

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH HAASE,

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

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their disobedience would be immediately followed by a state of death and misery, entailed upon themselves and all their posterity. Thus, infidelity brought on the ruin of the whole world, and afterwards the tremendous catastrophe of the deluge, the overthrow of Sodom and Gomorrah, the apostacy of the heathen nations, and all the calamities inflicted upon the house of Israel, from the time of their departure out of Egypt, through all the succeeding periods of their eventful history, to the present day. To this cause is to be traced, principally, the schism and captivity of the ten tribes; the destruction of Jerusalem by Nebuchadnezzar, and captivity of Judah in Babylon; the dissolution of their civil and ecclesiastical policy, and all the slaughters, massacres, famines, and unparalleled horrors of their last siege. Hence their dispersion in infamy and in bondage, as witnesses to the truth of Christianity to all nations among whom they are scattered, and to warn them lest they fall after the same example of unbelief. Hence also, their judicial blindness and hardness of heart, and all the sufferings of their long and painful captivity.

Soon after the establishment of Christianity, the monster Infidelity, or Atheism, reared his impious head in the very bosom of the Christian church, denying the Father, and the Son, and the only true God, and Jesus Christ, whom He hath sent, and is branded, by the apostle John, with the name of Antichrist. It was foretold, in Daniel's last vision, that when the reign of Papal superstition was hastening to its fall, an Atheistical power would arise among the Papal kingdoms, spread ruin and desolation all around, which should endure only for a short time; and that learned commentator, Mr. Faber,* has clearly proved that this can be no other than Atheistical France. Modern Infidelity, indeed, sprung up at the dawn of the Reformation, and was the filthy spawn of the Mother of Harlots, and destined to be the terrible scourge of its dissolute parent. But as the commencement of prophetic eras is dated from the acts, not of individuals, but of states and civil governments, the predicted reign of Infidelity commenced, when a whole nation, for the first time since nations existed in the world, declared itself atheistical; and, having denounced Jesus Christ as an impostor, and Christianity as a fable, passed a decree that the national faith of France consisted only of two articles; that God is nature, and that there is no other God, except, indeed, the imaginary gods of the Atheistical government; and that death is an eternal sleep. The reign of Antichrist, in his full development, and his most detestable and portentous form, began his dreadful but comparatively short lived reign, as the last scourge in the hands of the Almighty.

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

cabinet, the church, universities, colleges, the departments of science, literature, philosophy, medicine, legislation, and even theology. The press groans under it. 'The lurking poison of unbelief,' says Paley, in his Moral Philosophy, 'is served up in every shape, that is likely to allure, surprise, or beguile, the imagination; in a fable, a tale, a novel, a poem; in interspersed and broken hints; remote and oblique surmises; in books of travels, of philosophy, of natural history; in a word, in any form rather than that of a professed and regular disquisition.' Since Paley wrote his Moral Philosophy, the fatal poison, which is working, conjointly with other causes, the ruin of the empire, has increased in strength, in virulence, and in extent of influence beyond all comparison. It has descended from the highest, through the middling, down to the very lowest orders of the community. Isaiah's description of the body politic of the Jewish nation, is here fearfully exemplified:—'The whole head is sick, the whole heart is faint; from the soles of the feet, to the crown of the head, there is no soundness; nothing but wounds, and bruises, and putrifying sores.' Are not these indications of approaching dissolution? Infidelity appears in some, open and avowed, with unblushing effrontery, defying the God of heaven, and threatening all existing establishments; in others, it is disguised and concealed, but not so as not to be sufficiently visible in its effects; in some, it is speculative and practical infidelity, unmasked; in others it is the unbelief of the heart, easily discernible in its pernicious fruits in the life and manners; it is found in the Churchman and Dissenter; in persons of moral decency, and open profligacy.

It is embodied in three forms, or three negative positions, all of which shake the foundations of revelation, and close up the heart against the administration of Christianity. These are, *first*, a denial of the attribute of divine justice, consequently of the atonement of the Son of God, and the Scripture doctrine of future punishments; *secondly*, in a denial of the superior excellence, not only of Protestantism over Popery, but even of Christianity over Mahomedanism, Hindooism, and any other religion, that tends to secure the ends of civil government: hence, it is often said, that all religions are equally good; and *finally*, in a denial of the responsibility of man, for what he believes, even to the God who made him; *as if the creature had a right to think against his Creator.* If these negative positions be admitted, what becomes of the authority, the doctrines, the promises, the admonitions, the denunciations and all the sanctions of the word of God? Moses and the Prophets, Jesus and his Apostles, were all impostors, and Christianity itself a cunningly or clumsily devised fable. And yet many cherish and avow these infidel sentiments, or sentiments like these, who speak favorably of Christianity, who attend pleas of Christian worship, both within and without the pale of the established church, and who would feel themselves insulted and scandalized if charged with Infidelity.

The charge, however, is too just. Infidelity is marked upon their brow, intermingled with their intellectual and moral system, and cozes out in their language and conversation, in their habits and general conduct. And when we consider Paul's definition of the faith, to which the promise of eternal life is annexed, in the twelfth chapter of his epistle to the Hebrews,—

that faith is the demonstration of things not seen, and a substantial impression upon the heart of the reality of the things hoped for; that it renders distant and invisible things, as influential upon the heart and conduct as though they were present and visible; and when we contemplate the wonderful effects of this heavenly principle, as exemplified in the ancient church, and described by the Apostle in the subsequent part of the chapter; and when we farther compare these effects with the present state of the church and the world, we may well ask, if the Son of Man should even now come, would he find faith on the earth.

Infidelity is absolutely *incorrigible*; all its strongest arguments, and impertinent cavils, have been triumphantly refuted on the arena of controversy; all its malignant and insidious sophistries have been detected, and exposed past recovery, a thousand times; and all its advocates, of every class, have been baffled, confounded, and overwhelmed. Let the candid inquirer read the writings of such men as Paley, Leslie, Berkeley, Fuller, Chalmers, Forbes, and others, with that attention which the immense importance of the subject demands, and I will safely leave him to form his judgment. No man ever yet sat down seriously to investigate the evidences of Christianity, with any degree of attention, and only a moderate share of candor, who did not rise from the investigation with a full conviction of its divine original; and no man ever rejected the gospel, who had not a wicked reason for it, worthy, in the righteous judgment of God, of everlasting condemnation; which fully justifies the awful sanction by which its claims are guarded and enforced: 'He that believeth not shall be damned.' Unbelief, or a rejection of the Son of God, is less excusable in professed Christians now, than it was in the Jews, who persecuted and nailed him to the cross. For then he appeared as a man of sorrows; he veiled his glory in a form so lowly, as to disappoint all the fond expectations, which they had long cherished, of the temporal grandeur of the Messiah. And with respect to the multitude and even the heads of the nation, what they did against Christ was through ignorance; for had they known, they would not have crucified the Lord of Glory; their ignorance, indeed, was wilful, and therefore wrath came upon them to the uttermost, [or to the end, 1 Thess. ii. 16.] But unbelievers in our day, that is, all who do not receive the Lord Jesus, as of God made unto them wisdom, righteousness, sanctification, and redemption, reject him in his glory and majesty, though exalted to be a Prince and a Savior; and many who refuse to make a profession of the Christian faith, do it knowingly, and against a rational conviction that he is both Lord and Christ. They are orthodox in the head, and infidel at heart. Nor has the avowed infidel, who scorns the very profession of the Christian name, the shadow of an apology for his unbelief or his conduct. For, not to mention the internal evidences of Christianity, bearing the seal and impress of divine authority legibly impressed on every page, he has in his possession, not only the most unexceptionable testimony to the truth of what is related in the gospel history, but proofs, many and incontrovertible, which could not be known to any who believed in the Son of God, while he was in this world; as, for instance, in the literal accomplishment of many illustrious prophecies; in the propagation of

Destinies of the British Empire.

BY WILLIAM THORP, ENGLAND.

Continued.

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

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

But, without further introduction, let us return to our native shores, and seriously consider the awful prevalence of Infidelity in our country. Infidelity is the highest insult that man can offer to his Creator: for he that believeth not God, hath made him a liar. This sin existed from the beginning, and was a principal ingredient in the original transgression: our first parents did not believe the Divine threatening,—'In the day that ye eat thereof, ye shall surely die.' They did not believe that the threatened penalty would be carried into execution, or that

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

the gospel through the whole extent of the old Roman empire, by the feeblest instruments, in direct opposition to the most formidable obstacles, insuperable to human wisdom or power, and with a rapidity never before nor since exemplified, in any conquest, attended with the confused noise of the warrior, and with garments rolled in blood; in the destruction of the temple, and the city of Jerusalem; in the dreadful and unparalleled calamities which befel the Jewish nation, during their last siege; in their dispersion through the world, and their miraculous preservation as a distinct people, from all the nations among whom they are scattered; in the downfall of the old Roman empire, and its partition into ten kingdoms; and in the rise, the progress, and the begun overthrow of the Mahomedan empire, and the Papal domination: all which events were distinctly foretold, and exactly accomplished. Infidelity is not only inexcusable, but a sin of peculiar aggravation.

