

# ADVENT HARBINGER

## AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

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### Poetry.

#### A DOMESTIC PICTURE.

BY RICHARD COE, JR.

##### OUR LITTLE BOY.

When the evening shadows gather  
Round about our quiet hearth,  
Comes our eldest born unto us,  
Bending humbly to the earth!  
And with hands enclasped tightly,  
And with meek eyes raised above,  
This his prayer he offers nightly  
To the Source of light and love:

"Bless my parents, oh! my Father!  
Bless my little sister dear;  
While I gently take my slumber,  
Be thy guardian angels near!  
Should no morning's dawn e'er greet me,  
Beaming brightly from the skies,  
Thine the eye of love to meet me  
In the paths of Paradise!"

Now a glad "good night!" he gives us,  
And he seals it with a kiss;  
Naught of earthly sorrow grieves us  
In an hour so full of bliss!  
Now our arms about him wreathing,  
One fond kiss before he sleep;  
Soon we hear his gentle breathing  
In a slumber calm and deep.

##### OUR LITTLE GIRL.

Our tender babe! our bright-eyed one!  
Our youngest, darling joy,  
We teach, at evening hour, to kneel  
Beside our little boy;  
And though she cannot lip a word  
Nor breathe a simple prayer,  
We know her Maker blesteth her  
The while she kneeleth there.

And, oh! we love our little one,  
So artless and so pure;  
She hath so many winning ways  
Our fondness to secure;  
And while she thus in silence kneels,  
Some angel-prompted tone,  
Unheard by us, may mingle with  
The prayer to Mercy's throne!

And she, too, fondly comes to us  
With eyes of sparkling bliss,  
And, like her brother, she receives  
A good-night, parting kiss.  
Nor aught of fear disturbs our breast  
The while to sleep she's given,  
For such as she will ever find  
The guardianship of Heaven!

### Original Articles.

For the Harbinger and Advocate.  
**IS IT EXPEDIENT TO ORGANIZE?**

BY WM. SHELDON.

I do not wish to be understood to inquire if it is expedient to organize in the manner the sects have done—to place our names upon a church book, and conform to a creed, or discipline, &c.; but merely this—Is it expedient to have any human expression of sentiment, or purpose, as a bond in any sense, with the names of the members of Christ's church attached thereto?

This question, which is at present being answered by many in the affirmative, I am con-

strained to answer negatively; and in part for the following reasons:

1. Because it is unnecessary; for if our names are enrolled in the "Lamb's Book of Life," it is sufficient; and the scriptures, which are of divine inspiration, are sufficient to express the sentiment, or purpose of God's people.

2. The Scriptures do not make it obligatory upon us, and they give us no authority to take this step.

3. It is taking one step beyond what is devolving upon us, consequently it is wholly the policy of uninspired, fallible men.

4. The inspired apostle declares that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Hence, if we take this step it is virtually saying that the Scriptures are deficient in this respect—that they do not "thoroughly" furnish us with "all" the means necessary for the protection of the saints and the promotion of God's cause. Thus if we take this step we make ourselves "wise above what is written"—we should be taking a step which the apostle did not take, and therefore we should be building altogether upon a foundation laid by the wisdom of men; consequently this would be taking a dangerous step. Shall we presume to devise plans for the advancement of God's cause? Let us beware of it.

5. It is taking one step upon a road which if followed to its legitimate extent, will lead us where it has the sects. As the result of this we might be led to vote members into the church, which is altogether unscriptural, and if followed, would result in our downfall. The Scriptures inform us how members were added to the church in the apostle's days. Let us stand upon the apostolic ground.

The following arguments are raised to prove that it is expedient to organize. "1. The Scriptures do not oppose it, consequently it cannot be wrong. 2. It is a harmless step and it probably will result in the interest of God's cause. 3.—We deem it expedient to organize in order to save distraction in the churches, and that things be set in order among the churches, and that ministers may receive proper support, &c."

If the Scriptures do not oppose it, they certainly do not sanction it. Suppose they do not oppose it, does this argue that it is expedient to organize? No. We have no right to take a step which the Scriptures do not require us to take.

If there is no harm in organizing, there certainly can no good arise from it, for it is a matter of man's invention; and all the inventions, or economies of men will fail in effecting a permanent, effectual plan for the advancement of God's cause. This is a work which belongs only to the Lord himself. I think that the Scriptures require enough at our hands to keep us constantly employed, therefore I deem it inexpedient to engage in a work which the Scriptures do not

require us, and thus leave undone things that are required of us, to make room for our plans and inventions—thus following the example of the Jews, who left undone the requirements of the law, to make room for the traditions of the elders, who by so doing incurred the censures of Christ. Let us beware least we incur the same condemnation.

If organization is necessary to save distraction in the churches, why did not Paul organize the distracted and divided Corinthians? Why can it be thought expedient to organize for the purpose of setting things in order among the churches? Cannot this work be attended to without resorting to the plans of men to bring it about? Most assuredly it can. The Bible points out the way. Then let us follow the directions of that inspired book instead of the plans of men. It is very true that many of our brethren have been too negligent in this matter; but should this prompt us to follow the plans of men? No;—but let the plan of God be put into operation, that God may be glorified. Relative to this step being essential to procure the necessary means for minister's support it is sufficient to say that the Bible points out the way in which their support is to be obtained. If its directions are followed it will prove more for the advancement of God's cause, than all the plans men can devise. Let our brethren search the Scriptures upon this point and act according to its directions. [Gal. vi. 6.]

Again; it is argued that this step is essential to deal with refractory members. But do not the Scriptures point out the way in which this should be done? [Gal. viii. 15 17.] Why not adhere to the directions of God's word, in preference to adopting the plans of men? Do we consider the plans of uninspired men superior to the word of God? No, no; impossible. Why not then be willing to follow the plain teachings of God's word, without having them interwoven with the plans, inventions and falacies of men? Let us believe that the Scriptures are able to direct us in all things to the glory of God, and walk according to their directions, and we shall stand precisely where God would have us stand.

Now, dear brethren, you who have taken this step with premature consideration, pause and reflect before you further persist in this unscriptural course. Permit me to cite your minds to an examination of the Scriptures upon this point. If you do not find Scripture to uphold you, I candidly and sincerely entreat you to retract the step you have taken immediately, and get back upon the sure foundation. O let us be found when Christ comes standing upon the foundation which he himself laid. Amen.

Chateaugay, N. Y., April 8th, 1849.

#### GOD'S MEASURING RODS.

BY JOHN STEVENSON.

I have been astonished at the surprising plainness with which the Bible abounds, on the subject of time, in connection with the blessed hope, for which the scattered few are anxiously looking; also, the care God has taken to keep his word

from being so far adulterated as not to be intelligible to those who love to look into it.

The subject of *Chronology* has, I believe, interested me as much, if not more, than any other, connected with the great chain of events, which lead to the end of our faith; and, sometimes, when thinking on these great measuring lines, which the God of Heaven has given in his word, as sure answers to the great Question, "Watchman what of the night?"—I have been astonished at the amount given, as well as at its plainness.

