thy renovating voice saying, Behold, I make all things new. O, let thine unworthy servant

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

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

COWPER.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Gibbon the historian, who can not be suspected as having any partiality for the doctrine, thus writes concerning it in his Decline and Fall of the Roman Empire: 'The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful Sabbath of a thousand years; and that Christ, with the triumphant band of the saints and elect who had escaped death, or who had been miraculously revived, would reign upon earth till the time appointed for the last and general resurrection.—So pleasing was this hope to the minds of believers, that the New Jerusalem, the seat of this

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

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

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

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

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

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

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

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

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

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

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

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

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

I will next quote from Sir Isaac Newton on the Prophecies. Most persons know he has written on them, but few perhaps know that he has written an pre-millennial advent. The author is determining the time when the Apocalypse was written. He says, 'It seems to be alluded to in the Epistles of Peter and of Paul to the Hebrews, and consequently must have been written before them. Such allusions to it in the Hebrews I take to be the discourses concerning the High Priest in the heavenly tabernacle, who is both King and Priest, as was Melchisedec (v. 7.) and those concerning the word of God with the sharp two-edged sword (iv. 9-12); the millennial rest (iv.) the heavenly city, which hath foundations (xi. 10-16). The cloud of witnesses, general assembly, spirits of just men made perfect (vii. by the resurrection, Heb. xii. 1, 22-26), and the shaking of heavens and earth, and removing of them; that the new heavens, earth, and kingdom may remain (Heb. xii. 28.) After speaking largely on the two epistles of Peter in the same way, he concludes with relation to 2 Pet. ii. and iii.: 'Thus does the author of this Epistle spend chap. ii. in describing the qualities of the Apocalyptic beasts and false prophets; then in the third he goes on to describe their destruction more fully, and the future kingdom.'

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

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

To these quotations I might add many more from the writings of Bishops Newton, Horsley, and Horn; also from Gill, Toplady, Keach, Bride, Fletcher, and many others. I might mention poets whose lyre has been honored by this lofty theme. Milton (see book 12, line 553) looked out for a millennium before Christ's coming. Cowper [the poet of the Millennium as he hath been called] seems to have very correct views of the subject, and pours forth his conceptions in such melodious numbers as seem to give new wings to hope. [See the Task, Book 6.] The excellent Heber sang sweetly of the glorious Millennium; and our constant friend, the revered Watts, sometimes warm our hearts as when he tells us

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

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

Communications.

Original.
Christian Immersion.

BY L. H. CHASE.

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

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

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

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

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

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

L. H. CHASE.

Adrian, Mich.

Original.
Who Cause Divisions?

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

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

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

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

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

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

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

E. MILLER, Jr.
Middlebury, Ind., July, 1852.

Camp Meeting at Oswego, Ind.

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

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

E. MILLER, Jr.
Middlebury, Ind. July 22, 1852.

A Discussion.

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

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

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

As ever, yours in Christ,
N. FIELD.
Jeffersonville, Ind., July 30, 1852.

The Harbinger & Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL. ROCHESTER, SATURDAY, AUGUST 7, 1862.

THE REIGN OF CHRIST. NUMBER ONE.

We purpose publishing a series of articles on this very important subject, and at the commencement of which, we wish to have a little friendly conversation with our readers. The Scriptures clearly and abundantly predict a future and glorious reign of Christ. To this, we all readily and joyfully give our hearty assent. We are also united in the faith that this reign will be on the earth. But whether it will commence before or after the earth is dissolved by fire, and made entirely new, is a matter of dispute between some of us. We are also not fully agreed relative to the character of that reign. Some hold that it will be an unmix'd age, or that none but wholly immortal beings will exist then, while others think that men in the flesh, or mortal beings also exist; hence it will be a mixed age.

Now it would be very unkind in either party to judge the other of being insincere or selfish in their belief, for each doubtless are honest in their faith. But that a fundamental mistake lies between us, must be apparent to all. To discover the real character of this mistake and correct it, should be the desire of every one; we trust all possess this disposition. Then how shall the desirable work be accomplished? By a direct appeal to the Bible—should be the ready response of all. But how shall we read that book, in order to obtain the true light we so much need to guide us at this time? We will give a brief answer to this important inquiry:

1. We should not search the Scriptures with prejudice, for it blinds the mind against seeing any evidence against our favorite theory, or in favor of the one we dislike. We should lay aside all human theories and go to the Bible, desiring to know the truth. This, no understanding person will dispute; for all know that the rule is good.

2. We should not forget to observe a proper distinction between the figurative and the literal portions of the Bible; for both abound, interspersed with each other, all through the Bible. The literal is always the subject under consideration, while the figurative represents and illustrates that subject. For instance—God is a sun and shield. God is the subject, and is literally to be understood, while sun and shield are figures, and represent certain traits in the benevolent character of God. Christ is called a lion, lamb, rock, &c. Christ is the subject, while the other terms are figures which illustrate certain traits in his wonderful character. Christians are called sheep, lambs, &c. It is easy to determine in this case what is literal and what is figurative. Kingdoms or oppressive dynasties, are called beasts, horns, dragons, &c. The first are literally to be understood, while the latter represent and illustrate the characters of those kingdoms. Jerusalem is called a woman, &c. The first is the real subject, while the other represents or illustrates the character of that city. These examples might be extended to a very great length, but this must suffice now, with the remark that all proper names of persons, places and things, when they are the subjects of discourse, should be taken in their most literal acceptation, while all terms which do not literally express the real nature or character of the subject under consideration, are figuratively used, and should be so explained. Great darkness enshrouds the minds of many honest, and otherwise enlightened christians, on this subject; hence we earnestly entreat all to spare no reasonable pains in endeavoring to enlighten themselves on the same; you will be more than compensated for your labor.