The great object of the inspired writer of the Epistle to the Hebrews, was to illustrate the malignant nature, and ruinous tendency of unbelief, either in individuals or nations; and thus to warn his countrymen of the calamities with which they were going to be visited, for their rejection of the Son of God. This he does by various arguments, drawn from the superiority of the Christian, to the Mosaic economy; from the divine majesty of the founder of Christianity, as the brightness of uncreated glory, the Creator, and Preserver of the universe, the Lord of angels, and the object of their worship; from his unparalleled condescension and love, in assuming the nature of man, that in that nature he might make reconciliation for man's iniquity; from the dignity of his mediatorial character, as the great Prophet of the Church, by whom God hath spoken to us, in these latter days; as the King of Zion, the scepter of whose kingdom is a right scepter, and whose throne shall stand forever and ever, as the High Priest of the heavenly sanctuary, who is consecrated a priest forever, after the order of Melchizedek; from his superiority to Moses, to Joshua, and every other messenger from heaven, however exalted, whether human or angelic; and, especially, from the transcendent superiority of his priesthood to the priesthood of Aaron, and all his successors; upon this branch of the subject, he leads us among the altars, priests, sacrifices, and all the ritual observances of that magnificent economy, showing that it was preparatory to a more glorious dispensation. These statements contain a very condensed epitome of this wonderful epistle, of which Luther said, that it is of the same importance to the Christian church, that the sun is to the world. By these arguments, he illustrates the horrid nature, and the damning consequences of unbelief, and the inevitable and most aggravated condemnation of all unbelievers. In this fearful guilt, which has been accumulating upon her for upwards of a thousand years, Great Britain is awfully involved. Upon the same arguments he founds the following most solemn admonitions, which are no less applicable to Britain than they were to the Jews in the Apostolic age:—'Therefore, we ought to give more earnest heed to the things which we have heard, lest at any time we let them slip; for if the word spoken by angels was steadfast, and every transgression received a meet recompense of reward, how shall ye escape, if ye neglect so great salvation, which was first spoken by the Lord himself, and, afterwards, confirmed by signs, and wonders, and divers miracles, and gifts of the Holy Ghost?' 'Take heed, therefore, brethren, lest there be in any of you an evil heart of unbelief, in apostatizing from the living God.' 'Now is the accepted time; (remember, brethren, that a vial of wrath was at this moment, hanging over the devoted city,) 'now is the day of salvation; to-day, if ye will hear his voice, harden not your hearts, lest he swear in his wrath ye shall not enter into my rest.' 'If they escaped not who refused to hearken to him that spake on earth,' (referring to the tremendous promulgation of the law from Mount Sinai,) 'how shall ye escape, if ye re-

fuse him that now speaketh from heaven, and whose voice once shook the earth, but who hath declared that He will shake not earth only, but heaven also?' Again, 'If he who despised the law of Moses died without mercy before two or three witnesses, of how much sorer punishment, suppose ye, shall they be thought worthy, who have trodden under foot the Son of God, and counted the blood of the covenant,—the blood by which he made atonement,—the blood by which he was consecrated to his office,—as a common thing, and done despite to the Spirit of Grace.' Again, we know who hath said, 'Vengeance belongs unto me, and I will repay.' Again, 'It is a fearful thing to fall into the hands of the living God.' And again, it is written, 'God shall judge his people.' This illustrious epistle was the last great alarm, struck in the ears of the Jewish nation by an offended and a departing God, before he poured out his wrath in the destruction of their city and temple; and the last voice of departing, yet lingering mercy, before he closed the gates of salvation against them. May this loud alarm be heard, and this tender of mercy be received, by the whole British empire, at the present momentous crisis, before it be too late!

Every blessing which God bestows on an individual, or a nation, involves a degree of responsibility in proportion to its magnitude. Upon this principle, let us examine the guilt contracted by the British nation. Long has this country been favored with the gospel,—the richest boon which the God of heaven ever bestowed upon nations; and long has she been favored with the visible protection of a National Providence, and with a series of remarkable interposition of divine favor. Witness the early introduction of the message of salvation to our rude forefathers, in the Apostolic age, and probably by an Apostolic ministry: witness the many burning and shining lights, which burned and shone in Britain, even during the dark ages: witness our early separation from the church of Rome, (such as it was,) which was begun by the passions of a prince, who intended nothing less than the reformation in religion which followed: witness the defeat of the Spanish armada, effected almost entirely without human agency, by the winds and elements of nature; witness our deliverance, in a subsequent reign, from the attempts of a gloomy tyrant to enslave both body and mind, at the glorious Revolution of 1688,—Revolution brought to pass without the hazard of a single battle, and almost without the shedding of a drop of blood: and witness the Bill of Rights, and the Act of Settlement, by which our liberties, civil and religious, were, for the first time, enrolled in charter, and settled, as we fondly hoped, on everlasting foundations. These are bright passages in the annals of our country, on which our forefathers dwelt with fond enthusiasm, and which they often mentioned with joy and exultation, as they were accustomed to bring out their massive family plate on great festive occasions. But the formation of Bible Societies, and Missionary Societies, was reserved, by the care of Divine Providence, according to prophetic intimations, to adorn these latter days, in the closing part of the reign of George the Third.

If, unto whomsoever much is given, of them will much be required; if guilt is aggravated in proportion to the number and magnitude of the blessings perverted and abused, Britain has reason to dread the full weight of divine indignation. She is deeply implicated in the guilt of those nations, who refuse to kiss the scepter of Messiah the prince, and who he will break in pieces with a rod of iron, like a potter's vessel; in the guilt of those nations, who obey not the gospel of Christ; and whom he will destroy, with an everlasting destruction, when he shall be revealed from heaven, with all his mighty angels, in flaming fire, taking vengeance. If the sufferings inflicted on the seed of Abraham, the friend of God, for their unbelief, who are still beloved, as the apostle tells us, for their father's sake, (which is never said of the Gentiles,) were so terrible, during the last wars of the Romans

and especially during the last siege of their capital; what tremendous calamities may we not fear will be inflicted upon the Gentile nations, when God shall visit them for the same sin, for which Jerusalem was overthrown. Paul, in the eleventh chapter of his epistle to the Romans, holds out the portentous fate of the Jewish church and nation, as a flaming torch, to warn the Gentile church, and all the Gentile nations, among whom the gospel is planted, lest they fall after the same fearful example of unbelief. 'If God spared not the natural branches, take heed lest he spare not thee.' 'Through unbelief they were cut off, and thou standest by faith.' 'God hath concluded them in unbelief, and he will conclude thee, for he will conclude all in unbelief.' 'Let the Catholic Church,' says Bossuet himself a Roman Catholic, in his admirable comment on that mysterious chapter, 'let the Catholic Church, let all Christendom read this chapter, and tremble for the calamities that are coming upon them; for my own part I can never read it without trembling to the very center of my being.' Great and manifold have been the privileges of Britain, and great and manifold are the grounds of the Lord's controversy with her. While empires and continents, dense with population, into which her adventurous sons have penetrated in commercial enterprise, have been enveloped in moral darkness, more palpable than the darkness which Egypt once felt; the light of the glorious gospel has been shining upon her coasts, through the clouds of her iniquities, in noon-day brightness; but how awfully aggravated has been the criminality of all, with few exceptions, who, amidst the glory shining around them, have wilfully shut their eyes against the heavenly light. While, like Jerusalem, only a few years before the cup of trembling was put into her hand, she has been highly honored by the God of heaven, in sending her missionaries to preach the gospel, as a witness to all nations; like Jerusalem, too, she has rejected the only sacrifice for sin, refused to hearken unto him who speaketh from heaven; neglected the great salvation; trodden under foot the Son of God; counted the blood of his sacrifice and consecration a common thing; done despite to the Spirit of Grace, and thus incurred severer punishment than the despiser of the law of Moses, who died, without mercy, before two or three witnesses.—And, O, what a load of guilt, national and individual, has been thus contracted!

(To be Continued.)

Foreign News.

Important from Italy.—Insurrection in Milan.

PARIS, Wednesday, Feb. 9, 5 A. M.—An insurrection broke out on the 6th in Milan. Five men have perished, but order is re-established. An Austrian proclamation announces this fact. The Milan train had not arrived on the 8th at the Swiss frontier. Further advices state that the fight had re-commenced. A proclamation of Mazzini is posted up.

The London *Chronicle* of the 12th says, that a still later dispatch re-asserts that tranquility was restored, that more arrests had been made and three men shot.

Kossuth had written a letter to the troops of the army, entreating them to join in the cause of liberty.

Another statement says that the Austrians in the arsenal were massacred, from which we infer the people supplied themselves with arms. The émeute broke out simultaneously in three parts of the city.

GREAT EXCITEMENT ALL THROUGH ITALY.—The London *Morning Advertiser* says, editorially:

'A distinguished Italian exile, writing us last night, expresses his conviction that it is a more serious affair than would appear from the brief notice which the telegraph gives.

'It was boldly asserted in Paris that the outbreak had been encouraged by Austrian agents, as a pretext to advance their armies further into Italy.'

The *Daily News* of the 11th says:

'Additional particulars are looked for from Milan with deep interest, and the non-arrival of any telegraphic message is regarded by its friends of Mazzini as a favorable symptom. If the Austrians had been successful, they say, they would certainly have sent the news ere this to Paris and London.'

The *Journal de Debats* says:

'We have not received the connected details of the outburst at Milan, which appears to have been repressed with as much rapidity as energy, for it is impossible to gather either its extent or cause from the confused accounts received to-day in Paris. Private correspondence from Milan

are one—our enemy is one—our struggle is one. Hungary is the right wing, and Italy the left wing of the army I lead. The victory will be common to both.

Therefore, in the name of my nation, have I made alliance with the Italian nation. The moment we raise the banner of the liberty of the world, let the Italian soldier in Hungary unite with the insurgent Hungarian nation, and the Hungarian soldier in Italy unite with insurgent Italy.

Let all, whosoever the alarm shall be sounded, combat against the common enemy.—Whose will not do this, he, the hireling of our country's executioner, shall never see his native land. He shall be for ever exiled as a traitor, as one who has sold the blood of his parents and of his country to the enemy.