For example: All adventists who have studied *Chronology* know, that with the year 1847, Bible time, terminates all the other Gentile times, and all the Gentile times with the perfect Number 6000. For instance, the seven times of Moses, in Leviticus xxvi. 24, 28, (7 X 360=2520) subtracted from 6000, tells when they began;—being the 3480th year of the world, when this time of Gentile rule began; see 2 Chron. xxxiii. 11. From this point of time, I understand that the House of Judah was, to a certain extent, brought under Gentile rule. From which, till now, they never have been delivered, nor ever will, until the year of God's redeemed shall come, when they will be ransomed from the grave, and the living be changed, at the appearing of our king. All Hail, happy day! Amen.

I understand from the science of revealed time, that the Babylonian supremacy continued 140 years, and that it ended when the 70 years captivity ended; of course, then, the 70 years captivity began 70 years after 3480, or in the year 3550, when Jehoiakim, Jeconiah, or Coniah (for he has all these names) was carried away captive, (2 Kings, xxiv. 8)—at which time, the word of the Lord came to Jeremiah, saying, (Jer. xxii. 24—30) "As I live, said the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bear thee, into another country, where ye were not born; and there shall yedie. But to the land whereunto they desire to return, thither shall they not return. Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord: Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." This is part of God's terms as given in 2 Sam'l vii. 14, "If he commit iniquity I will chastise him with the rod of men, and with the stripes of the children of men." But Nebuchadnezzar, ignorant or unmindful of the word of the Lord, placed Mattaniah (Jehoiakim's uncle) on the throne, and changed his name to Zedekiah. About this time, Ezekiel, by the word of the Lord, tells him, (Ezek. xxi. 25, 28,) "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end; Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him. And thou, son of man, prophesy and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn; for the slaughter it is furnished, to consume because of the glittering." The iniquity here spoken of, I understand to be, the punishing of children for the sins of their parents, Exodus xx: 5, "Thou shalt not bow down thyself to them

nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; fulfilled as follows, in Jeroboam, 1 Kings, xiv: 5, 16; fulfilled 1 Kings, xv: 27, 30; also Baasha, 1 Kings, xvi: 7; fulfilled 1 Kings, xvi: 11, 14; see also 2 Kings, xvii: and Ezek. xviii; all of which ended when the House of Judah, under Jehoiakim, was captivated, and proven as follows: Jeremiah began to prophesy before Ezekiel, because he foretold of the 70 years before they began, at which time there seems to have been a proverb in the land to this effect, "The fathers have eaten sour grapes, and the children's teeth are set on edge," Sam. v: 7, and Jeremiah tells them, (xxx: 27—30) "Behold the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up and to break down, and to throw down, and to destroy, and to afflict, so will I watch over them to build, and to plant, saith the Lord. In those days they shall say no more, 'The fathers have eaten a sour grape and the children's teeth are set on edge.' But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge." Ezekiel is one of the captives, and lived during the reign of Zedekiah, as well as Jeremiah; but by this time Ezekiel asks the question by the word of the Lord, (Ezek. xviii: 1—4) "And the word of the Lord came unto me again, saying, What mean ye that ye use this proverb, concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die." Then Zedekiah's days came, when iniquity had ended, (Ezek. xxi: 25,) which was when the captivity began, or when God took them into his own hand to punish them, thus: "The soul that sinneth, IT SHALL DIE, (Ezek. xviii.)

We now come to another feature, namely:—From the foregoing we have seen that the year of the world 3550, was the time when the captivity began; and this was the time when Zedekiah's days came, when iniquity had ended, and from which time the soul that sinned should die; of course, then, the 390 years iniquity, for which Ezekiel atoned in his own person, ended at that time, (Ezek. iv: 1, 8,) in which place Ezekiel is told to "take a tile and portray the City of Jerusalem in siege, for a sign unto the house of Israel." In verse 4 he is told to lie on his left side, and, according to the number of the days which he should lie, he should bear the iniquity of the house of Israel. Verse 5 says, 390 days are equal to 390 years, and this ended with the iniquity at the captivity in the year of the world 3550, and necessarily began 390 years previous, in the year of the world 3160, and this began when the house of Israel began, or in other words, the iniquity of the house of Israel began when the house itself began; for at this time the ten tribes revolted from the house of Judah, and Jeroboam, their king, made two golden calves, one of which he put in Bethel and the other in Dan, and instituted feasts out of his own heart, lest his people by being permitted to go up to worship in Jerusalem, would again, at sometime or other, return to the house of Judah; and Jeroboam their king is ever after termed Jeroboam the son of Nebat, who made Israel to sin, or commit iniquity. All this began at the revolt of the ten tribes, and this is at the death of Solomon;—then Solomon died 3160 of the world, true time. The foundation of the temple was laid in the fourth year of his reign, 1 Kings, vi: 1, 37. Then deduct 37 years from

3160, and you have as the fourth year of Solomon, 3123, as the year of the world, when the foundation of the temple was laid, and this was only about three full years after David died; and Samuel anointed David. So the 450 years "until Samuel the prophet," (Acts, xiii: 20,) must meet until within a very few years of Solomon's birth, (which might be about the year of the world 3102,) thus showing him to be 21 years of age when he ascended the Throne of Judah. We have seen, then, that the death of Solomon was in the year 3160. You will now trace the items of *Chronology* from Creation as follows:

To the Flood,	1656
From thence to the beginning of the	
40 years in the Wilderness,	857
In the Wilderness,	40
Joshua and Elders,	41
Judges, about	450
	3044
Saul,	40
David,	40
Solomon,	40

We have, 3164 as the year of the world from creation; and as we have previously seen from the harmony of 6000 years that Solomon died in the year 3160, a difference of only about four years, which seems to be gained by odd months in the items from Adam to Solomon; but we will look at God's measuring rods beside Archbishop Usher's. Bishop Usher understands the captivity to have been before Christ 607, (2 Chron. xxxv. 5, 8,) and I have shown that Ezekiel's 390 years ended at that time and of course began in the year before Christ 997. Solomon began to reign 40 years before this, or in the year before Christ 1037, which is 4 years before the time Archbishop Usher gave for his birth; 2 Sam. xii. 24., also Usher gives for the birth of Samuel, (1 Sam. i.) 1171 years B. C. For his death, 1060 " "

Making Samuel's age 111, which must be wrong, because he could not be above 38 when Eli died, and then the ark was 20 years at Kirjathjearim before Saul got to be King, and Samuel died before Saul, say about two years, which would be only 96 years, which taken from 111, leaves 15 years, for some of the learned to put into a proper place, which if they would do would be very acceptable; also, will any one put the 40 years spoken of in Ezekiel iv. 6. into a proper place, and let me know where it is.

Then we have seen that from Adam until the death of Solomon, is 3164  
From that time till the Captivity, 390  
From that time to jubilee of jubilees, 2450

Makes the world to be about 6004 years old; but as odd months are not reckoned in any case, the above, although not strictly correct, is enough to tell us that we are living at Saturday evening, and about to enter into that Sabbath of rest, that remains for the people of God.

Glory to God on high, let heaven and earth reply,  
Praise ye his name.  
His love and grace adore, who all our sorrows bore,  
Worthy the Lamb.

Cobourg, C. W.

For the Harbinger and Advocate.

#### DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. IX.

BY R. W. WELLS.

The Protestant popular churches are by far the greatest stumbling blocks in the world. See the millions who are shut up in impenetrable darkness by their influence! They would listen to the truth, and "search the Scriptures to see if these things be so," were it not for the churches,

so called. There is such a strange infatuation in the world, that while the world knows that all those opposing sects cannot have the truth, they, nevertheless, seek their doctrine from their incongruous teachings, and would rather try to believe them all, than to become subject to the ridicule and censure of these haughty Pharisees, who will neither enter into the way of truth themselves, nor suffer those who are entered to go in.

Professed lover of truth and hater of every evil way, are you a patron of this dreadful evil? Have you, too, become so enchanted by this deadly charm, as to be unable to extricate yourself from its giant power, and discountenance it, by withdrawing yourself from it? or "how can two walk together, except they be agreed?" How can a lover of truth content himself to waste about one-seventh of his time in attending on the ministrations of error, revelling in the damning mist of false doctrine, and sipping the intoxicating nectar prepared by heathen philosophers, and held out to the world in the "golden cup" of the "mother of harlots"? Wasting time, did I say? nay, worse. It is exerting an evil influence—inducing others, by your example, to attend upon false teachings, and consequently imbibe false doctrine; for to deny that the nominal church is corrupt, apostate, and heretical, in its faith, is to deny and oppose a formidable array of the plainest unequivocal declarations of God's inspiration. But even if their preaching were *all true*, it would still be unprofitable, for it is so circumscribed by their creeds that there is only a small circle in which they can move, beyond which they must not step, nor look; whereas, every one that is "instructed unto the kingdom of heaven, is like unto a man that is a householder, who bringeth out of his treasure things *new and old*." But when we consider the obvious fact, that their teaching is nearly all *untrue*, it is too little to say that it is unprofitable. And he who patronizes such things, cannot be said to be *redeeming the time, because the days are evil*,—nor letting his light shine before the world, that men, seeing his good works, and following his example, may glorify the Father. If he *does* confess the truth in word, he denies it by his practice. What will it avail, if we shout vociferously the praises of Truth, and then turn right around and bow down and worship at the shrine of Error? Besides the deleterious influence of such an example—even if God did not positively forbid it, and require its opposite of us—it would be extremely hazardous to our salvation to fellowship the multitudes of false teachers and heretics; for if "a *little* leaven leaveneth the *whole lump*," what will become of a *little lump* in such a *mass of leaven*? If you were a Catholic, you would not fellowship Protestants; or if a Protestant, you would not fellowship Catholics; and if a faithful, obedient child of God, you could not fellowship either of them, nor Jews, nor Mahomedans, nor Pagans,—simply because they are all "unbelievers," and as such, God requires you to "*come out from among them, and be ye separate*,"—and they only are children of God who keep his commandments.

For what reason, then, should any who "know the truth" continue to fellowship those who "resist the truth"? I fondly hope it is not because they would willingly disrespect *one* of God's requirements, which he has made in goodness and love to them; nor because they place too low an estimate on the value of truth over error—truth is everything, and error is nothing,—that is precisely the difference between them.

Perhaps it may be said, "There are some good Christians among the popular churches." Well, if there are, they, too, ought to obey God and "come out from among them." But what constitutes a child of God? It is possessing that which saves men, of course; and I have shown that we are "saved by faith," or "belief of the

truth." Men may be as "fair to look upon as whited sepulchres," and "make clean the outside of the pinner," and "make long prayers." All this was true of the Jews, at the time our Savior was on earth, in the flesh—and even more; for Paul says (Rom. x. 2): I bear them record, that they have a zeal of God—but not according to knowledge. And notwithstanding all this, Jesus warned his disciples to "beware of the leaven of the Pharisees," and of their "doctrine;" and "except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of God." And Paul says, "Because of *unbelief* they were cut off, and ye stand by faith." Let faith be the test, then, and try men by the word of God—*which is the faith*, without any "private interpretation," or any other. God ought to be supposed to be his own interpreter, and to mean all he says, and say all he means; if not, who has he appointed to perfect his revelation? Their works may be good so far as we can see, and all their external appearance "fair to look upon," as we have seen of the Jews, and yet it holds good that "he that believeth not shall be damned"—as John saw (Rev. xxi. 8): "The fearful and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone; which is the second death. Let us not be "fearful," then, to break away from the shackles of sectarianism, and every other restraint, and "believe God," and fearlessly obey him in all things, and not be influenced by any appearance or pretence of men; for this is right and safe. We may please men by good appearances and fair speeches, but "*without faith it is impossible to please God*." Heb. xi. 6.

The foregoing considerations make the old sectarian stereotyped plea, that "all cannot understand alike; therefore they are excusable for not believing alike"—false, or God unjust. I will not insult my heavenly Father by laboring to vindicate his justice against this insulting plea, as though there might be a doubt as to which is true. There is a flat contradiction to this notion, which fell from the lips of him who spoke from actual knowledge, and spoke nothing but truth: Jesus said, If ye continue in my word, then are ye my disciples indeed, and *ye shall know the truth*, and the truth shall make you free.—John. viii. 31. This is more convincing than any conclusion drawn from my own reasoning, or than all the metaphysical deductions of all the uninspired men that ever lived. "Thy word is perfect," says the Psalmist, and it is not for us to say that it is imperfect in its simplicity. God asserts doctrine and requires us to believe it; and all we have to do is to read doctrine in the Bible and believe it, "*even as the Lord has said*." And God makes it our duty to "have no fellowship" with any who do not; no matter what their pretensions are.—Imperfect translation is no excuse; for there is no doctrine revealed in the Bible, that is not so plainly asserted, that no imperfection in translation covers it up. By comparing Scripture with Scripture (not popular opinion), its doctrine, in all its parts, shines out with all the glory of the sun, and all the harmony of the spheres.

Elmira, N. Y.

For the Harbinger and Advocate.

B. B. BRIGHAM TO L. D. MANSFIELD.

DEAR BRO. MANSFIELD:—Not from love of controversy, but from a desire that we may have our lamps trimmed, lights burning, and be found doing the revealed will of our Lord when he comes, would I beg permission to speak again in his cause.

So limited are we in this crowded sheet, we cannot all have room to write so as to be understood; hence so frequent misapprehensions.

While I reject the practice of receiving members by vote and admitting such only to gospel ordi-

nances as how to men-made creeds, as unscriptural and conflicting with the order of Christ and the prosperity of his people. Still I am far from believing that we are left in the dark on this important subject.