3. In the study of the Scriptures, a marked distinction should be drawn between inferential and positive testimony. Inferences are lawful when they make good sense and do not conflict with positive evidence, or are in harmony with it, and vice versa. Many sincere seekers after truth get bewildered in the study of the Scriptures by not heeding this rule. They attach very frequently higher authority to unlawful inferences than to the plain word of the Lord. A few examples will illustrate this.

It is said, 'God is a spirit';—hence it is inferred that he has no personal identity, but this is not true, for plain and positive evidence repeatedly speaks of his person.

Because it is said, 'I and my Father are one,' it is inferred that Christ is the Eternal Father!—which is not the fact, for the plain and direct testimony repeatedly declares him to be the Son of God.

Because personal pronouns are applied to the Holy Spirit, it is inferred that it is the Eternal God; when the plain Word calls it the Spirit of God.

Because it is said, 'God breathed into man the breath of life, and man became a living soul,' the inference is drawn that all men have immortal souls, which is in opposition to the plain Bible testimony, that immortality is obtained only by patient continuance in well-doing.

It is inferred that the dead are conscious or have more knowledge than they had when living, because it is said of Paul he desired to depart and be with Christ; this inference is incorrect, because the plain Word declares that 'the dead know not anything,' for the very day that their breath leaves them, 'their thoughts perish.'

Because it is said that the wicked shall go into everlasting punishment, it is inferred that they will suffer eternal misery. But this inference is incorrect, because it is plainly said of this punishment that it will be 'everlasting destruction,' the 'second death.'

These examples might be greatly extended, but we deem what we have given sufficient for our present purpose. They will show the honest seeker after truth, the importance of making the plain word of the Lord, and not inferences, the foundation of his faith. You should rest not on mere inferences, affirmations, nor expositions of any man; but you should read in the Bible, your faith, and then believe what you read.

4. When you study or read the Bible, you should remember that it is not a book of contradictions; it is not 'yea and nay,' but it is 'yea and amen to the glory of God.' Or in other words, it does not teach a doctrine in one place, and in another teach an opposite doctrine. For instance, we read—

The Lord himself shall descend from heaven—the dead in Christ shall rise first—then we which are alive shall be changed—then that all the immortal saints will be caught up to meet the Lord in the air.

That the Lord will come with all the saints. That his feet will stand on Mount Olivet. That the sanctuary will be cleansed. That there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

That in that day, the law shall go forth from Mount Zion and the word of the Lord from Jerusalem.

That in that day the Lord will be King over all the earth.

That in this same day of glory, the Lord will set his hand the second time to recover the remnant of Judah and Israel.

That in the same day, the 'Jeft' of the nations shall go up from year to year to Jerusalem to worship the King, the Lord of hosts; and that the Gentiles shall seek his rest, which shall be glorious.

That the lion and lamb shall then lie down together, and that nothing shall hurt or destroy in all the holy mountain of the Lord, for then the earth will be filled with his knowledge and glory.

These and many more glorious truths being plainly taught in the Bible, the student of that book should settle in his mind that it teaches no opposite doctrines; for God cannot deny himself; hence these doctrines must be true.

5. In the study of the Scriptures, the mystical principle of interpretation should be utterly abandoned and deprecated, for it has opened the broad door, from which has rolled the thick columns of moral darkness that now shuts out from the church the true light of the Gospel. By this principle the true meaning of nearly every word of the Bible is changed and lost, or tortured into a signification directly opposite to the literal import. Hence the coming of the Lord, is defined to mean the approach of the Roman army to Jerusalem, or the event of death! Death is put for life in misery; eternal life for happiness; destruction for preservation in torment; the kingdom of God, for the church, or the principles of godliness in the soul; Zion for the church; the tabernacle of David, for the gospel arrangement; Jew and Israel, for Gentile christians; reigning with Christ a thousand years, suffering for him that length of time. Some of the nations, excepting the great destruction that will take place at the advent of Christ, their destruction; Christ's reign in Jerusalem over the earth a thousand years, his eternal reign on the new earth. In a word, nearly every plain and fundamental word and doctrine of the Bible by this mystical principle, has been shrouded in darkness, and made to teach a sentiment in opposition to the true meaning. It has turned the truth of God into a lie, or made void his word by its pernicious tendency. Shun it, in all its bearings, and be guided by the literal principle in all your researches for the truth. When you read your Bible, believe that God in his plain

word (that which is not figurative) says what he means, and means what he says. Suffer no man to change the import of his immutable word, and take heed that you do not attempt such a hazardous and pernicious work yourself.

By following these rules in searching the Scriptures for light on the points of difference between us, relative to the reign of Christ, we shall be able to find where the disagreement lies, and come to a harmonious agreement in our faith in this important matter. Are not these rules right in their general principles? We think they are; but if you think differently, please show wherein they are defective, and present a more perfect way. For it will be useless to search the Scriptures, unless we do so understandingly, or on right principles.—Believing that some humble and sincere inquirers after truth, will, most willingly search the Scriptures in accordance with these directions, we will in our next, examine them on the important subject under consideration, viz., the reign of Christ.

SPIRIT RAPPINGS EXPOSED.

A PAMPHLET of twenty-four pages on this subject has recently been published in the city of New York, where it may be had of R. T. Young, bookseller, 140 Fulton street, free to those who are unable to pay, and to those who purchase at \$2.50 a hundred, 50 cents a dozen, and six cents single copy.