The moment of the insurrection is at hand; let not that moment find the Hungarian unprepared; for should it take them unprepared—should our nation not improve the opportunity, our dear country would be lost forever, and our national flag would be covered with ignominy.

I know that every Hungarian is ready for the war of liberty. The blood shed by the martyrs,

the sufferings of the country have changed even children into heroes.

No nation yet rewarded its brave sons so liberally as the Hungarian nation will reward hers. After the victory, the State property shall be distributed among the army, and the families of the victims of patriotism; but the coward and traitor shall die.

And I, therefore, make it known to you, soldiers, in the name of the nation, that whoever brings you this, my order, is expressly sent to you, that he may report to me the favorers of liberty in the army stationed in Italy, and that he may tell you in my name how you should organize yourselves.

Accept the instructions that are forwarded to you by the nation, through me, and follow them. Let it be so in every town and district of our own country, and everywhere.

Brave ones! The Honved and the Husars have covered with glory the name of our nation. The world looks upon the Hungarian flag as the banner of liberty. We will preserve that glory, and satisfy that expectation.

It is principally on you that the eyes of the world are turned, for your number is great.—The arms are in your hands; a generous blood in your veins; the love of the country, and the thirst of vengeance on her executioners, is in your breasts. Your task is glorious and easy; for you are among a nation which will give its own millions of combatants against Austria.

From Rome to the island of the Sicilians—from the Sava to the country beyond the Rhine—all the people are unanimous in a cry, joined to the clang of millions of arms—

Let God be our judge! Down with the tyrants! Long live the liberty of the people!—Long live our country!

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

So I order in the name of the nation. Let every one obey. I will shortly be among you. Au revoir. KOSSUTH.

February, 1858.

MAZZINI'S PROCLAMATION.—The following proclamation was posted all over Milan, and has been spread in other parts of Italy:

Italian National Committee.

Italians! Brothers!—The mission of the National Italian Committee is ended; your mission begins. To-day the last words which we, your brothers, utter to you, is, 'Insurrection'; to-morrow, mingling with the ranks of the people, we will aid you to maintain it.

Insurrection! The moment matured, panted for for three long years, has arrived. Let us seize it. Be not deceived by appearances; be not misled by the cowardly sophistries of lukewarm men. The entire surface of Europe, from Spain to our own land, from Greece to holy Poland, is a volcanic crust, beneath which sleeps a lava which will burst forth in torrents at the upheaving of Italy. Four years ago the insurrection of Sicily was followed by ten European revolutions; twenty European revolutions will follow yours—all bound by one compact, all sworn to one fraternal aim.

We have friends even in the ranks of armies who rule us; there are entire peoples whose alarm cry will answer to yours. The national democracies of Europe form one organized camp. Vanguard of the army of the people, fear no isolation. The initiative of Italy is the initiative of Europe.

Insurrection! Sacred as the thought of country that consecrates it; strong in will and in concentrated energy as its aim, which is justice, amelioration, and free fraternal life for all; let it rise and convert martyrdom into victory. The thousands of victims who have fallen with the sacred name of Italy on their lips, deserve this at our hands. Be it tremendous as the tempest on our seas. Be it obstinate, immovable as the Alps which surround you. Between the Alps and the extreme Sicilian seas are twenty-five millions of us, and a hundred thousand foreigners. It is the struggle of a moment if you do but will.

Insurrection! Let the word leap from city to city, from town to town, from village to village, like the electric current. Arouse, arise, awake, to the crusade fever, all you who have Italian hearts—Italian arms.

Remind the people of their unjust sufferings, their rights denied them, their ancient power, and the great future of liberty, prosperity, education and equality—they may conquer at a bound.

Remind your women of the mothers, the sisters, the friends, who have perished in uncondemned weeping for their loved ones, imprisoned, exiled, butchered, because they had not, but desired, a country.

Remind your young minds of thought outraged and restrained, of the great traditionary past of Italy, which they can continue only by action, of the absolute nothingness of the state they are now in—they, the descendants of men who have twice given civilization to Europe.

Remind the soldiers of Italy of the dishonor of a servile uniform which the foreigners deride, of the bones of their fathers left on the battle fields of Europe for the honor of Italy, of the true glory which crowns the warrior for right, for justice, for nationality.

Soldiers, women, youths, people! let us have for the moment but one heart, one thought, one desire, one cry in souls, one cry on our lips—'We will have a country; we will have an Italy and an Italy shall be.'

Attack, break at every point the long and weak line of the enemy. Prevent them from concentrating themselves by killing, or disperse their soldiers, destroying roads and bridges.—Disorganize them by striking at their officers.—Cesseless pursue fugitives; be at war with the knife. Make arms of the tiles of your houses, of the stones of the streets, of the tools of your traders, of the iron of your crosses.—Spread the arms by watchfires kindled on every height. From one end of Italy to the other, let the alarm-bell of the people toll the death of the enemy.

Wherever you are victorious, move forward at once to the aid of those nearest you. Let the insurrection grow like an avalanche wherever the chance goes against it; run to the gorges, the mountains, the fortresses given by nature. Everywhere the battle will have broken out; everywhere you will find brothers, and, strengthened by the victories gained elsewhere, you will descend into the field again the day after.

One only be our flag—the flag of the nation. In pledge of our fraternal unity, write on it the words, 'God and the People': they alone are powerful to conquer; they alone do not betray. It is the Republican flag which, in '48 and '49, saved the honor of Italy; it is the flag of ancient Venice; it is the flag of Rome—eternal Rome, the sacred metropolis, the temple of Italy and of the world!

Purify yourselves, fighting beneath that flag. Let the Italian people arise worthy of the God who guides them! Let woman be sacred; let age and childhood be sacred; let property be sacred. Punish the thief as an enemy. Use for insurrection the arms, powder and uniforms taken from the foreign soldiers.

To arms! to arms! Our last word is the battle cry. Let the men you have chosen to lead you send forth to Europe, on the morrow, the cry of victory.

For the Italian Committee,

JOSEPH MAZZINI,
AURELIO SAFFI.

MAURIZIO QUARDIO, } Secretaries.
CESAR AGOSTINI, }

Speaking of this highly interesting matter, and in reference to the cruelties of Austrian despotism, the London Daily News, for Feb. 10, says:

'We have now to record an outburst of insurrection in Milan. Do we not in these two facts behold cause and effect? Have not the floggings and the hangings produced their natural fruit? Is not revolt the just and natural offspring of tyranny? Is not Austrian guilt to be followed by Italian revenge? In our second edition yesterday we gave the first news of this

fresh outbreak of popular indignation in Italy. Thanks to the extension of the electric telegraphs, the intelligence, which reached Bellinzona, on the Italian Swiss frontier, on the evening of Tuesday, was by Wednesday morning printed and in circulation in London. That dispatch was brief but impressive. The people of Milan had risen,—had attacked the Austrian troops, and had gained possession of the arsenal in that place. The city was, of course, in high fever. All routine duties had evidently been at a stand still, as is evinced by the fact that for two days the usual post had not left the city.—'The gates of Milan were shut, (says the dispatch) and it was supposed that the insurrection which had been suppressed had recommenced.' A proclamation of Mazzini had been placarded.'

'Upon such laconic and vague data, no very distinct views of the result can be based; but it seems quite clear from the proclamations of Mazzini and Kossuth, that though this insurrection has, at a moment when we were assured no danger was near, burst suddenly upon Europe, it was far from unexpected by those most deeply interested in Italian affairs. It is evidently the result of preliminary organization—and viewed in this light, may be regarded as a thing far more serious than a hasty contest begotten by a casual case of special tyranny. Some time ago, our Italian correspondence made known the fact that Radetzky wished to have reinforcements from Austria; for some time, also, there has been a very general knowledge of the fact that the tyrannical King of Naples has been very uneasy lest the heir of Joachim Murat should strive to do in Italy what his cousin has succeeded in accomplishing in France. Fear of the Buonapartes is strong in the bosom of King Bomba, and has driven him for some time past to seek possession of the Pope's principality of Benevento, lest that spot should form a refuge of intrigues and conspiracies against his throne. Only yesterday the Debate says: 'The King of Naples insists more than ever upon the conclusion of the negotiations with the Pope about the cession of the principality of Benevento. There are enemies of the Bourbon dynasty in Italy, and the King fears that Benevento may become the foyer of conspiracy; hence his desire to possess himself of this territory.'