The language of the Bible touching immersion and the Lord's supper is neither figurative or prophetic, but simple and plain, and seems to preclude the possibility of more than one mind in the matter, unless it is formed from some other source, rather than inspiration. In the Harbinger for March 17, you consider me responsible for quoting 1 John ii. 4; but by reading verse 3d to the 8th, you will acknowledge the quotation appropriate, provided immersion is a command—which question I think is settled in your articles, and to be obeyed too, "first in order prior to the Lord's supper." So plain and positive is Scripture on this point, it seems superfluous that I write unto you. Matt. xxviii. 19, 20—"Go ye, therefore, teach all nations, immersing them in the name of the Father, Son and Holy Spirit, teaching them to observe all things whatsoever I have commanded." Mark xvi. 15, 16—"Preach the gospel to every creature; he that believes and is immersed shall be saved. Acts ii. 38—"Repent and be immersed every one of you, into the name of Jesus Christ, for the remission of your sins. Acts x. 48—"And he commanded them to be immersed. Acts xxii. 16—"Why tarriest thou? arise and be immersed, and wash away thy sins. For proof that immersion preceded the Lord's supper, see the following:

"All the land of Judea and they of Jerusalem were immersed of John in the river Jordan."—Mark i. 5. Also Jesus made and immersed more disciples than John. In addition to this mighty host, there were more than three thousand individuals mentioned, who were all, without one single exception, immersed before partaking of the Lord's supper. This you will not deny. Neither can you, or any other person, find an instance on the sacred pages, of one ever approaching the Lord's table prior to immersion. Nor will any one, in this case, say that we ought to prove a negative. That ground has, in the Harbinger, been thoroughly examined, found untenable, and, I think, unanimously condemned.

Thus we see the adherence to the commands the apostles received from the Son of God, and through them handed to us, and also the united example of all without exception of those who obeyed said commands, would lead us to one Lord (or law-giver), one faith, one immersion, one Lord's table, and one way to get there.

On the other hand, we see that communion at the Lord's table before immersion, corrupts the uniformity of the worship of the Saints, deranges the order of the "Son over his own house," and makes void a command recognized in the great commission, and the first duty Jesus requires of a believer.

Your arguments for communion previous to immersion are that "*change* from sin to holiness is *internal*, not *external*, and constitutes one a *disciple* of Jesus." I reply, that is scholastic theology; but you never so learned of Christ, nor from those he authorized to teach. Such abstract notions, and far-fetched inferences, have been the source of about all the schisms that have ever distracted the church of God. How can one take up his cross and follow Christ "*internally*," and not "*externally*?" Without obeying said command, Christ says he CANNOT be his disciple. A disciple not justified would be an anomaly. James was a scholar under Jesus more than three years, and his master told him that by *works* a man is justified, and not by faith alone, James ii: 24. "Justified by faith alone," is in the Methodist creed, and they call it "a wholesome doctrine, and very full of comfort." At the present day they seem to conform to their creed.

You say again, "Submission of the heart to God in conversion, implies a hearty obedience of *ALL his commands*,"—with the subsequent obligation to obey this *outward* rite. By this I understand you to believe that God takes the will for the deed, and consequently we may, and extend the same fellowship to one who has an obedient heart that we do to the outwardly obedient. To which I reply, if God did justify Abraham before he offered Isaac, and because Abraham had an obedient heart and would do it, he has not taught us to do so, for the very reason that we know them no farther than by external obedience. We are to show our faith and love too by our works, James ii: 18. Our lamp gives light on no other path. But "was not Abraham justified by work *when* he had offered Isaac upon the altar?" Not *before* external obedience. But I must back out of this philosophy after the tradition of men, and not after Christ.

Again, although you think immersion should precede communion generally, still if one who had been sprinkled, was satisfied through erroneous education that he had been baptised, (immersed) you could commune with him.

Those who are so ignorant as to suppose sprinkling is immersion, or rantism is baptism, are the very people God calls us to teach and lead in a way they know not. You know, my dear brother, how easy it would be to tell such, when they come to the Lord's table, that you would with pleasure lead them into the ordinances, as delivered to the primitive saints, and suspend communion until after going to the water. Did Paul go into Judaism with the Galatians, who were under the influence of "erroneous education?" No. When their deviation from truth was so small a matter as the observance of the ritual law, he says of their teachers, "let them be accursed."

You say, "my quotation from 2 Thess. is not to the point; but that the apostle is speaking of those who neglected their business—*no work*," &c. In this case you must have given an exposition without looking at the passage. No reader of the Harbinger can suppose that you so understand the apostle from *that* verse. So then because the Man of Sin was coming with all de-ceivableness they must stand fast in their (secular) business and perform more manual labor!

The Man of Sin (or Popery) sits in the temple (Church) of God—shows that he is God, (and should be revered and obeyed as head of the church)—exalts himself above God—he changes laws that God has made,—he has prohibited the use of wine with the laity at communion—has changed immersion to sprinkling. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

But you think I "lose sight of the principle that men are responsible for the light which they have," and say I "hold every one responsible for the attainment of full light at once on immersion."—And has he not got God's lamp which gives full light at once? You forget where we are. At the age of twenty-one I was called out of darkness into God's marvellous light. I had "full light at once" on baptism, though previous to my immersion I never had seen the ordinance administered or heard a syllable preached on the subject.

Light has come into the world: its radiant beams are pouring down upon us in no less brilliancy than the meridian sun; the law and testimony affords but one reason why they do not see at once: that is, Acts 28: 27, "Their eyes have they closed lest they should see." If they speak not according to this word, it is because there is no light in them.

Yours, in the cause of truth.

B. B. BRIGHAM.

North Plains, Michigan, April 30, 1849.

## The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, June 9, 1849.

Speaking the truth, in love.—PAUL.

### TO THE SCATTERED FLOCK.

**BELoved IN THE LORD** :—We have a word of exhortation more for you. Separated, as you are, from each other, and surrounded with those of an opposite faith, you are very liable to yield to circumstances, and fall from your steadfastness in the true faith. You have no faithful minister to counsel, comfort and warn you—no kindred spirits to associate with in prayer and conference meetings, to exhort you to duty and cheer your spirits with their joyful countenances and heavenly songs.—You should, therefore, be found often communing with your precious Bible, and in humble and fervent prayer to your God. If you neglect these important duties, you will most surely fall; but if you faithfully observe them, you will be enabled to stand fast in the faith, and to endure unto the end. Do not, for a moment, become indifferent to these things.

Another means of help you need, is, the Harbinger and Advocate. We intend that its page shall be filled with such pure, doctrinal subjects; such cheering epistles; such miscellaneous matter, and important news of the day, as to make it not only a welcome weekly messenger to your dwelling, but a source of strength and comfort to you, under your trying circumstances. We exhort you, therefore, to *continue* to read the Harbinger, if it is now sent to you; but if not, order it sent without delay. And as you may receive it, examine its contents with care—comparing the same with your Bible; and we feel a strong assurance in saying that you will be amply compensated for your labor. We have heard it remarked, that the Harbinger served as a kind of weekly meeting of all the scattered flock; for, in it, one brother gives a doctrine—another, a word of exhortation—another, a psalm—another, the word of warning—another, of promise—so that the wants of all are met; all who will read, may be instructed, strengthened and comforted. We say, therefore, read the Harbinger and Advocate, and such other Advent publications as you can obtain—and when you have read them, hand them to your neighbors, and request them also to read them, that they, too, may, if they will, share in the blessings of the truth, and you be strengthened and justified in the act.

Another very important duty we would press upon your consideration is, the assembling of yourselves together, as often as you consistently can, in cases where "two or three" reside sufficiently near each other for this purpose. We fear this duty is too often neglected by many. Christ has expressly remembered such cases, when he promises to be in the midst of "two or three" who should meet in his name. He has ever been faithful in the fulfillment of this precious promise to his little flock, and he will not be slack concerning it in these last days of perils. Confide in him, in this case, and you will find that he will not disappoint your most sanguine hopes.