The following is an extract from the work.—Speaking of his opinion of these rappings, the author says, "We are sanguine to the greatest extent, that according to the law and the testimony, according to natural philosophy and common sense, the most astounding of these wonders, especially, are performed by 'lying spirits,' or spirits of devils, so-called, whose manifestations are in Scripture, called 'Soothsaying,' 'Divination,' 'Magic,' 'Witchcraft,' &c., and foretold abundantly, as becoming most prevalent in 'the whole world,' in the latter periods of time.

"These things are also represented in the Scriptures, as among the greatest, worst, most dangerous and ruinous of all crimes, for which the really guilty human perpetrators or partakers, who repent not, are to be punished by the 'second death,' notwithstanding these crimes are so invisibly committed, that there can be no testimony brought against persons suspected of them, which could be safely admitted in human courts, as was sorrowfully experienced in the 'Salem Witchcraft,' so called, in 1692, and recorded in Cotton Mather's Magnalia, or Eccl. History of New England, in which nineteen persons were wrongfully hung by human law.

"For scripture proofs on the fifth position, now assumed as the only true and rational one of the five noticed, the reader is referred back to the proofs in part I, which naturally apply as well to this part of the subject as to that; because, as already shown, the mediums and clairvoyants, have quite generally admitted, or maintained, that these two classes of manifestations, are substantially from the same invisible agency, whatever it is, electricity or spirits of the dead, somewhat still differing on this point among themselves as supposed. For further pure Scripture testimony that spirits of devils, &c., do actually exist, and can actually perform these manifestations, will not the serious reader take Cruden's Concordance, or another which is full, and simply look out and read over those passages of Scripture which border on this subject, together with their several connexions, which may be found under the heading of the following alphabetical catalogue of words in the Concordance, and their derivatives, viz:—

- "Astrologers, Magicians, Necromancers, Beelzebub, Charmers, Devils, Diviners, Dragon, Evil Spirits, Foul Spirits, Familiar Spirits, Incantations, Lying Spirits, Sorcerers, Prophets of Baal, Prophets of the grove, Satan, Serpents, Seducing Spirits, Soothsayers, Sorcerers, Unclean Spirits, Wise Men, Witch and Wizard.

"These Scripture words, though not all of one definition, it should seem, are enough in themselves, to rebuke and repel any serious person's unbelief in the actual existence of evil spirits, whose existence gives rise to the above names, though partly given to men, who consult such spirits, while the hundreds of passages to be found under the above heads, on the same subject of evil spirits, and their manifestations, are offered as proofs that the same spirits are still doing their same appropriate work, by rapping, divining, deceiving, &c.

"As further proof that the present spiritual manifestations are only from such evil spirits as above named from the Bible, let it be said that this kind of proof already brought against them, has never been fairly answered, if answered at all; and never can be, seemingly, without first setting aside the Bible as fiction. And as far as known, no serious and candid attempts against this kind of testimony, have ever been made with the view of showing it false. And why is this so? If these rapping spirits are the spirits of the dead, why do they not or their adherents at once attempt, fairly and scripturally to answer the sacred proof we bring against them? And why do they never even attempt to show from the word of God, and common sense, that these spirits are spirits of the dead? And why should the public credulity continue to be so exorbitantly taxed as to believe they are spirits of the dead, from really no other testimony than their own dark say-so? Such selfish and ex parte testimony from human beings, in their own favor, who are thus accused of crime, is always to be rejected, according to Christ, and according to human law. Then why should we be required to admit it here, and especially when we have so much, of even divine testimony that these spirit witnesses are offering us falsehood for truth to acquit themselves in particular.

"The Scriptures positively declare, that 'The dead know not anything,' and that a man's 'thoughts perish,' in 'that very day when his breath goeth forth,' and 'when he departeth to his earth.' Thus, understanding these scriptures literally, or just as they read, how can 'the dead,' who 'know not anything,' know enough with their spirits or otherwise, to know when they are called for, and to come and answer, as these spirits do? And how can the dead, whose 'thoughts are perished,' have so many unperished thoughts as these rappers have, in thinking over their many divinations? What spirits are they then, but 'lying spirits,' in their thus lying and contradicting God's word on this very question?

"The present space will allow but of one further kind of proof, that those spirits which rap, are 'spirits of devils,' or demons, instead of spirits of the dead, and that is, they seem often to betray themselves as grossly infidel in sentiment, and hostile to the only wise God and his word, notwithstanding their high professions of universal goodness and godliness among themselves, in divining, &c. This they profess to do only for the greatest good of mankind now living. This infidelity of their raps, stamps its whole being with a duty to love God, his Creator, and his fellow man; which has and will follow him in all ages to come. And on that duty of love, hangs all the law, [ten commandments] and the prophets. On love to God hangs the first four commandments in the decalogue; and the last six hang on love to man. Let us look this over again. If this is the fact (which many overlook); then this inborn, original duty of man to love his Creator firstly, and secondly his fellow man, bases the foundation—the unalterable constitution, ten commandments.—Are we now ready to follow the inspired history of man down to the 'Amen' exclaimed by the Revelator?

"That man ever was bound to keep those ten moral precepts, that God's own voice spoke with awful solemnity from the trembling Mount, prior to their indescribable print in the rock, I firmly believe, from the following scripture, namely: 'Where no law is, there is no transgression.' 'For by the law is the knowledge of sin, and sin is the transgression of the law.' Rom. iv. 15; iii. 20; 1 John iii. 4.