'Young Murat doubtless has his eye on Naples, and men on each side of the Alps now keenly remember how the 'Empire' of France was once linked to the 'Kingdom' of Italy. The real and active powers now in the country are wielded by the Austrians on the one hand, and the French, who hold Rome, on the other—the Italians feeling themselves to be meanwhile not only a conquered, but a deeply suffering race.—In estimating their true position, we must not forget that insurrections are not products of well governed States. The very sign of a revolt is *prima facie* proof of tyranny in the rulers—a truism just now in course of painful illustration. The power of Mazzini, his co-operation with Kossuth, and the fact that the manifestoes of the Italian and Hungarian leaders were distributed and posted up under the very noses of the Austrian garrison of Milan, demonstrate the existence of a wide-spread spirit of disaffection. The movers in this affair avow their reliance upon the present union of Mazzini and Kossuth to raise what they speak of as two wings of an insurgent force against their common foe—Austria; the one acting in Italy, the other in Hungary. The belief seems to be, that if Milan could hold out against the Austrians for a few days, the whole peninsula might join the movement. Mazzini left England more than a month ago, and the friends of Italian independence remember hopefully his talents, his judgment, and his frequent successes, and doubtless pray that the present attempt may succeed. Kossuth, from a distance, speaks to the Hungarian soldiers in the Austrian service with as much confidence in their obedience to his commands as though he still held Comorn and was Dictator. This tone of confidence was probably well considered before it was decided on, and may be well adapted

for the countries and the purposes in view; but those who are but spectators of this unexpected drama will hesitate before they recognize any proof of success in one early tone of confidence. Oppressed, sanguine, clever and brave, the Italians undoubtedly are; but the quarrel they have in hand is one in which they stand against fearful odds. Wide spread sympathy will be theirs, but sympathy is not cannon. Austria has sent a large army to watch the Montenegro fight, and it may be, to take part in it. She has dangers also on the side of Hungary, and is far from prosperous on the Bourse. These things are all in favor of the Italians. But then she has at her side the great despot of all, Russia, only too ready to give help, hereafter to be paid for; and, doubtless, other neighbors will not hesitate to join her, if need be, in the task of subduing a revolt, which, if at all successful, might spread into Germany with dangerous rapidity. Could France stand still while any such work was going on? Would Piedmont be secure if Italy were embroiled? These and other questions naturally arise out of the complication which must ensue, should the insurrection in Milan remain unsubdued. But if subdued, its very existence for a single day shows how well founded Mazzini's declaration is, that things as they now are, rest upon a mere crust, below which is a stream of lava. To this stream every Austrian flogging and hanging, every new victim cast into the dungeons of Lombardy or of Naples, adds fresh fire—burning it may be out of sight for a while, but certain in the end to prove its existence by insurrection, with all its attendant horrors and dismay.'

[These remarks of the London Daily News, the proclamations of Mazzini and Kossuth, and the news of this insurrection in Milan, to us are full of interest, as doubtless they will be to our readers. Though the insurrection may not become general now, yet it shows that, as Mazzini says, 'there is a volcanic crust, beneath which sleeps a lava which will burst forth in torrents at the upheaving of Italy.' And when the fearful eruption shall actually occur, and come it will, and soon, not only Italy, but Europe and the world, will feel its resistless shock and devastating fires.]

The word of prophecy, as we understand it, calls for this terrible work to begin now, or near this time. And if this insurrection should be quelled, it will be of short duration. If this is not the actual storm, it is the distant thunder that gives sure evidence that the devastating tempest is rising—or if it is not the beginning of the last political mighty earthquake that shakes the world, it is the sure premonition that such an earthquake is sure to take place at no distant period. God will justify his word; let us believe and rejoice.]

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

BRO. MAREH.—Since Dec. 20th we have held meetings in several places. In Auburn the church desired Mary to preach, as they were disappointed in Bro. Ingmire not being there.

At Port Byron we held meetings nearly two weeks. One man upwards of fifty years old, from Erie county, gave in his evidence on the side of the truth, the first time he ever heard the gospel preached as he said, and his determination is, 'I will preach it,' Amen; and one brother never could see the truth on baptism until he had heard the Word preached by Mary, praise the good Lord. We went to Oswego, and next to Waterloo. On the first day we held three meetings, and in the week evenings we also met with the people. The next first day we met with the church at Bro. Finn's settlement, and preached twice. We are now holding meetings in Newark, and have been here two weeks. We have met with some little success; one has come out on Bible truth, and others are interested in the truth. If the Lord will we shall leave here for Marion to-morrow. We are determined to present the truth as far as possible to both saints and sinners.

Yours, waiting for immortality only through Jesus Christ,

WM. & MARY Ongle.

The Harbinger & Advocate.

"SPEAK THE TRUTH IN LOVE."—PAUL.

ROCHESTER, SATURDAY, MARCH 6, 1858.

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THE HARBINGER.—Many thanks are due to the friends of the paper for the deep and practical interest they have recently manifested in its prosperity. Some have paid up what they were owing for it; others have added new names to its list of subscribers; some have contributed of their money to free it from embarrassment; while many have expressed their wishes that it may be continued without reducing its size, or issuing it less frequently. They have all done well, and what they have done has greatly encouraged and materially aided us in the hour of trial. If they will continue to do what they can, and others will imitate their christian example, as far as they are capable, we shall be able to continue the *Harbinger* weekly, at its present size.

Such are the kind assurances we have received recently from our worthy paper maker relative to what we are owing him, that we venture to say to our patrons that should not the full sum of a thousand dollars for which we have called, be raised now, we shall go on with the *Harbinger* as it is at present published. Could the sum of about five hundred dollars, embracing what has been received, be realized within two months from now, it will meet our present pressing demands, and it is possible it may be all we shall ever need in this way; for we have recently so curtailed our weekly expenses by our own incessant labor, by dispensing with hired help in our office and family, by striking from our books non-paying subscribers—as to give us hope, provided new subscribers shall be added in the future, as freely as they have been for a few weeks past, and old ones pay promptly, with the blessing of God—to be able to pay our debts, and continue the publication of the paper weekly at its present size. At any rate we feel disposed to try to get along as well as we can, with as little aid as possible from the benevolent by way of donations. If they will aid us now, to what we at present need, we fondly hope to be able to proceed with our labor, without appealing to them again for help.

The sum we now call for, though small, is actually necessary to meet the present debts of our office, and we know not how we can get along without it. We kindly ask our friends, who have not already taken action in this matter, if each will lend a helping hand now, according to your several abilities. We hope you will see it duty to do so.

From the news from Milan, which we give on another page, it will be seen we are drawing very near, if we have not actually reached, the opening scene of the great and terrible conflicts of Papal Europe, during which the King of peace will come. Hence so long as a paper will be needed to give the stirring news of the day, the *Harbinger* weekly, in its present size will be required, and we trust its friends will see that means necessary for its continuance are promptly furnished. We evidently have but a short time to labor in our present state of trial—let us therefore, do all we can, with all we have, for the cause of truth, while the day lasts.

THE GOSPEL.

(Continued.)

In further pursuing the investigation of this highly important subject, we will in the next place examine some of the writings of the great apostle of the Gentiles, which have a direct bearing on the question before us. His masterly epistle to the Christians in Rome will first claim our attention. It will be readily admitted on all hands, we presume, that the gospel is clearly and fully taught in that epistle, for at its introduction we find this avowal: 'So as much as in me is, I am ready to preach the gospel to you that are at Rome also.'—Rom. i. 15. And in chapter fifteen, he adds: 'And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.' Accordingly we find that the gospel in the fulness, was the theme of this eminent servant of Christ in all his communications, oral and written.

To present the full character of the gospel as it is given in the *Book of Romans*, would be a work of too great magnitude to be accomplished in this article, for it would require a volume to do it; we will therefore notice that particular feature of the gospel dwelt on by Paul in this epistle, which specially interests this present day, viz., the restoration of the natural seed of Abraham to the land of their fathers. We say with much assurance that the gracious promises of the ultimate accomplishment of this work hold a conspicuous place in the gospel as proclaimed in the *Book of Romans*, especially in the eleventh chapter. The stumbling and fall of literal Israel are clearly taught in this chapter, as all will see who will read it. Their partial blindness and long rejection of the gospel are also noticed. But after all this is said of them, the following good tidings are proclaimed relative to their future condition.

'For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

'And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:

'For this is my covenant unto them, when I shall take away their sins.

'As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes.

'For the gifts and calling of God are without repentance.'

On these heart cheering promises we remark—

1. That literal Israel and literal Gentiles in their national capacity, are subjects of the discourse; for this is in harmony with the principles of literal interpretation: no other view will make good sense of the passage.

2. That blindness in part would continue on Israel until the fulness of the Gentiles be come in, or until the expiration of the times of the Gentiles.

3. That when the fulness of the Gentiles shall be come in, then Israel's blindness will cease, and they will be saved or gathered to their land under the new and everlasting covenant that God will then make with them.

These points being affirmed by Paul, he proceeds to prove their correctness by a reference to the prophecy of Isaiah, thereby showing that instead of preaching a new gospel, he was only proclaiming the one that had long before been revealed to the prophets. Mark, he says, 'as it is written.'—Hence, to learn fully the character of the gospel here under consideration, we must consult those prophecies in the Old Testament to which the apostle refers. The one to which he had special reference in this case is recorded in the fifty-ninth and sixtieth chapters of Isaiah. We will give the prophecy, without observing the break between chapters, as it occurs here, in the midst of a subject as it does in many other cases in the Bible. We quote the entire prophecy that the reader may have before his eye this part of the gospel as preached by Paul to the Romans; and as you read, we would impress on your mind that the glorious things promised in this prophecy to literal Israel, the Gentiles, and Jerusalem 'the city of the Lord'—are to have their fulfilment after Israel's blindness and the termination of Gentile times. Thus Paul teaches, for he says 'blindness in part is happened to Israel, until the fulness of the Gentiles be come in.' And what then? 'All Israel shall be saved.' How? 'As it is written.' How is it written? 'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

'As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

'For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

'And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

'Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

'Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto

thee, the forces of the Gentiles shall come unto thee.

'The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they that from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord.

'All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

'Who are these that fly as a cloud, and as the doves to their windows?

'Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

'And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee.

'Therefore, thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

'For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

'The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

'The sons also of them that afflicted thee shall come unto thee: and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

'Whereas thou has been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

'Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob.

'For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

'Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise.

'The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

'Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

'Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.

'A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.'

Let it be remembered by all that this glorious prophecy constitutes an important part of the gospel, as preached by Paul, and that he locates its fulfilment in the future, after the close of Gentile times.