We recommend where there are, in one place, as many as two or three believers in the near advent of Christ, that they meet, at least, as often as once a week, for the purpose of reading their Bibles together—to pray with and for each other, and to impart the word of exhortation and comfort to one another, that they faint not by the way. Some little compa-

nies of the dear saints have long followed this course in preference to going to sectarian meetings, and have been greatly blessed in so doing. We hope others will imitate their worthy example, for it is well pleasing with God.

Finally, keep yourselves in the love of God, looking for his mercy unto eternal life, and when the chief Shepherd shall appear, he will give you a crown of glory. Be steadfast in the faith, and do the commandments a little while longer, and your long absent Lord will come, and call you from labor and suffering, to your eternal and glorious reward, in his everlasting kingdom. O take heed unto yourselves, lest you come short of that rest which will soon be given to all the saints.

### THAT LARGE BRICK HOUSE.

A good brother has kindly informed us that a report is being mischievously and industriously circulated, in certain places that we have "built a large brick house from the profits of your [our] paper;" and that the "impression is that the cause in *Western New York* suffers, to a great extent, for the want of those profits."

A knowledge of the facts in the case, we trust, will set this matter at rest, in the minds of all understanding good persons.

Near two years since, by the advice of understanding brethren, we concluded it would be good economy to build a house, which we very much needed. A brother would let us have a lot, on a long credit, without any cash down. An obligation of five hundred dollars, on which we had formerly placed no dependence, we found could be realized in case we built. With these means, with the funds we had on hand, and by loaning two hundred dollars, we were enabled to build. Our builder told us that there would be but little if any difference in the expense between *brick* and *wood*; we therefore chose brick. We have always had much company—have kept a kind of pilgrim's tavern, and for *their* and *our* comfort, we built, not a large, but, a *medium* sized house. We have paid, in the whole, \$1,678.

We will now show that this \$1,678, have not been obtained from the "profits" of our paper; for when we commenced its publication, we had, we think, over \$700,00 in cash; we will, however, call it,

A demand against the Christian General Book Association,	166 66
A note of	340 00
The doubtful obligation, since paid,	500 00
Out of more than <i>two thousand dollars</i>	
Palladium accounts, we estimate five hundred dollars, that we have collected,	500 00
Making the sum of	\$2,206 66
Take from this sum	1,678 00
and it leaves	\$528 66

According to this estimate, which we think cannot be far from correct, we have expended in the advent cause, exclusive of all *donations* and *profits* of our paper, over *five hundred dollars*. We have done but little—would that it had been in our power to have done more. What we now have, even our house, is on the altar, ready to be sacrificed to the cause of our Lord, should duty ever demand it at our hand; and we hope others (some of whom unknowingly complain at what we have done), possess the same love for the cause. We have given when duty seemed to demand, and according to our ability; but we have not sounded a trumpet to inform the world of our own acts of benevolence. The *giver*, the *receiver*, and the *Recorder* has known about it, and with this we should be content.

We know that the cause in "Western New

York" suffers, but no more than it does in New England; and the cry about the cause suffering in "Western New York," just at this time, on our account, has been raised by designing men, we fear, and repeated by those uninformed in the matter.—We are sorry that they have stooped so low as to engage in such a work, and hope now that they are showed their mistake, they will have the Christian magnanimity to make an honorable correction, and do so do no more.

We do not speak on this matter on our own account, for we feel a consciousness of having endeavored to do right in the case, and therefore care but little what men say about it; but we speak to clear the precious cause of Christ from reproach, which mistaken ones are bringing upon it, by misrepresenting what we have done.

"Western New York," where we live and where what we have done is well known, does not complain. And such men as D. I. Robinson, E. R. Pinney, J. C. Bywater, J. Wilson, and others, when learning the facts in the case, have justified what we have done. A remark from Bro. Wilson, in a letter some time since received, must suffice on this matter now. He says:

"I have seen old brick buildings, when being pulled down, make a great smoke, because of the old dry mortar; but I find smoke can be raised out of new brick buildings, laid up in wet mortar, if houseless Adventists build them! Such things make me think of the old complainer's hymn.—When Adventists liberally gave away their property to the needy, there was great fault found with them; but now, if they take care of what they have got, to provide for their families, the same persons can, from the same spirit and motive, find fault with them. Again, it puts me in mind of the fable of the man and the fox. The fox became dissatisfied about living with the man, because he could blow hot and cold out of one mouth."

#### TENT MEETING AT CATO.

Through the blessing of God, the health of my wife was so far restored as to permit me to attend a few of the last days of this meeting—for which we render thanks to Him in whom we live.

We took a seat in the cars at 1 A. M., Thursday morning, and in a few hours were safely landed at Sennett, a distance of about eighty miles. From thence we were kindly conveyed by Bro. Bullen to the place of the meeting, about fifteen miles.

We found Brn. J. C. Bywater, G. W. Burnham and J. Wendell, ministers, on the ground. The tent was pitched in a pleasant field of Bro. L. Carn-cross, at whose hospitable dwelling we and many of the friends from abroad were bountifully entertained. The Lord reward this kind family with a part in his everlasting kingdom.

In consequence of the inclemency of the weather, the remote situation of the meeting from any thickly settled village, but few believers in the advent living near, and the great indifference to the subject by community in general, the meetings, with the exception of those on Sundays, were very thinly attended. The slumbers of death seemed to be so deeply settled down upon the people, as to be beyond the power of truth to break. Nothing, we fear, but the loud and terrible blast of the trumpet of God will wake up this once enlightened community. In the winter of '43 we were called to this place, by the Christian church, to speak on the subject of the Lord's near coming. The whole church and their minister joined with us in the good work. And the result was, the attention of the entire community was arrested, and hundreds took the anxious seats as seekers of the great salvation. But our stay was short, and soon after we left, a counter in-

fluence was thrown over the minister, who turned against us and the truth, and, as a matter of course, the good work was checked in its further progress, and a settled prejudice created against the glorious doctrines of the second advent. Oh, how fearful will be the doom of such ministers and people in the day of judgment!

There were some few who attended our tent meeting, who apparently were candid inquirers after truth—one a minister, and we ardently pray that they may have moral courage sufficient to enable them to embrace and walk in the light they have received.

Our brethren in the ministry were fully consecrated to the work, and appeared willing and ready to do all in their power for the salvation of perishing mortals. But their deprivations are great, and their means for doing good, limited. They need funds to sustain them and their families in this enterprise. It seems to be the most effectual way to gain access to the people. And in behalf of this enterprise, we call upon those who have the means, to lend a helping hand. Money is needed to assist in its commencement. Therefore, let those who can, forward immediately to this office, or hand to Bro. Bywater the offering they have to make unto the Lord, in this case, and remember that the Lord loves the bountiful and cheerful giver.

We found the scattered saints, who gathered at this meeting, strong in the precious faith and joyful in the blessed hope of the near coming of the Lord. And well they might be so; for the present shaking of the European nations, together with past evidences, infallibly prove that the day of redemption of God's people is near; they should therefore be joyful!