Did not Adam's transgression of 'Thou shalt have no other gods before me,' exalt the Serpent and sin? Did not Cain transgress the sixth commandment, by slaying his brother? The antediluvian world's and the Sodomites' transgression testify, that then existed the 'law.' 'Abraham obeyed God's voice, and kept his commandments, his statutes, and his laws.' 'God's voice' embodied the Sabbath, in his great Law or Covenant. Gen. xvi. 5. David says, 'God hath remembered his covenant forever, the word which he commanded to a thousand generations; which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law and to Israel for an everlasting covenant.' Psa. cv. 8, 9, 10.

We will notice the law-covenant—to Jacob or Israel. 'He declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone and he added no more.' Deut. iv. 13; v. 22.

If Abraham kept the covenant, that was Israel's law, written upon two tables of stone. Did he not speak of, would be productive of good.

If J. B. Cook is requested to give his views on Matt. xxvii. 52, 53. Who are the saints named, and what city is referred to?

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A LATE English paper says that letters from Rome state that the Pope is threatened with dropsy, and that the state of his health gives great uneasiness to his physicians. Hitherto, every effort has been made to conceal his danger from the public. It is said that in the event of his disease proving fatal, he will be succeeded by Cardinal Wiseman.

WILL Bro. S. W. Gerolds have the goodness to act as agent for the Harbinger at Concord, N. H., also for the Children's Friend?

To Correspondents.

J. W.—By carefully reviewing the subject on which your article treats, we feel assured that you will perceive that you have presented nothing but inferences to prove that infants will be raised to a state of probation, and that you have made a wrong application of a number of passages, in endeavoring to prove that these raised infants will grow up to manhood in the future state. We should rest our faith in all things, on the plain word of the Lord—for there is safety nowhere else.

COMMANDMENTS.

Bro. MARSH.—I have watched the various views of our brethren, who, in charity, I would hope, were honestly desiring nothing but truth.—Why should we cherish error? O that God would lead us into all the truth!

I beg a humble hearing in your columns, while I would try to speak in love. I would first say, that I have for some twelve years believed that we lacked Bible authority, either by precept or example, for regarding the first, instead of the seventh day, as the Sabbath of the Lord.

I shall not aim to notice the many positions that have been taken in favor of the first, or against the seventh day; but the wise man says, 'Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man.' Eccl. xii. 13.

I simply infer, or understand, that man, universal, has a fundamental, primeval, or natural law; whether under the Theocracy, the Patriarchal, Mosaic or Messianic administration, that is not affected or altered in the least degree, by circumstantial or local, typical or gospel modes of worship.

There is a relation that man innately possesses, that stamps his whole being with a duty to love God, his Creator, and his fellow man; which has and will follow him in all ages to come. And on that duty of love, hangs all the law, [ten commandments] and the prophets. On love to God hangs the first four commandments in the decalogue; and the last six hang on love to man. Let us look this over again. If this is the fact (which many overlook); then this inborn, original duty of man to love his Creator firstly, and secondly his fellow man, bases the foundation—the unalterable constitution, ten commandments.—Are we now ready to follow the inspired history of man down to the 'Amen' exclaimed by the Revelator?

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If Abraham kept the covenant, that was Israel's law, written upon two tables of stone. Did he not

keep the Sabbath? If he kept the Sabbath, then it originated not with the Jew, nor ended (necessarily) with his economy. Were not the law and Sabbath in existence when 'God rained bread from heaven, to prove Israel, whether he would walk in his law or no?' Exo. xvi. 4.

We will take another view, viz: That the sacrifices of Abel or Noah; or circumcision by Abraham, or the typical ceremonial law, added under Moses, never have abolished or changed the great constitution—the ten commandments of God. Neither has the gospel mode of worship destroyed or changed the moral law of ten commandments.

Christ said, in the commencement of his ministry; 'Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill.' A change from the Levitical priesthood to Christ's law or mode of officiating 'over his house,' 'abolished (nothing) but the law of commandments [not on tables of stone, but] contained in ordinances.' Eph. ii. 15. We will examine what was nailed to his cross. Col. ii. 14-16.

'It was the hand writing of ordinances' [not finger writing, on tables of stone] 'that was against us; [the Sabbath was not against, but 'made for man'] and took it, (hand writing) out of the way.' The Sabbath never lay in man's way. 'Which are shadows of things to come; [The Sabbath is no more a shadow than 'Thou shalt not kill'] but the body is Christ's body.'—Macknight.

Christ's body is not the substance of the Sabbath, but of the Lamb, and shadowy services 'which stood only in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation. But Christ being come,' &c. Heb. ix. 9-11.

The foregoing shows plainly what was abolished and ended. It was not the Sabbath of the fourth commandments, but meats and drink, and the new moons, or holy days, or of Sabbath days on which they were offered. Lev. xxiii. 4, 38; Hosea ii. 11; Isa. i. 13, 14. Why are these texts quoted? 'The law and the prophets were until John.' The law was given by Moses, but grace and truth came by Jesus Christ.' Is it, that they would have us add, then, the law and prophets ended? If not, what is meant? Were not John and Christ prophets, and Paul, Peter, and John?—Did not Christ accuse the Jews of breaking the sixth commandment, and quote five commandments at one time to the rich man? Matt. x. 19. So the prophets and laws live yet.

'The Sabbatarian' agrees that the ceremonial law—the order of worship given by Moses was superseded by the new gospel order introduced by Messiah. But does not agree that 'fulfill' in Matt. v. 17, means destroy, subvert, or abolish the law or prophets, any more than fulfill meant destroy or subvert all righteousness, when our Savior said to John, 'Thus it becomes us to fulfill all righteousness.'