This undeniable fact forever annihilates the strange hypothesis that this and similar prophecies are conditional, and would have been fulfilled, had not the Jews have rejected Christ. It has nothing to do with that rejection, but relates to a time long after it took place, and subsequent to their blindness and the Gentile times. That blindness and those times are on the very eve of their termination, and the glorious day is beginning to dawn, in which the good news long since proclaimed in this prophecy, will have a most glorious fulfilment, for the gifts and calling of God are without repentance, and he will 'hasten it in his time.'

According to the predictions of this prophecy, the long absent Redeemer will come to Zion and turn away ungodliness from Jacob; a new and everlasting covenant will be made with Judah and Israel; Jerusalem, now trodden down, will arise and shine with the resplendent glory of the Lord; Gentiles and kings will behold the brightness of the restored Jerusalem's glory; that city, now a place of little or no commercial interest, will become a city of such greatness and glory above all the cities of the globe, as to have the abundance of the sea converted to it, or as the margin reads, the

'noise of the sea,' and 'wealth of the Gentiles,' shall be 'turned toward thee'; the herds, the gold and incense, and flocks of Midian and Ephah, Sheba, Kedar and Nebaioth, will be brought to that city, for offerings unto the Lord; the ships of Tarshish, or of the Mediterranean Sea, will be employed in conveying the sons of Abraham from far, with their silver and gold, to the city of promise and land of their fathers; the sons of strangers will build up her walls, and their kings shall minister unto this city, which God once smote in his wrath, but then will have mercy on her; the nation and kingdom that will not serve, or be tributary to this city, or the Universal King that will reign there, shall be utterly wasted; that city now in ruins, will yet be so beautifully with the glory of Lebanon, and otherwise, as to become emphatically glorious; the sons of those who have trodden down that city and afflicted its rightful owners, shall yet humbly bow before it, and call it the city of the Lord, the Zion of the Holy One of Israel; God will make that city, which has long been forsaken, an eternal excellency, a joy of many generations; such will be the riches and glory of that city now in poverty and degradation, that gold will take the place of brass; silver, of iron; brass, of wood; and iron, of stones; such will be the glorious change that will take place in that city and the land of promise, that instead of the people being oppressed by unrighteous officers and exactors, that princes will rule in judgment, or its judges (Matt. xix. 28) will be promoters of peace and righteousness; in that land where violence and wasting have long reigned, when the blessings of this gospel shall be fully realized, violence and destruction will no more be heard there. Surely this is good news, that should fill our every heart with joy; such will be the effulgent light and burning glory of that city, as to swallow up the light of the sun and moon, or to render their light useless in the city, for the Lord shall be unto it an over-arching light, and God its glory; then 'the days of mourning' of this city and people will be ended; the people will all be righteous, and shall inherit the land promised to Abraham and his seed, forever; 'a little one shall become a thousand, and a small one a strong nation'; and all of these glorious things God assures us he 'will hasten in his time.' Amen.

This is the gospel, or an important part of it, and without which, the other part would be imperfect. This part to the whole gospel is like the cap stone to the building,—it brings the restitution, the reign of Christ, and his glory on the earth. It constitutes that part of God's eternal purpose which is now most graciously being unfolded, for the faith and joy of his confiding children. And O, how precious to their glad hearts, are these exceeding great and precious promises, this good news, this gospel of the kingdom now nigh at hand. Let faith take hold of them, for without it, we are told it is 'impossible to please God,' (Heb. x. 6.) and that 'the gospel is the power of God unto salvation to every one that believes it.' Rom. i. 15.

(To be Continued.)

INQUIRY—THE SANCTUARY, &c.

Bro. CROZIER.—1. Are your views the same now on the sanctuary, as published in the *Advent Review*? If so, will you inform me by letter or other way through the *Harbinger*?

2. Tell us whether you now believe that Christ entered into the most holy place on the tenth day of the seventh month, 1844. If so, how you obtain that knowledge, whether by a new revelation or by the old one, and where?

3. If you believe Christ entered immediately into the most holy place, even heaven itself, and has offered his blood 1800 years ago, or ever since?

4. We feel somewhat interested in this, as our Sabbath [Saturday] keeps thro' out that they do not know how you would answer your own article on that subject. We should like to know whether you are disposed to answer it or not?

5. Furthermore, if you feel free to do so, will you say whether you enjoyed your mind better while keeping the Sabbath than since? If so, what was the cause? Those here that keep the Sabbath, say they enjoy themselves better than before, because they keep all of the commandments.

Yours,
Chelsea, Mich.

Answer.—1. My views have been somewhat changed on the subject of the 'Sanctuary' since 1845, when I wrote the article on the Law of Moses, from which Sabatarian Adventists quote so often. As early as 1843 I saw enough of the nature of the coming Age to satisfy my mind that our views on the Atonement needed some modifying. The above named persons appear to me in-

sincere in quoting from that article, (1) because they know that it was written for the express purpose of explaining and proving the doctrine of the 'shut door,' which they now, I understand, disclaim.

2. The persons referred to never received my views on the Atonement, as their leaders well know; and the points on which we always differed were the means of leading me out from shut door errors.

3. I think we have no means of knowing the precise time when the antitype of the ancient 10th day of the 7th month service did or will begin; but we have evidence that it will not close the 'door of mercy' against all the previously impenitent. According to the best light I can obtain from the Scriptures, I conclude that that service will occupy the next age. I have no confidence in any 'revelation' except those contained in the Bible.

3. I think the terms 'the most holy place' and 'heaven itself,' as they occur in Heb. ix., are not convertible. The contrast, you will see by verse 24, is between 'the holy places made with hands' and 'heaven itself.' In my opinion, we fail to see much of the instruction contained in the type, if we confound the services of the 'holy place' with those of 'the most holy place.' They had distinct apartments in the sanctuary, services were performed at different times, and under different circumstances. These differences are recognized in the New Testament exposition. For the law to have a complete 'shadow of the good things to come,' it must, like the prophecies, indicate the Age to come.—This I think it does in the atonement services of the sanctuary. I see no more evidence that our Great High Priest entered upon the antitype of the peculiar service performed in the holy of holies on the 10th of the 7th month under the law when he ascended to heaven, than that the millennium began at that time.

4. If they consider that article unanswerable, why do they disclaim the doctrine of the shut door which it teaches? Is it to shun reproach, and to get access to intelligent people under false colors? I exceedingly regret ever having held or published the errors contained in that article, and feel thankful to our heavenly Father for the clear light of his word which enabled me to see and renounce them. The many truths it contains are still precious; and had I time to write and means to publish, I would like to separate the latter from the former and more clearly and fully develop them.

5. What enjoyment I had while trying to keep the Sabbath is not to be placed to its credit. I had as much before, and more since. My observations and experience have convinced me that there is no real christian enjoyment in attempts at Sabbath keeping. The enjoyment persons have from such attempts spring from other sources—from having the prejudice of early and erroneous education satisfied, and from preventing disunion among believers, and from other truths they may hold and practice. The Sabbath is legal, not christian; therefore, it cannot yield christian enjoyment. It carries with it the spirit of 'bondage,' as all know who have tried to keep it; and torments with a constant consciousness of coming short of meeting its imperious demands. How often have I heard Sabbatarians say, 'We can't keep it; we do the best we can; yet we can't keep it according to the Bible.' The reason is, it was never designed for christians to keep; hence, there are no directions in the New Testament how to keep it, nor to keep it at all. The Sabbatarian leaders never considered me sound on that question. I could not wrest the plain language of the Scriptures to suit my prejudices and theories, with so much facility as they. I had to admit it all, though my prejudices made the Scriptures appear to contradict themselves, and then decide what was duty from what seemed the balance of obligation, all things considered. Of this my article in the Day Dawn is proof, which Sabbatarians quote in a mutilated form. I subsequently saw the full and harmonious testimony of the New Testament against Sabbatarianism. The testimony, being clear and abundant, removed every doubt from my mind, so soon as I dared open my mind to receive it. Then the truth afforded me christian enjoyment. Excited feeling is no evidence of christian enjoyment or christian character. It may spring from various causes and be had by the worst of men. Christian enjoyment, as such, can only spring from a sincere reception, confession and practice of the truth.

O. R. L. C.

There is a general interest being awakened among the churches in regard to the prophecies—caused, no doubt, by the extraordinary events that have recently taken place in Europe, and the unmistakable signs of the future. As might be expected, they are all looking in the wrong direction, and are expecting every thing but the advent of our Lord Jesus Christ, the gathering of his people, and the opening scenes which precede both.

CONTRAST BETWEEN PROTESTANTISM AND THE GOSPEL.

BRO. CATLIN TO BRO. GREW.

The title you suggest for my work, viz.—'A Contrast between the Bible and some points of Modern Theology,' I cannot accept, for the very obvious reason, that 'there should be some change of sentiment in the work to make it fully conformable to such a title.'

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

The difference between us, Bro. Grew, is this: I regard the Protestant system, a system of error, with some truths; you esteem it a system of truth with some errors. Hence, you can see your title would suit your views, but not mine. So we must fall back on our discussion upon the sentiments of the work.

Baptism is a point at issue between us. I noticed in your last that you spoke of 'truths which most concern the glory of God,' and of 'vital truths.' Can you tell our readers where they may find truth that least concerns the glory of God? And in what book and chapter they can find truths that are not vital?

I admit, as you remark, that 'both truth and charity require us to discriminate between truth and error'; but this is not the point, brother.—Neither truth nor charity allow us to discriminate between one truth and another, between the essential importances of God's commands. This your theory compels you to do. What says James?—'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.' James ii. 10, 11.