In reference to tent meetings in other places, we would recommend that requests for them be sent in as soon as convenient, that the brethren with the tent may know how to make their arrangements.—Do not be afraid of the trouble and expense of the meeting. You should be willing to sacrifice even your lives for the salvation of souls. Where there is but one wealthy brother, or two or three in common circumstances, a meeting can be sustained. Brethren will come in from abroad and bear a part of the pecuniary burden. But if they should not, let the one or more in the place have the pleasure of meeting the expense. Suppose you should give ten, twenty, thirty, or fifty dollars once a year, for the purpose of trying to save your perishing friends and neighbors, it would be but a small sacrifice, which would not impoverish you here, but would add to your riches in the world to come, and might be the means of saving some from eternal ruin.

May there be a waking up to this important matter worthy of the good cause in which we are engaged. We have but a short time longer to labor—soon the Master will come; therefore what we do must be done quickly.

Sabbath afternoon, the last day of the meeting, we were kindly conveyed by Bro. L. D. Page, to Sennett, where, in the evening, we addressed apparently a deeply interested audience. May the good seed sown bring forth much fruit.

For a long time past we have been crowded with original matter—but now we have but little on hand. We hope our correspondents will not let us want, in this respect, at this time.

"The Western Episcopalian," for May 23d, containing Edward Winthrop's eighth number on the "Second Coming and Kingdom of our Lord," has not been received. We should be very much obliged to receive it.

## Foreign News.

### FRANCE.

#### PROTEST AGAINST RUSSIA.

On Saturday, in reply to an attack by M. Flocon, it was stated that as soon as the Government heard that the Russians were to interfere in Germany, they wrote at once to London, St. Petersburg, Berlin and Vienna. They considered it a circumstance which must be deplored. They would endeavor to annul it by diplomatic means; if they should fail the Government would then apply to the National Assembly for its advice and countenance.

### ITALY.

#### INVASION OF THE AUSTRIANS.

The Austrians entered the Papal States on the North, and Marshal Winpaim threatens with fire and sword all those who resist him.

#### THE NEAPOLITANS DEFEATED.

In the South the Neapolitans were advancing for the same object, but the Romans met their vanguard at Albano and defeated them. The Neapolitans, consisting of a body of 20,000 troops, after a short conflict, threw away their arms and fled. The Romans had taken 50 prisoners and two pieces of artillery with which they entered Rome on the evening of the 5th inst.

#### ARRIVAL OF THE SPANIARDS.

A private dispatch from Rome, 18th inst., announces the landing of the Spaniards at Fin Min-sino.

#### TROOPS AMONG THE MOUNTAINS.

On the previous day a Roman division commanded by Rocelli and Mezzacapo, is said to have entered the Abruzzi, and Garibaldi is believed to have arrived at another point of the frontier, ready to support the movement. The Neapolitans are fortifying Valletti.

### PIUS IX.

Pius IX, on hearing of the resistance of the Romans, is said to have declared that he would not return to Rome at such a price, and to have sent a message in consequence to the King of Naples and to General Oudinot to induce them to retire.

#### ROMAN BRAVERY.

In the meantime Oudinot had been reinforced by many thousand troops. He has probably now a well appointed army of 20,000 under his command; but the enthusiasm of the Romans is raised to the highest pitch, and if a single-handed or combined attempt to bombard and take Rome by storm could be made, the defence of the city, by means of barricades and by the courage of the people, will be so well maintained that the Austrians are by no means certain of success.

#### THE POPE LOST TO ROME.

All accounts concur that it will be impossible to restore the temporal power of the Papacy in any form. We have before us most frightful details of Priests being dragged forth from their hiding-places by the populace, and put to death—their bodies having been hacked into the smallest pieces, and then cast into the Tiber.

The combined powers of Europe will scarcely be able even to set up his Holiness again on the throne of the Vatican. The tide of feeling has overflowed him, and the Romans seem now bent on excluding Sacerdotal and Political authority for ever.

#### ODINOT HOPES TO ENTER ROME.

Intelligence by telegraph from Gen. Oudinot to the 15th., at which time there was a strong probability that the French troops would be permitted to enter Rome without opposition. In the general dispatch he says: "Serious propositions



of submission are made to me—already the anchor of hope to the Romans.”

The 900 French prisoners at Rome were accompanied to Palo with all possible demonstrations of joy.

#### SICILY.

##### REVOLUTION AT PALERMO.

A fresh attempt was being made at Palermo to get up an armed resistance against the Neapolitans, but it appears of doubtful issue.

#### NORTHERN ITALY.

##### DISTURBANCES IN TUSCANY AND MODENA.

Tuscany and Modena are more or less disturbed by these hostile proceedings. At Leghorn and Florence all is fighting and confusion. The Tuscan troops have been supported by the Austrians, who entered Modena on the 11th inst.

##### THE AUSTRIANS BESIEGE BOLOGNA.

The Austrians had not entered Bologna at the date of the last accounts, but they had possession of some of the gates, and the surrender was hourly expected.

##### THE VENETIANS VICTORIOUS.

The Austrians were repulsed on the 8th inst. in an assault, and the Venetian account states that they made a rally and took 800 prisoners, which needs confirmation.

#### RUSSIA.

##### THE ARMY FOR HUNGARY.

The Emperor reached St. Petersburg from Moscow on the 15th inst. There had marched already into Galicia *en route* for Hungary to the assistance of the Austrians 120,000 Russians with 350 cannon and 27,000 cavalry.

#### HUNGARY.

Gen. Bem is well prepared to give the Russians a warm reception on the Transylvania frontier, and there must be very warm work before it is over.

#### GERMANY.

##### RIOTS AND TUMULTS.

The Grand Duke of Baden has been obliged to fly from his capital, while in Elberfeld, Düsseldorf, Hagen, Iserlohn, and in all the market towns in Rhenish Prussia, the insurgents have erected barricades, and make the Constitution a pretence for tumult.

#### STILL LATER.

**FRANCE.**—Elections continue to engross public attention, and there is now no doubt but that the ultra Democrats have been most successful.

The President on being apprised of the result of the elections in Paris, sent a telegraph despatch to Marshal Bergeand to return to Paris as soon as possible.

Some say the object is to form a ministry, others say disturbances are expected.

Serious disturbances have taken place at Lyons.

#### GERMANY.

The Republican General at Baden has issued his address to the people, and by this time Freiburg is probably in flames.

#### AUSTRIA AND HUNGARY.

Roab has been taken by the Imperialists.

The Hungarians retreated as the former advanced, indeed it appears that the Hungarian troops are putting back on all sides.

#### PRUSSIA.

The whole of Brandenburg is in insurrection. Barricades have been erected in the streets, and all the male population are in arms.

#### ITALY.

The overtures of peace on the part of Rome to the French have proved groundless, for so far the Neapolitans have been obliged to abandon several

positions, and the Spaniards have fled without firing a shot.

The conduct of the Austrians in Leghorn after entering the city is said to have been most atrocious, murdering every one without trial.

#### SICILY.

Accounts from Sicily confirm the formation of a Provisional Government, and preparations to resist the authority of the King of Naples.