The question is asked, 'What saith Messiah and his apostles as to the present observance of the seventh day—the Sabbath—as a part of the gospel or justifying obedience?'

Answer: Messiah says, 'Think not that I am come to destroy the law.' 'The Sabbath was made for man.' Matt. v. 17; Mark ii. 27. Messiah forewarns his dear disciples of a tribulation, that would be more than thirty years this side of the cross, and exhorts or commands them to regard the Sabbath in that prayer; thus decidedly acknowledging the Sabbath day. Matt. xxiv. 20.

As to the apostles, Luke says, that 'the women who saw how Christ's body was laid, returned and prepared spices and ointment: and rested the Sabbath day, according to the commandment.'—Luke xxiii. 56.

'The Gentiles requested Paul to preach to them the next Sabbath.' 'Paul spoke to the women, on the Sabbath, out of the city, by the river side, where prayer was wont to be made.' Acts xiii. 42; xvi. 13. At Thessalonica, 'Paul, as his manner was, three Sabbath days reasoned with them out of the Scriptures.' Acts xvii. 2. And the 18th chapter gives an account of Paul's making tents, and every Sabbath he persuaded the Jews and Greeks, a year and six months. I think that James' testimony decides that the law had not lost the Sabbath. 'For whosoever shall keep the whole law, yet offend in one point, he is guilty of all.' Jas. ii. 10. John ii. 7 says, 'I write no new commandment unto you, but an old commandment which ye had from the beginning.'

The sum of the matter, to me, appears, that 'the whole law—Sabbath, and nine other precepts—have suffered no diminution, from change of mode of worship, from one dispensation, or ministry, to another. But, we behold, that Christ's custom was, to

worship on the Sabbath: and enjoined regard of the Sabbath day after his cross. Luke iv. 16; Matt. xxiv. 20. And the came not to destroy but to fulfill, [keep, magnify] the law; and said, 'Whosoever shall break one of these least commandments, and shall teach men so, shall be of no esteem in the reign of heaven; but whosoever shall practice and teach them [ten commandments], shall be highly esteemed in the reign of heaven.' Isa. xlii. 21; Matt. v. 17-19.

I think it safe to teach what Christ observed (the Sabbath,) and authorized to teach. Matt. xxviii. 20. Apostolic testimony and examples are, to treat on the Sabbath days according to the commandment.' Luke xxiii. 56. And to reason out of the Scriptures in public worship on the Sabbath days, was Paul's manner—and every Sabbath to preach. Acts xvii. 2; xviii. 4. Paul said, that 'the law is holy, just, good, and spiritual,' and delighted in and served the law. Rom. vii. 12, 14, 22, 25. 'For not the hearers of the law are just before God, but the doers of the law shall be justified.' Rom. ii. 13.—So much authority in favor of perpetuity of the law and Sabbath.

Now let the laboring oar be placed into the hands where it belongs. If Christ abolished the law—the ten commandments—where? If he abolished the Sabbath, where? If he claimed the power, where? John xii. 49, 50; xiv. 24. If the apostles abolished the law, or re-enacted it, where? If Christ or the apostles changed the Sabbath, from the seventh to the first day, where? If the apostles observed the first day as holy time, or commemorative of the resurrection of Christ, where? Which of the ten commandments designates who is, and exalts God as the Creator, but the fourth?

In conclusion, I would pray, that we put on bowls of kindness, and brotherly love, and seek for the truth, as it is in Jesus. Let us do as in our former days; examine or try all things, by humble, fervent prayer to God, to be led into all truth. Amen. Your brother, waiting for heaven's King.

ELON EVERTS.

REMARKS.

1. We give the above a place in our columns because of its apparent candor, and because it embraces all, or nearly all, the essential points involved in the Sabbath controversy. We do not doubt Bro. Everts' desire to know the truth. That is the first pre-requisite to the knowing of the truth; the second, is the obtaining of suitable means of information; and the third is the proper use of those means. Bro. Everts possesses the first two of these pre-requisites: he desires to know the truth on this subject, and he has the means of information, viz., the Bible and ability to read it. But we think he lacks the third pre-requisite: he does not make a proper use of the means he possesses; and so long as he fails in this respect, he will not be likely to know the truth.

2. When we approach the Bible to investigate a subject, we should do it without prejudice, that is, without determining beforehand what our conclusion shall be.

3. We should not allow our judgment to be influenced by the fear of man—should not shrink from a conclusion merely because it will be different from the opinions of some with whom we would like to agree.

4. Never decide till all the witnesses are examined, and never adopt a conclusion that is not in harmony with all their testimony—the whole Bible. If the New Testament appears to favor your conclusion, but the Old Testament clearly to condemn it, you may be sure your conclusion is wrong; or, if the Old Testament appears to favor and the New to condemn it, then it is wrong. Both Testaments and all the writers in both, will concur in a truthful conclusion.

5. The New Testament, must invariably be made the standard of christian duty. We need to use great care, lest our previous wrong instruction lead us astray. Many who think they have fairly investigated the Sabbath question, have failed in all these several particulars; and we think Bro. Everts has failed in the last three.—All the witnesses do not concur in his conclusion; he does not make the New Testament the standard of christian duty in relation to the Sabbath; and his early education has evidently led him astray. These facts will appear as we proceed.