These are premises I have maintained in my pamphlet, and in our discussion. I claim that each divine ordinance and precept is entitled alike to our regard and obedience. In harmony with the apostle's reasoning, I say, He that said, 'Go teach all nations,' said also, 'baptizing them in the name,' &c. He that said, 'repent,' said also, 'and be baptized.' Now if thou repent, and yet be not baptized, thou art become a transgressor of the law. And I cannot escape this conclusion, because there is no divine declaration, 'I except ye be baptized ye shall perish.'

It is sufficient for my faith to read, 'He became the author of eternal salvation to all them that obey him.' Heb. v. 9.

My venerable brother, I must not rebuke you.—My age, position, and the apostolic precept forbid it. 'Rebuke not an elder, but entreat him as a father.' Let me entreat you then, for the honor of our Master in heaven, to reconsider what you have written. In your former communication, you remark, 'The divine plan requires us to be perfect as [our] Father in heaven is perfect. It requires us to be united "in the same judgment," and to "speak the same things."' And you add, 'Wo unto us, if this is essential to our salvation.' In both communications, you argue that baptism is not essential to salvation.

Here, then, are four plain requirements of our Divine Master, which you tell us are not essential to salvation.

Now, suppose I take the liberty to select four more and say, the divine plan requires us to 'love our enemies.' It requires us to 'use hospitality,' to 'pray without ceasing,' and to set our 'affection on things above, and not on things on the earth.'

Yet these are not essential to salvation. True, they are 'prescribed duties,' and essential to 'perfect character'; but before they can be put into the chain of things essential to salvation, the divine declaration must be added, 'Except ye love your enemies, ye shall perish; except ye use hospitality, ye shall perish,' &c.

And suppose Bro. Marsh following your example, (for if the rule is good for you, it is good for him and me,) select other four; contending that 'to prove a thing to be a command, and, consequently, a duty, and to prove the knowledge and practice of it essential to christian character are different things.'

Where, I ask, carrying out this mode of culling Scripture, shall we land? Where is the standard of Divine authority? What criterion have we to judge of the essential commands? It may be as difficult to find—'Except ye speak every man truth with his neighbor, ye shall perish,' as 'except ye be baptized ye shall perish.'

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

acter, I beseech you. So did not Jesus. He said: 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'

But there are a few points in your late communication which seem to demand a brief reply. And first, because I admit that 'the pure in heart shall see God,' you remark, 'This is conceding that baptism is not necessary to salvation,' &c. I reply, the best evidence of purity of heart is that we love God and obey his word. 'But whose kepteth his word in him verily is the love of God perfected: hereby know we that we are in him.' I John ii. 5.

In relation to receiving 'the weak in the faith,' allow me to ask, Did their errors consist in disobedience? There is a vast difference between having a conscience about eating certain meats, or being 'in some degree erroneous on the doctrine of the divine unity,' and disobeying God's plain commands.

To my assertion, that the proof that baptism is essential is found in the fact that our Lord has in numerous instances, connected forgiveness of sins and salvation with faith and baptism; you reply—'No, brother, this is not proof, unless our Lord in separately connected baptism with salvation, as he has repentance and faith.' How much of the Bible might one dodge as not essential to salvation upon this principle. I would not insinuate that you design to dodge, but your theory looks loose.

You promise to show that not one of the passages which I quoted to prove baptism essential, do so. And further, you say—'I will prove that my course of reasoning leaves all these divine testimonies standing in the majesty of truth.' And what is your reasoning? You answer, 'My reasoning is, that proving a thing to be a mean to an end, is neither proving it to be the only or an essential mean to that end, so that the end cannot be attained without it.' I think I understand the principle; now we will hear your application.

Luke iii. 3. John came 'preaching the baptism of repentance for the remission of sins.' You remark, 'this passage does not express or necessarily imply that baptism is essential to remission. It only represents it as one mean.' You further say, 'the passage does not necessarily imply that there is no other way of being saved but by baptism in connection with repentance.'

Your answer to John then, would stand thus:—'Well John, I admit baptism is important. Dying men must not trifle with this divine ordinance. Baptism is not really essential to salvation. It may be one mean, but there is another way of being saved, besides by baptism in connection with repentance.'

If I leave Jesus' testimony 'standing in the majesty of truth,' I fail to perceive it. What meaneth this Scripture? 'And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.'—Luke vii. 29, 30. Wonder if the latter found out your 'other way of being saved?'

But you passages further, 'This reasoning applies to the other passages [I have] quoted.' Let us see its application to Mark xvi. 16, which is one of those I quoted. 'He that believeth and is baptized shall be saved.' Yes Lord, say you, this is 'one mean' to the end, but it is not 'the only or essential mean to that end.'—There is another way of being saved, besides by baptism in connection with faith. I submit to our readers to judge, whether this leaves the passage 'standing in the majesty of truth.'

In relation to my argument to prove that baptism is essential to faith, you remark, 'You [I] may perceive that your argument is unsound, by observing that I have not said that baptism is the only or an essential public profession, &c.'

You certainly have a very convenient method of meeting different points. When I adduce testimony to prove that believers are baptized for the remission of sins, you admit that this is 'one mean.' When I prove that baptism is associated with the promise of salvation, you assent to it, but assert that there is also another 'way of being saved.' When I show that it is essential to faith that it be made public, your sliding rule allows of more than one way of making a 'public profession.' If I maintain that believers 'put on Christ' by baptism, you agree, but then there is another plan for this also.

I have heard of a Methodist 'heaven to go to heaven in,' and latterly of 'two gospels, one preached by the angels to the shepherds, and another by Paul to the Corinthians,' but this is the first direct reasoning I have met to show that there are different ways to obtain remission, different ways to be saved, and to put on Christ, &c., &c. The prin-

ciple appears to me exceedingly lax, and I cannot adopt it. I have regarded it as an established maxim that 'as for God his way is perfect.' I must still adhere tenaciously to the proposition that the Gospel plan of worship is a definite and perfect system. Not 'yea and nay,' nor allowing of the way to one man, and another to another. What it requires of me, it requires of you.

I have not said 'there are no other works but baptism,' neither does it appear necessary, in order that my reasoning 'may be conclusive' upon this point. I promise that 'faith without works is dead,' then go on to show that our works should consist in doing what God requires, i. e. 'all things whatsoever [he] has commanded.' He commands baptism, hence I infer that baptism has an essential connection with faith. And on a 'more critical review,' I cannot perceive that my inference is not in the premises. Unless I admit that we may do enough of other 'holy works' to make up for a lack of baptism. This I cannot do, for when we have 'done all these things which are commanded,' we have only done that which was our duty to do.—Luke xvii. 10.

No; my argument does not prove too much. For the error of the 'weak in the faith' was not a neglect of works enjoined. I cannot see that I 'put faith, love and salvation asunder.' I contend that faith and love are essential to salvation as stoutly as you do—but I plead for the whole chain, faith, repentance, baptism, love and salvation.—You have put baptism asunder in one respect, say your language shows; for you observe, 'before you [I] have authority to put baptism into the chain of things essential to salvation, you must adduce the divine testimony that we cannot be saved without it.' I think I have not put it into the chain; if I had, it would not be wrong for you to throw it out; but it was Jesus who said—'Go, teach all nations, baptizing them,' &c. I consider it sufficient to 'adduce the Divine testimony.' 'He that believeth and is baptized shall be saved'—without proving the negative. If you and Protestants can afford to go on and say, 'Yes, and He that believeth shall be saved, whether he be baptized or not—you must meet the responsibility.'

I see you misapprehend my idea entirely in regard to what I said about Jesus being 'convicted of jest,' &c. This was said in reference to those who reply to Jesus, 'Who then can be saved?' Upon their hypothesis, Jesus must be in jest, or something else. I think you had no occasion to speak of a 'marvellous and incongruous system of salvation, which excludes better christians than it embraces.' I did not admit that the thousands of whom you spoke were christians at all. I left out 'christians' in my supposition, purposely. I suppose the system of salvation embraces christians, and I have no disposition to discuss the comparative merits of the 'better' or best.

I see nothing demanding a reply on the subject of repentance.

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

A CONDEMNATORY SPIRIT.

THE remarks of our venerable and beloved brother, H. Grew, in a recent Harbinger, relative to the above subject, met with a hearty response in my own mind, and I doubt not also in that of others. The book to which he refers I have not seen—but the spirit of which he speaks, has prevailed to a great extent among all classes of those who profess the religion of Christ, not excepting the believers in the speedy second appearing of our Savior. Many times have I been grieved with the remarks of brethren, even good brethren, respecting those who differ with them in points of doctrine. They seemed to imply that 'none were right excepting those who embraced all the views held by themselves.' 'Unless they believe this or that,' say they, 'they cannot get into the kingdom.' Now this is the self same spirit that is discernable among other classes. 'Except ye are circumcised and keep the law,' said the Pharisee of old. 'Except ye are in the church,' saith the Romanist.—'Except ye keep strictly the Jewish Sabbath,' say those who profess to be proclaiming the 'third angel's message.' 'Except ye believe the views which we have embraced,' say some of our good brethren, and so on, to the end of the chapter.—Each is shutting out of the kingdom those who do not come up to his standard of right for admittance there. 'But,' says my brother of the last named class, 'it is Bible only we are enjoining upon men. God requires faith in order to be an heir of the kingdom.' Very true. But does he require a

knowledge of all parts of revealed truth? If so, who can be saved? He does require, most certainly, a state of mind that is ready to respond to truth so soon as it is perceived—and a perfect acquiescence in every plan and purpose. He has de-vised, when comprehended by the believer. But heart-work, as Bro. Grew remarked, in a little different phraseology, is much more acceptable to the Divine Being, than that of the head! And as the great apostle expresses it, 'Though we may have all knowledge, and have not love, (or the religion of the heart,) it profiteth nothing.' 1 Cor. xiii. 2.—The word does not say that in every nation he who hath made the greatest advance in the study of prophecy—who understands the movements among the nations of the earth most readily—is accepted of him. No, it reads thus: 'In every nation, he that feareth Him, and worketh righteousness, is accepted of him.' Acts x. 35. Thank God for this truth. It enables us to look with charity upon some, at least, of every sect and party upon earth.