#### AND STILL LATER.

The Europa arrived at Boston June 6th.

Political affairs on the continent exhibit no improvement. The danger and probability of an European war appear to be more imminent than at any time during the last year.

#### FRANCE.

The recent elections in France has resulted in the success of the Socialists to a far greater extent than we had anticipated.

Nothing has been arranged in regard to change of Ministry in the Assembly.

The affairs of Rome and Hungary being under consideration, a debate arose which is described as the most exciting and violent that has ever been witnessed.

Propositions for an immediate declaration of war against Austria and Russia was urged by several speakers, which was modified by the adoption of a resolution proposed by Gen. Cavaignac, recommending Government to adopt energetic measures to protect the internal and external interests of the Republic.

This resolution, though violently opposed by the ministry, was carried by a vote of 436 to 194. **HIGHLY IMPORTANT FROM HUNGARY.**

A letter to Mr. Rothschild from Frankfort, dated May 17, says that the Hungarians have totally defeated the Russians, and forced them to fall back upon Cracow.

The revolution will thus be transferred to Poland.

A proclamation from Koshuth says that a battle took place in the defiles of Rotdenterun and that 36,000 Russians surrendered. The Austrians are fortifying Vienna.

### Correspondence.

For the Harbinger and Advocate.

#### THE MILLENNIUM OF REV. 20.

BR. MARSH:—Previous to your note in the Harbinger and Advocate of May 19, I, for one, supposed that your former notes, touching (what you call) Br. Cook's strong points, did really confine all writings upon this subject to these points, and I judged that it was so understood generally; indeed, to my mind such is the only import of the note, therefore notwithstanding I have ardently desired to speak, inasmuch as I could regard those same points only as sheer assumption, I could not conscientiously allow them the weight of an argument even, hence I remained silent. But as your note opens your columns to others and allows them to speak as they may be dictated to speak, I propose to present this subject in a series of articles, in which I shall consider the points from which the true issue of this question must arise, according as I view the true and unvarying laws of Bible exegesis, and then I will submit it to the brethren.—I have regarded the course of Brs. Pinney and Cook in (what you call) this discussion, as most exceptionable, first, because they have both avoided the merits of the question, and have arbitrarily assumed their premises. They have misrepresented (unintentionally probably) the faith of their brethren, and then inveighed against them under the plausible pretext of sanctimonious horror in view of their errors, which, to say the

least, is unbecoming a controversialist. I will name two instances lest I should be thought censorious. The reader has observed that in all Br. Cook's efforts in this subject he has labored to impress his readers with a fact they all admit, viz: that John, the beloved, is truthful in his testimony, as if the believers in the one thousand years past, or some of them at least, doubted the veracity of John, whereas it is the *infallibility of Br. Cook's opinion of John's testimony* that we doubt, while we have no doubt of the veracity of John, and we know that when John's testimony is correctly interpreted, it will harmonize with the testimony of Christ, and since the interpretation of Br. Cook and others sets John's testimony at odds with the Master's, we dare doubt it in the name of the gospel of Jesus Christ our teacher. Again, Br. C. would impress his readers with awful fearfulness lest they take from this book, while they may believe the 1000 years are past, as if some one or more were periling their inheritance, for having done this in attempting the harmony of this book with the gospel; forgetting that the same judgment is pronounced against adding to this book, and not even intimating the possibility that placing the thousand years between the resurrections, might be adding a thousand years to this scenery, and if so, the judgments he fears for us, might fall on him. Such talk is not right, and professions of sanctimonious horror can never make them right. I could name many other facts of unkind insinuations, but as I trust they were not intended to injure any, I pass them for the present, and if called upon to do so, will point them out hereafter. And now, while I pursue my purpose, I shall not refer to Brn. Cook and Pinney when reference can be avoided, more than to any other brethren; I shall compare theories and not men, and I hope to do it justly and in the fear of God, knowing that I must shortly stand in judgment.

Beloved brethren, it would be my highest happiness to yield the point of difference between us, and to take my portion with you in harmony, provided the word of God would allow me to conceive your arguments even substantial probability; but I am thoroughly convinced that the theory of a thousand years between the resurrections is entirely unsupported by the word of God, and is therefore not only dangerous in itself, but pernicious, inasmuch as it necessarily tends to a variety of interpretations of certain portions of the word of God, and consequently becomes the soil out of which some of the most extravagantly fanciful theories have grown luxuriously, which divide and subdivide the church. It will be readily admitted by you all, that my position at this present time is no enviable one, since I am circumscribed in my efforts, and made to feel in various ways the importance of truth, particularly in pecuniary matters, being very poor in this world's goods; but feeling the utmost confidence that I suffer for the truth sake; I dare not be silent when I have an opportunity to speak; I beg therefore, that you will hear me patiently, read and compare in view of the fact, that truth alone can sanctify and save you at the appearing of Jesus Christ.

The theory of a thousand years between the resurrections, rests upon five distinct points as its foundation, which points are to the theory, what the five senses are to the man. There are indeed several more incidental, and comparatively unimportant items, but the five form the premises, and are as follows:

1st. It is inferred (for it has never been proved) that the dragon of this chapter is the real, literal devil.

2nd. It is inferred (for it has never been proved) that the angel that binds the dragon, is the Lord Jesus Christ.

3d. It is inferred (but never proved) that

the thrones of verse 4, are the thrones of judgment, and that **THEY** that sat on them were or are to be, the saints of God.

4th. It is inferred (not proved) that the expression, "they lived and reigned," &c., teaches the resurrection of persons who had previously *lived* and had been dead, whereas there is not an expression in the original text that intimates a resurrection.

5th. It is inferred (not proved) that the expression in verse 5, "*rest of the dead*," refers to the wicked dead, who shall be raised at the end of a thousand years from the resurrection of the saints.

The brethren who have recently written upon this subject assumed all these points as their premises, as if they were undisputed and indisputable, and upon these premises they have reared their extravagant superstructure, and now suppose the matter put beyond a reasonable doubt. But, beloved brethren, please reflect, that these are the points from which the difference of faith arises, and which all defenders of the Millennial glory theory, are first of all, most solemnly bound to prove. If they are in fact, what they have inferred that they are, all would be obliged to endorse their conclusion. For one, I affirm I would do so with the greatest pleasure, for I judge that from their premises, they reason correctly; but if their premises are unsound, if their inferences are out of harmony with the general tenor of the book, they are unsupported, and the whole theory is left without foundation. Now I affirm in the fear of the God of the Bible, that the whole five points assumed by the brother, are unsupported by the usages of this book, and are without precedent in all the Bible. I shall, therefore, according to the ability which God giveth, direct my argument against these inferences, and expect not only to show my brethren that they are not what they are assured to be, but to give them some profitable hints, by way of directing the mind to what we are really to understand by those symbols, and that in harmony with the whole book. If I shall succeed in showing those inferences doubtful, then the theory will also then be doubtful. If one inference is dislodged, the chain will be broken, and the theory becomes improbable. But if I can show them all to be out of harmony with the book, then I trust that my brethren will consent to allow this chapter to be harmonized with the teachings of Christ.