6. In his first statement, Bro. Everts betrays his prepossession in favor of the conclusion to which he thinks he afterward arrives by fair investigation. He says, 'I would first say, that I have for some twelve years believed that we lacked Bible authority, either precept or example for regarding the

first, instead of the seventh day as the Sabbath of the Lord.' Before the time named he did suppose there was Bible authority for regarding the first day as the Sabbath, and since that time he has believed there is Bible authority for regarding the Seventh day as the Sabbath. Now both these suppositions are wrong; for there is no Bible authority for christians to regard either or any day as the Sabbath of the Lord. Paul treats directly on this point in Rom. xiv., and makes it a matter of superiority toward some who were 'weak in the faith' to allow them to 'regard one day above another' But does this indulgence of the apostle amount to 'Bible authority for regarding the day?' Certainly not, but precisely the reverse.

7. We, of course, with Bro. Everts believe in the fundamentality of the law of love supreme to God and to our neighbor as to ourselves; but we cannot agree with him in the opinion that man universally possesses an intuitive consciousness of this law. Men know nothing of God except what he has revealed concerning himself. Their knowledge of their obligations to him and to each other comes not by intuition, but by education, founded more or less purely upon revelation.

8. Bro. E. says, 'On that duty of love hangs all the law [the ten commandments] and the prophets.' In this sentence he makes the 'ten commandments' embrace all that is meant by the phrase, 'All the law.' Now if this was our Lord's meaning, the pentateuch did not hang upon those two commandments, except the few verses that contain the decalogue. By the law our Savior evidently intended all the Old Testament, not embraced by the term, the prophets, including, of course, the Levitical law and worship. We cannot see the reason of Bro. E.'s explanation, unless it was to relieve the decalogue of the air of commonness which he feared an association with the ritual law might give it.

9. He next says, 'On love to God hang the first four commandments in the decalogue; and the last six hang on love to man.' Bro. E., like some other modern Sabbatarian, makes this statement with all the confidence of revelation. But by what authority do they make it? O, none at all, except their own necessity. They don't pretend that the Bible says anything of that kind. It is essential to their theory, therefore they will have it so! They must in some way, use our Savior's two great commandments in subordination to the idolized Sabbath, and how else can they fix it? This is the only way they can think of, and so it is that they go. They first, to make room, shove off the law of Moses, then the patriarchal worship, and in their blind zeal, down go the prophets also! Now four are ready. On one peg they hang the first four commandments, and on the other the last six, How nice! No doubt this is all right, for Ellen has seen it just so in her vision! How dare anybody doubt it?

10. Bro. E. proceeds, 'If this is the fact, (which many overlook); then this inborn, original duty of man to love his Creator firstly, and secondly his fellow man, bases the foundation—the unalterable constitution, 'ten commandments.' We deny his 'fact' in toto, and demand proof to support his assumption. No man has a right to go on and dogmatically construct a theory on such a baseless structure, making it the ground of christian fellowship. It is a fearful liberty that Bro. E. has unwittingly taken. Will he stop and reflect? Again, why does he call the ten commandments 'the unalterable constitution,' when Paul, in 2 Cor. iii., calls them 'the ministry of death, written and engraven in stones,' 'to be done away?'

11. Bro. E. asks, 'If Abraham kept the covenant, that was the law written upon two tables of stone, did he not keep the Sabbath? We answer, Abraham did not keep the covenant of which the Sabbath formed a part, for the reason that it had not been given to men in his day. It is true, Bro. E. says, 'God's voice embodied the Sabbath in his covenant' with Abraham, and he doubtless thinks that statement correct, as do many others who affirm substantially the same thing. Now they have some reason for making this statement.—What is their reason for it? Is it because the Bible says the Sabbath was embodied in the Abrahamic covenant? No; they do not pretend that the Bible says so in so many words; but they are sure it means so; and they prove to their own satisfaction, not only that Abraham and all the faithful of his day and afterward down to the bondage in Egypt, but also all who lived before him kept the weekly Sabbath! In the same way precisely the doctrine of the natural immortality of the soul is proved from the Bible. The Bible does not, indeed, say that the soul is immortal; but that doctrine is so essential to popular theology that the Bible must certainly mean to teach it, and so it is

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

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

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

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

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

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

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

nearly or quite all the commandments of the decalogue, except the fourth. This is good evidence of what? That the fourth is still binding? Certainly not; but either that no occasion occurred under his observation for enforcing it, or that it was no longer obligatory. The former is not at all probable, therefore the latter must be true. Hence, the fact in the case seems to be this: Nine precepts of the decalogue, as well as many others of the old dispensation, are recognized and enforced by our Savior and his apostles as belonging to this dispensation, but the Sabbath precept, not being thus recognized and enforced by them, evidently is not perpetuated in this dispensation. The correctness of this conclusion is fully established by Matt. xii. 1-8; 2 Cor. iii.; Rom. xiv.; Col. ii., where, lest Christians should feel themselves bound by the Sabbath law, Christ and the apostle treat it negatively, taking pains to show that it is not binding.

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

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

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

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

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

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

20. 'The beginning,' in 1 John ii. 7, does not mean the creation, but the beginning of the gospel dispensation; and 'the commandment,' which he says was from the beginning, was not the Sabbath commandment, but our Savior's new commandment, 'That we love one another,' all of which is distinctly stated in 2 John 3.

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

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

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

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

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

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

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

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

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

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

Let sinners entice thee, consent thou not.

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Appointments.
Elder Jesse Briggs.
Honeyoye, Sunday, August 15.
Rochester, " " 29.