There are those, for instance, who are working with all their might in behalf of the poor slave. Their minds, it may be, are almost constantly occupied with the wrongs and woes of the oppressed, and in devising means for their relief. They give evidence of love to God, and love to their fellow man—the spirit that God sincerely approves. And because they have not learned that the true King is to establish his literal reign before the horrible sin of slavery can be done away, shall we reject them, and consider them unprepared for the kingdom? O let us away with this spirit of excision, or excommunication, or whatever it may be termed, and remember the great truth that 'GOD LOOKETH UPON THE HEART.'

Do not understand us as saying or believing that knowledge is not essential to a growth in grace, or that it is not desirable to make advances in an understanding of God's word.—We only reprobate that state of mind which would set others aside, because they 'follow not with us.' The Lord knoweth them that are his. 2 Tim. ii. 19. Blessed be his holy name!—and 'Blessed are all they that put their trust in Him.'

A. C. JUDSON.

Correspondent.

FROM SE. H. RICHMOND.

The Harbinger is all the preaching we have here on the Second Advent, and its kindred doctrines. O how it would rejoice my heart, could we behold the face of some dear brother, who could proclaim unto us the word of eternal life, in its simplicity, free from sectarianism and bigotry.

Do, if you can, inform me as briefly as possible in the Harbinger, what my duty is with regard to uniting with a small band of Wesleyans, here who seem quite anxious for me to do so, who promise me liberty of conscience, and the privilege of retaining a belief in the doctrines I have imbibed, by reading the Harbinger.—Now whether I could be the means of doing more good, or whether it would be for the advancement of the cause of our soon coming Lord, is a query in my mind, I am unable to decide.

Some time since the question arose before the class, whether we, (that is my husband and myself), should be received or not. It was decided that my husband should give an explanation of his views in a course of lectures, which he accordingly did, giving them a reason from Scripture, of his belief in the doctrine of 'Life and Death,' 'Sleep of the Dead, &c., and last Sabbath it was voted by the church, that he should be received. I declined, having previously made it a special subject of prayer, and after due consideration, concluded it was not my duty, but as the subject is again agitated, I know not what to do, but shall reconsider it again, and hope I may be enabled to decide for my own spiritual good, and for the honor and glory of God. It would indeed be a blessed privilege, could I again be united with the dear people of God, but if I never more enjoy a home on earth with his children, may I be gathered with all the sanctified and redeemed in his blessed kingdom which he is soon coming to prepare for all who

love and serve him in sincerity and truth.—That you may be sustained in all your arduous labors, and that the Harbinger may be sustained is the prayer of your unworthy sister in Christ,
HARRIET RICHMOND.
York, Feb. 3, 1853.

[NOTE.—'Stand fast in the liberty wherewith Christ has made you free,' is the best counsel we can give in this case. That small company of Methodists of which you speak, may all be humble christians, but still their church or denominational organization is not of God: it is not taught in the Bible, hence it is one of the many human organizations that stand opposed to the simplicity of the order of the church of God. If they are free and are willing you should remain so, they will give you the unrestricted privilege of worshipping with them without first requiring you to be bound with human fetters. See 2 Cor. vi.]

FROM SE. M. K. CHAPMAN.

Bro. MARSH.—As I am sending money for new subscribers to the Harbinger, and books, I will just say, I spent last week in Pike co., thirty-five miles from here. I spoke fourteen times in eight days to large congregations in Pittsfield, Newbury and Detroit. The Court House in Pittsfield on Sunday and Wednesday evening, was crowded. I was told it would hold one thousand people. One editor published me, and some of the ministers preached against me, but still the people came to hear in crowds. In Newbury we made a proposal that those who believed the doctrine we had read from the Bible on Life and Death, the Times of Restitution, the New Birth, no Immortality out of Christ, &c., to join together as a church, and take the whole Bible for their discipline, choose two men for officers to see to the wants of the church, and so strive together for the faith of the gospel, and the last evening that we were there, thirty gave their names to thus unite, and among the number was Bro. Samuel Parker, a minister formerly among the 'United Brethren,' and Bro. Cooper and Warren were chosen as deacons. I am to be with them again after our meeting of days, here. Many more confessed their faith in the doctrine, who did not then unite.

Bro. Marsh, I again plead for some efficient brother to come out here as a missionary. O who will come? I cannot long labor as I now do. My burden is great, and I feel insufficient for these things. I beg the prayers of the faithful, that I may be sustained.

I am to be in Rushville on the 8th, and shall spend the Sabbath there: they never have heard on this subject, and I do not know what will be my success. O that Jesus would soon come to deliverance!

MARY K. CHAPMAN.

Ripley, Ill., Feb. 6, 1853.

QUESTIONS.—1. How can Lazarus, in the parable, be requested to go to the rich man's five brethren to inform them, lest they come to that place of torment, if it represents the state of the wicked and righteous after the resurrection? Luke xvi. 27, 28.

2. Again. Phil. 1-23. 'For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.' Is it to be with Christ, to be in an unconscious state in the grave; or is it to be in heaven?

3. Again. Rev. vi. 9, 10. 'I saw under the altar the souls of them that were slain, for the word of God, &c.'

Was under the altar, in the graves, or was it in heaven? An answer is solicited.

G. W. BUSENELL.

Hartford, Ct., Jan. 26, 1853.

☞ He will not wait time for his duty that does not want a heart for it.

☞ He who greases his wheels, helps his oxen.

☞ He who makes an idol of his interest, will make a martyr of his integrity.

FROM BRO. W. SHELDON.

Bro. MARSH.—My visit among the churches in New England, thus far, has been both interesting to myself, and conducive to the spread of truth. After closing my labors in Greenfield, Mass., I went to Whately, and preached one evening. Found a few in this place who appeared resolved to go into the kingdom of God. From thence I went to Endfield, Ct., for the purpose of visiting Eld. W. Sutherland, but finding him absent from home, I tarried over night with Bro. Hall, and was rejoiced to find him candidly investigating the Age to Come question, and nearly decided in favor of truth. From thence I went to Stafford, and tarried one night with our beloved Bro. S. P. Babcock. He devotes a part of his time to preaching the gospel of the kingdom. For some time he has been looking into the prophecies which are destined to be fulfilled in the coming age. He is destined to become a bold and uncompromising defender of truth.

From Stafford, I went to Woodstock, where I met with Bro. R. V. Lyon. Elder Lyon is proclaiming the truth in this eastern section with good success. I accompanied Bro. Lyon to his appointment in North Windham, Sunday, Jan. 26. Here we unexpectedly met with Bro. G. Needham. Bro. N. preached in the forenoon, Bro. L. in the afternoon, and myself in the evening. We put up for the night with Bro. E. Parrish. Bro. Parrish was for thirteen years a successful preacher among the Methodists.—He is getting his eyes wide open on the Age to Come. He intends to spend his time more fully in the gospel field, in the future. We bid him God speed.

Next day, Bro. Lyon and myself went to Brooklyn, and as the Superior Court was in session, we availed ourselves of the opportunity of attending. We had not only the opportunity of beholding the sins which characterize the present age, but also of beholding the shrewdness and dishonesty of the lawyers, which forcibly reminded us of the movement of sectarian priests in upholding their false and theoretical systems.

We journeyed together to Worcester, Mass., and tarried two evenings. As the Age to Come question was being greatly agitated in the place, we gave them a discourse upon the subject.—Bro. Lyon followed with a strong exhortation. The truth is making a sweep. Bro. W. S. Campbell was present. He has no confidence in the theory of the thousand years in the past. He does not sanction the course pursued by the Watchman in his absence, in shutting out arguments upon the Age to Come. May this brother yet publicly stand in defence of the whole truth.

While in Worcester we attended an 'installation.' Three 'D. D.'s' took part in the exercises. They read their pieces off so smartly, that we judged they had studied their lessons, yet not so thoroughly but that they blundered occasionally, and were obliged to begin back and read it over. About nine hundred people were present. The man to be installed, had been offered \$1,400 in another place, but here they offered him \$1,500, so of course, he felt it his duty to obey the pressing call. O, how unlike the gospel of Jesus Christ! How wide the postecy!

On Sunday, Feb. 6th, I preached in Springfield. Here is a small band of brethren who are long stood for the truth. Some are firm believers in the Age to Come and others are investigating.

Previous to my arrival, Joseph Bates had been in the place, disseminating his heresy. A few had become unsettled in consequence thereof.—I took up the question, and discoursed upon it, and an appointment for the ensuing Sunday, and took my departure.

Bro. Marsh, I am more and more confirmed in the belief that many prophecies are destined to receive a fulfillment under the reign of Messiah. Men may fight the truth, but God's word will prove true despite the plans of finite men.—

Truth is on its independent march. The strongest argument I find against it, is, it creates division. The same was said of the immortality question. The fact is, men find it hard to kick against the pricks, and sometimes kill themselves in the operation! More Anon!

W. SHELDON.

Square Pond, Ct., Feb. 1853.