Each symbol of this book, must be regarded as distinctive in its application, and when once introduced into the scenery, its import must be permanently settled from matter of fact connected therewith; and when once settled it must be allowed to hold the same features, and present the same agency, without change or material modification, else, all record would be useless. In my next, I shall consider the symbol of the dragon, beginning with his introduction into the scenery, and as his import shall prove to be in that introduction, I shall hail him throughout his history, be the conclusion what it may; and to this only reasonable law of exegesis, I bind you all, dear brethren, in the name of a common sense revelation from God, to follow man. I will then, if there be time, consider the remaining symbols as briefly as possible; and will endeavor not to employ more space than has been employed by Brother Pinney.

J. TURNER.

P. S. Dear Brethren, as I shall confine my articles to the points in question, it is important that I state distinctly my faith in regard to the resurrection, particularly as it has been repeatedly misinterpreted by both ministers and teachers. I firmly believe in two literal resurrections, both of which I believe are yet future; the first of which is the resurrection of all the saints. But I believe that there is not 1000 years between them, as is inferred from the 20th of Revelations, by my

brethren. I believe both will occur in what Jesus calls an hour, (see John, v: 28, 29,) and between them there will be only a *little moment* as declared by the Prophet Isaiah, chap. xxvi: 20, 21.—Also, I believe that the 1000 years of Rev. 20th, are in the past, and are as much a part of the history of past time, as the 1260 years are, and can prove the former by the same rule that all prove the latter; but, as such an effort cannot be made only from this book, I would direct the attention of the reader to my recent work on the close of this age. In that work of 72 pages, 59 of the whole number are devoted to the harmony of the testimony of the prophets, of Christ and the apostles, touching the close of this age. The work can be obtained by addressing George S. Sargent, Hartford, Conn., or A. B. Huntington, Rochester, N. York, also J. Turner, Poland, Me., and of the Editor of the Harbinger and Advocate, at 12½ cents the single copy. If there are those who are poor, and yet desire to read the work, if they will pay the postage of their order, and of the book forwarded, they shall have one.

J. TURNER.

#### FROM BRO. W. G. PROCTOR.

BRO. MARSH:—I am very thankful for the Harbinger, and take pleasure in reading the valuable truth it communicates, though I am not so partial as to conclude it has attained to perfection. I am heartily sorry a better understanding does not exist among brethren, who are looking daily for the judgment. That adjustment of difficulties in No. 19, looks like a small affair to me.—Brethren who are unwilling to have their teaching tried by the unerring rule, betray a disposition to lord it over God's heritage. If the path of the just is as a bright and shining light, that shines brighter and brighter unto the perfect day, I conclude that any of us may still know more than we know at present. It looks very reasonable to me that the attention of brethren should be directed, not only to the coming of the Lord, but to the time of his coming. But I cannot see why they should be crowning truths more than other truths of God on the subject of salvation.—I understand that the keeping of the commandments secures a right to the tree of life. This being the case, I think it as important to inquire what is to be done, as to inquire what is to be enjoyed. This will lead to the study of the Holy Scriptures, remembering, according to the apostle, that all Scripture by inspiration is profitable. But these are the times in which men are to be lovers of their own selves, and no marvel, if, in these days of delusion and wickedness, they would try to be heads with horns, having the *mastery*.

I am glad that your motto is the Bible, and the Bible alone. Any departure from it may induce corruption enough in us, before we are aware of it, to subject us to the danger threatened in 2 Thess. xi. 12. At all events, we cannot be too careful; for to have a hope that will amount to a certainty, we must have testimony, or God's word, to that effect. Our feelings or think-sos won't do. There are zealous and faithful ones in all countries, and of all religions, who may be lost; but Jesus says, in reference to his disciples, Sanctify them through thy truth—thy word is truth. We certainly cannot expect any other revelation than what we have. God never spake to me in addition to what is recorded, and said my sins were forgiven. How then am I to know it? If forgiveness was something done *in* me, I might *feel* it; but inasmuch as it is something done *for* me, I must depend on the word of the Lord, who proclaims my pardon. Has he any where promised it without conditions? I answer, No; but still there must be a work done *in* me. Well, I will believe the gospel. So far, I am right. Can this be done without an inward ope-

ration? Certainly not. Well, I will repent; does not this which is inward and outward (for it is godly-sorrow that works reformation) give evidence of the sincerity of my faith? It does. I will then be baptized—this is proclaimed as a condition of salvation and forgiveness. Am I not now in Christ? Does not God's word assure my pardon? And now, what? Why, believing (the word of the Lord) I rejoice!

I have a resurrection in figure. Of course it should be a new life, not the old one. Then I must live by God's rule; but still I have the vile body, and unless I keep it under, I may be a cast-away after all. Well, if I am overtaken in a fault, I want good brethren to restore me in the spirit of meekness; besides, I must confess to the Lord, and he has promised to forgive; and I will, in calling him my heavenly Father, pray Him to forgive me, his child, my trespasses, *as* I forgive those who trespass against me.

In pursuing a Scriptural course, I have the testimony that I please God. Surely this is safer than to be trusting in one's own feelings and views. For my part, I feel like shutting myself up from every thing on the subject of salvation but the Bible. I shall be glad to hear brethren preach, and to read their writings—but they must be brought to the Scriptures to test their truthfulness.

I find that the quarrel in the world among religionists, is not about what the Bible says, but what it don't say. If all would walk by the same rule, and speak the same thing, there would be no division. And here suffer a worm like me to advise: Let us be particular in expressing Bible doctrine in Bible language, and this will bring out the doctrine of the knowledge of the true God and of his Son Jesus Christ, as essential to eternal life. No shipwrecking on trinity here. We will likewise understand faith to be a change of heart or affections, through the word believed—and repentance to be a change of life, and baptism a change of state—that is, it brings us into Christ, and if his, we are Abraham's seed, &c.: then surely our state is changed. We will also understand that such as do not inherit eternal life will perish. We must indeed come to the belief that he who sits on the throne, will make all things new; consequently good, as in the beginning—and thus the restitution spoken of by all his holy prophets will take place. Amen. Blessed hope!

I could write much more, but this must suffice for the present. Farewell!

Believe me to be your brother in hope of eternal life, when Christ who is our life shall appear, which I believe will be soon.

WM. G. PROCTOR.

Rays Hill, Pa., May 17th, 1849.

#### Obituary.

"Them which sleep in Jesus will God bring with him."

FELL ASLEEP in Jesus, Friday, May 18th, 1849, Bro. WM. G. MORSE, of this place, in sure and glorious Hope of a part with Christ in the first Resurrection.

His illness was short and very painful. He fell a prey to that direful scourge of earth, the *Small Pox*,—but he died, as he had long lived, a faithful, devoted servant of Christ; and soon his deceased and corrupted form will arise in all the perfection, beauty and incorruption of immortality.

Bro. Morse had been a very consistent and faithful Christian for more than eight years. He early embraced the glorious doctrine of the speedy coming of our blessed Lord, and cherished it to his latest breath, as his sheet anchor of Hope. His death is a heavy blow to a dear companion, who is also living in expectation of a speedy

☐ All communications, orders, or remittances, for the "Harbinger and Advocate" should be addressed—Post Paid—to Elder JOSEPH MARSH, Rochester, N. Y.