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

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

Bro. C. W. Low.
Busti, Sunday, August 15.
Jamestown, " " evening " "

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

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

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

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

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

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

Bro. J. N. Loofborough.
Bristol, Sunday, 10 1/2 a. m. Aug. 8.
Cheshire, " " 4 1/2 p. m. " "

Bro. Jonathan Wilson.
Port Byron, Sunday, August 8.
Auburn, " " 15.
Seneca Falls, " " 23.
Geneva, " " 29.
Canandaigua, " " Sept. 5.
Victor, " " 12.
Rochester, " " 19.
Batavia, " " 26.
Buffalo, " " Oct. 3.
Gery, " " 10.

Bro. Wm. and Sr. Mary Ungley.
Darlington, (at Bro. John Van Ness'), Aug. 7, 8, 9, 10, 11, 12, 13.
Clark's, " " 11, 13.
Cobourg, " " 11, 13.
Will the brethren get a place for the meeting, &c. At Bro. John Lent's, August 14, 15.
Cramack, (Bro. Spafford's), " 16, 17.
Ameliasburgh, (Bro. Chase's), " 18, 19.
Milville, (Bro. Whites'), " 20—
and over Sunday 22.
Pleion, (Bro. Verden's), " 23, 24.
The appointments week days, are 7 1/2 p. m.

A word to the brethren.—We want you abundantly, as much as possible, come out and meet us at these meetings, and get your neighbors to come with you; God grant we may have a good time once more before we meet on Mount Zion; then we shall see Jesus, yes, that Jesus, who suffered and died for us; then he will be our King. We should ask ourselves, Shall I be there? Yes, we may, if we believe and obey the Word. Much is implied in this; we must do our every duty.—To be Christ like, we must have the spirit of Jesus. Amen.

N. B. We shall have some tracts to give away to the poor. We hope you will have something to give to aid the *Tract Fund*. We shall have hymn books and other works for sale.

We hope those brethren in arrears will pay up their dues on the *Harbinger*, and try and get others to subscribe for it. We will attend to it for you, and likewise for the *Bible Examiner*, and the *Children's Friend* published by Bro. O. R. L. Crozier. The brethren should interest themselves to have these papers before the public—will you do so?

We should remember what Paul says to us—1 Cor. ii. 26—as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. The Lord's Supper should be attended to; if the brethren will get those things in order, we will attend to it when we come. W. O.

Camp Meeting in South China, Me.
A Camp Meeting will be held in South China, Me, on land owned by William Pullen, to commence August 24, and hold over the Sabbath. It has been our aim in selecting a place, to accommodate the brethren in Maine from a distance, and hence we have chosen South China, as the most central and convenient place between the Kennebec and Penobscot.

We hope to see our brethren on the ground at an early hour, with their tents. Let there be a general rally of all who love the Lord. Bro. Couch and others will be there to aid in the services of the meeting.
For the brethren— F. H. BERICK.

Tent Meetings in Mich.
Whittemore Lake, Friday, Aug. 6—
and hold over two Sundays.
Tyronne, Liv. co., Mich., Friday, Aug. 20—
and hold over two Sundays.
If the brethren concerned desire a change in these appointments, they will inform us.

Bro. Ingham from Maine is expected to attend these meetings, and others are invited to be with us.
H. HOTT.

Grove Meeting.
The Lord willing, Bro. E. Miller, Jr. and Bro. Yates Higgins will commence a meeting on Thursday, August 12 at 3 p. m., to continue over the following Sunday, in the Indian Creek settlement, Wayne township, Fulton co., Indiana, twelve miles north-west of Logansport, eight miles south of Pleasant Grove, midway between the Michigan and Chicago roads. Ministering and lay brethren are respectfully invited to attend.

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

The camp ground is about two miles from the depot, at the terminus of the Naugatuck R. R.; and those coming by cars or stages, will be accommodated with cheap conveyance to and from the meeting.

We invite every friend of Jesus, and all who are willing to seek for eternal life through him, to meet with us in the tented grove to worship the God of heaven.
Board and horse-keeping on reasonable terms, with an invitation to the poor pilgrims to come and eat 'without money and without price.'
S. G. MATTHEWSON,
HIRAM MUNGER,
A. D. SMITH,
MILES GRANT. } Com.

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

BUSINESS ITEMS.

D. M. SHEPARD.—The two dollars and the four to C. M. and William M. Shepard, in No. 444, were right; by some mistake your two dollars were not credited at all. Thank you for the correction.
L. H. CHASE.—I was sent.

A. YEWERS.—See receipts.
Wm. H. WAKEMAN.—See receipts in No. 448.
E. B. BRAGE.—Your paper has been regularly mailed to Smithville Plats, N. Y. The \$1.00 was received in No. 445.

H. D. K.—We have none of Chadwick's Dictionaries for sale—do not know where they are to be had.

S. W. G.—Please excuse the mistake in not receiving Bro. Cunningham's one dollar. Your two copies began about the middle of June, leaving you due to No. 470.

Mrs. J. A. MATO.—We have neither the *Two Thorns* nor the *Wheat and Tares*. The former can be had of Bro. Storrs, New York, and the latter of Bro. J. S. White, Worcester, Mass. We send you our pamphlet on the *Age to Come*.

Receipts for the Harbinger.
The Whole No. to which each has paid follows the name.
Maria Spencer 468; A. J. Richmond 458; D. Perry 436; T. Morley 468; B. Hendrick 443; S. H. Day 451; O. Wilcox 463; William Wilson 474; G. C. Cunningham 440; Enoch Hale 466; S. Webster 468; S. W. Gerrels 470; Martha W. Warriner 461; S. C. Knowlton 470; D. Austin 463; Willard Snow 491; N. Buck 472; William Welch 469; Caroline A. Manser 468; F. S. John 481; George Walkup 476; C. W. Low 481—\$1.00 each.

D. M. Shepard 520; A. Payne 490; Asa Zaver 494; Henry Ranby 494; A. Yewers 448; A. Pond 448; H. Wilson 488; C. A. Gire 500; U. S. Agnew 488; Henry Little 488; W. D. Marsh 448; Henry Chapin 451; A. Currier 494; N. Fie 414; A. Norton 474; I. S. Teachout 463; L. Mills 395—\$2.00 each.
A. Edgerton 543, \$3.00.
John Patterson 488, J. S. Beeman 508—\$4.00 each.

W. Wood 450, 88 cents; W. Routley 480, \$1.50; Margaret McLean 462, \$1.70; Jane Hall 449, \$1.24; Eliza Johnson 463, 50 cents; Erastus McKenney 463, 50 cents; Sally Ann Macomber 449, 25 cents; J. B. Payne 448, 24 cents; Noah Mayo 473, 88 cents; Helen Lanfaro 443, 25 cents.

LETTERS.—D. M. Shepard; H. Harris; J. W. Marsh; E. Miller, Jr.; H. L. Chase; Wm H. Wakeman; P. Hough; J. Tomkinson; T. C. Crane; W. Sheldon; E. B. Bragg; E. Armstrong; Minerva; H. Jones; J. T. Morley; Wm Roworth; H. L. H.; E. Records; E. M. Parmenter; A. S.; J. O. Sturtevant; J. Luxford; N. Field; E. G. Wilson; Maria; D. Stamm.

BOOKS SENT.—N. N. Seymour; H. D. Knowles; J. S. Gildersleeve; Noah Mayo; W. Snow.

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

WILLIAM BROWN, MONSEY, N. Y., refuses his paper, owing \$3.62. Will he please pay?
E. B. LOCKWOOD's paper, Collinsville, Ill., is discontinued. He owes for it \$1.24. Will he please pay?

J. M. WOODWARD's paper, Canandaigua, N. Y., is not called for. He owes \$3.84.
J. O. STURTEVANT, SAVOY, MASS., stops his paper owing \$6.23. Please pay this.
D. W. CHASE, CANAL, N. Y., stops his paper, owing \$1.74.

Rules of Discussion.
As a prominent object of the publication of the *HARBINGER* 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.
2. While a THEORY or 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 observed.
5. Objections against a writer's sentiments, must be based on some plain passage of Scripture, fact, or fact.
6. Only two disputants can be heard at the same time, on the same question.
7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary.

No unkind expressions will be admitted.
Let these rules be carefully observed, and that misunderstanding and unpleasantness that sometimes arise between writers and the editor, and between themselves, will be avoided. Any metaphysical litigations will be abandoned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

Books for Sale at this Office.
The postage on all these works we have to PRE-PAY when sent by mail. That amount must be added to the price by all who order them sent in that way. The postage is one cent for each volume, or fraction of an ounce, for any distance under 500 miles, over 500 and under 1500, two cents; over 1500 and under 2500, three cents. We affix the weight to each work, that all may see what the postage is, and send accordingly.

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Second Advent Meetings.
Rochester—Irving Hall, Buffalo street, three times every Lord's Day and Thursday evening.
Danville—Franklin Hall, in Towse's Brick Block, west side of Main street.
Auburn—Advent Hall, over H. G. Vanandens' Drug Store, every Sabbath.
Canandaigua—Atwater Hall, twice every Sunday, and on Tuesday and Friday evenings.
Honeyoye—Hazen's Hall, every Sunday.
Liverpool—St. Jones' School room, corner of Geneva, and Tillman streets.
Oswego, N. Y.—Academy Hall, once in two weeks on Sunday.
Manlius—Advent Hall, every Sunday.

Victor—One held twice on the Sabbath in Advent Hall, Liverpool—Temperance Hall, every Sunday; and Wednesday evenings.
New York—Corner of Grand and Elizabeth streets three times on the Sabbath.
Springfield, Mass.—Dwight's Hall, Sanford street, two doors from Main street, every Lord's Day. Also, at Bro. Carrier's Hall, Spring street, every Sunday, and Wednesday evening. Brethren making appointments are requested to say at which Hall.
Newark, N. J.—No. 143 Market street.
Boston, Mass.—Cochituate Hall, in Cochituate Place.
East Boston, Mass.—Meridian street Hall.
Worcester, Mass.—Warton Hall, Pearl st., near Main street.
Hartford, Ct.—Old Fellows' Hall, corner of Main and Pratt streets, three times on Sunday, steadily.

Providence, R. I.—Amity Hall, entrance No. 12 Eddy street, between Westminster and Broad streets. Preaching three times on the Sabbath. Prayer and conference meetings, Tuesday and Friday evenings.

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Poetry.

Original.

The Love of the Father.

BY MARY JANE.

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

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

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

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

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

Pownal, Vt.

Miscellany.

Original.

The Christians.

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

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

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

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

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

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

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

OBADIAH CHASE, *Chairman.*
JABEZ CHADWICK, *Clerk.*

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

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

Your brother in tribulation and hope,

B. B. SCHENCH.

Plainville, N. Y., July 5, 1852.

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

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

☞ ALL things have their season.

Original.

A Promise.

BY H. P. SIKES.

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

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

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

Plainfield, Mass.

The Dead Sea and the River Jordan.

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

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

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

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