☞ The correspondent of the Daily News thus writes from Turin, under date of the 26th ult.: 'I have just received intelligence from Genoa that the priests there, encouraged by the success of their persecution against Mazzinghi, applied for on the 20th inst., and obtained warrants against several of the inhabitants of Favale, in the province of Genoa, and particularly against the family of Cereghino, consisting of men, women, and children, who were all immediately arrested and imprisoned for the crime of being in the habit of reading the Bible translated by Diodati. Amongst the imprisoned is an exemplary girl (Maria Cereghino), not quite sixteen years old. The place was, at the time the letter was written, in an uproar; the irritation of the inhabitants extreme; and this (they all said) is the liberty of conscience granted to us by the constitution.' Cries of 'Down with the priests.' 'Down with the Pope,' 'No inquisition,' were uttered.'

INFIDELITY AT THE WEST.—There are two infidel clubs in Cincinnati. The first is the society of German Turners or Freemans, numbering some five hundred persons, and the other is the society of English 'Liberals,' composed of about one hundred members. The German Atheistic sheet circulates some three thousand five hundred copies.

☞ He is an ill boy who goes like a top, no no longer than 'tis whipped.

☞ By six qualities may a fool be known: Anger without cause, speech without profit, change without motive, injury without an object, putting trust in a stranger, and wanting capacity to discriminate between a friend and foe.

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

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

☞ A man who can neither serve his friends nor injure his enemies, is an unprofitable acquaintance.

☞ A prince without justice is like a river without water.

☞ A Hottentot once got up a painting of hen teeth. It was enclosed with a fence made of sausages, while the center was occupied by a fountain spouting pot-pie.

☞ Honesty is the best policy.

☞ Hypocritical piety is double iniquity.

☞ Idle people take the most pains.

☞ I envy the happiness of none, because I am contented with my own.

☞ If you favor place a man above his equals, his fall places him below them.

☞ Discreet wives have sometimes neither eyes nor ears.

Obituary.

'Them which sleep in Jesus will God bring with him.'
Dian, in Fairport, at the residence of her husband and family, St. Parris, wife of Captain Parris, aged 37 years. Her sickness was only of about three weeks duration. At one time her disease seemed to yield, and hopes of her recovery were entertained; but the usual domestic care led her to make an effort beyond her strength. This resulted in a relapse; and thus, those best acquainted with her constitution gave up hope of her recovery.

She had for many years indulged the christian hope—became a member of the Methodist Church, and had never withdrawn her name. With her beloved husband she had learned, that the Christian's calling is to 'serve the living

and true God, and wait for his Son from heaven, even Jesus' 1 Thess. 1, 10. She cherished the blessed hope of our divine calling, and lived 'looking for that blessed hope—the appearing of the glory of the great God and our Savior Jesus Christ' and the resurrection of the dead—Titus ii, 11, 13; 1 Cor. xv. 21—22. Her penitence and heartfelt contrition was expressed by becoming humility, which gave evidence of her acceptance. Her friends and family joyed as to her hope of 'eternal life through Jesus Christ our Lord.'

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

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

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

Our sister has left her affectionate husband and five children to mourn the loss of a beloved wife and mother. The large concourse in attendance evinced their affectionate regard by many sympathetic tears. Our prayers, that God may bless the believing husband and children. May they all love Jesus and be ready, so that if they are called to sleep, they may rest in hope of a resurrection at the last trump, to glory, honor and immortality. Amen.

J. B. C.

Bro. TIMOTHY ATWATER, of Plymouth, Ct., is no more. He died on Monday morning, Feb. 14, 1853, aged 53 years, after a painful sickness of twenty days. He left home a little more than three weeks since, in comfortable health, on business, and on his arrival at the residence of Mr. Newel Minor, of Simsbury, Ct., was taken sick. It is due to Mr. Minor and family to say, that during his sickness they did all in their power to make him comfortable and happy, considering nothing too great that would in any measure alleviate his sufferings. The greater part of his family was with him during his illness, and I need not say, that they did all they could to minister to his necessities, but the efforts of friends and physicians proved alike ineffectual. He sleeps in Jesus.

Bro. Atwater has for many years enjoyed religious. Circumstances in his earliest experience, forbid his uniting himself with any religious society, until the winter of 1842-'3, when he embraced the faith of Jesus' speedy return to save his people and baptize the earth. He was a firm believer in the doctrine of eternal life through Christ, and the unconscious state of the dead, with those precious truths which are the rejoicing of Adventists generally, and in the faith of which he died, expecting ere long to be raised to honor, glory, immortality and eternal life, and in conformity to which, he spent the last ten years of his life. His was a religion of principle, carried into every day life, a necessary part of his business transactions, for which he had the reputation, even among those who were not specially interested in our faith. His place in the prayer meetings and more public worship on the Sabbath was seldom vacant, always evincing a strong desire to be in the society of those of like precious faith. But he will be there no more. Death with its rapid stride has overtaken him, and swallowed him up, leaving a large circle of friends to mourn his loss, but none so much as the dear family to which he sustained the relation of head. A lone widow weeps in sorrow. The bitterness of mourning has filled her cup, but still she has hope. A little brace, and from his dusty bed, accompanied by a lovely daughter, who fell asleep in Jesus about two years since, he rises to newness of life—a life eternal, for 'death is swallowed up in victory.' Sons feel their loss; but he, who is a father to the fatherless, as well as the widow's God, will be their protector and portion. Relatives too, are left to mourn. Brethren and sisters, with whom our deceased brother associated in religious worship, I know that you feel your loss. His prayers you will no more hear, nor exhortations listen to, but be faithful, be vigilant, be obedient to the obligations devolving upon you, and when he lives again, you will live also. O when will weeping be over? When will earth's sorrows be gone? When will Jesus come? To which prophecy and Providence respond? Yet a little while, and he that shall come with clouds, and will not tarry.' Funeral services at his residence in Plymouth, Sunday, Feb. 20, at 10 o'clock. Sermon preached by Bro. L. Gund, from Rom. viii, 23.

JOHN HOWELL.

Appointments.

As our paper is made ready for the press on Wednesday, appointments must be received at the Livery by Tuesday evening, or they cannot be inserted until the following week.

Bro. W. Sheldon.

Hebron, N. Y., Sunday, March 6.

Bro. R. V. Lyon.

Mansfield, Ct., (Fisk's Hall), Sunday, March 6. Woodstock, Arnoldtown, " 13. Nashua, N. H., " 15. Lowell, Mass., (Second Advent Chapel, Kirk street), " 16. Concord, N. H., (where Bro. Tamblin may appoint), " 17—and remain over Sunday. Week day appointments at 7 P. M.

Bro. George Storrs.

Boston, (Chapman Hall), Sunday March 6—and remain there through the week, and on Sunday March 13.

Bro. C. F. Sweet.

Canandaigua, Sunday, March 6. Marion, " 7. Palmyra, " 8. Victor, " 9, 10. Honeyoy Falls, " 11. Honeyoy Flats, " 12, 13. Conesus, " 15. Springwater Valley and vicinity, " 16, 17. Danville, " 19, 20. West Almond, Allegany co., " 22—and will remain in that section some days if desired by the friends. All week day appointments to commence at 6 o'clock P. M.

Bro. J. C. Bywater.

Kirkville, March 2—and continue over the following Sunday.

BUSINESS ITEMS.

I. EWELL.—You are entitled to 14 more number; we therefore continue it. I. M. ALDRICE.—As there are 43 numbers yet your due, we continue to send it. I. HUTCHINSON.—Is L. C. Hutchinson a new subscriber, and what is his address? A printer can answer your question better than we can. W. GOLDSMITH.—They are sent every week—the fault must be in the post office. We will do all we can to remedy the evil. L. CARVIN.—As you are paid to No. 616, over two volumes ahead, we have therefore placed you remittance among donations; is this right? N. M. CATLIN.—All right. J. S. BERRAN.—They have been sent to Honeyoy Falls. The mistake is now corrected. A. B. SWIRT.—Please give your address, that we may comply with your request. I. CORNELL.—Please give your and J. P. Kellogg's address, that we may do the business correctly.

Receipts for the Harbinger.

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

H Pratt 468, T J Folsome 477, W Goldsmith 461, W Roweth 462, B Hutchinson 491, S Tuttle 496, M E Sturdy 510, C W Pettinger 506, A Pipkin 494, E Kingsnorth 503, W Hathaway 451—\$11.00 each. B Thayer 518, J Todd 517, A Webster 532, D N Clark 517, J Scholey 541, R Cadwell 661. A H Ennes 548, W Gordon 523, J D Alger 534, E Tompkins 482—\$3.00 each. I Ring 494, \$6.00; old account \$9.00, J Campbell 477, 52 cents; W C Hanson 477, \$11.00; S Hammond 511, \$1.68; W Baker 476, 45 cents; S Cogswell 405, 24 cents.

LETTERS.—O R L Crozier 3, J Bower, G Long, A J Allen, N M Catlin, J Thompson, W Bassett, M K Chapman.

BOOKS SENT.—S W Meeny, P Catlin, W Hall, M K Chapman, (care of W A Warrenner.)

DONATIONS FOR BRO. E. R. FINNEY. I. Ewell \$15.00, J. Thompson 3.00, W. Gordon 3.00.

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

A. HEWITT, Oswego, Indiana, does not take his paper from the office. He is owing 88 cents.

RULES OF DISCUSSION. As a prominent object of the publication of the Harbinger is to obtain 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.

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4. The LITERAL principle of interpretation must be observed.

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Poetry.

Original.

Watch, Watch, the Night is Dark!

BY F. WATSON.

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

The throes of anguish rending now,
The tribulated breast;
The rolling waves of sorrow's flood,
Shall then be hush'd to rest.
No more shall hope deceive the heart,
By disappointment crown'd;
But ev'ry food desire shall be
In full fruition lost.

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

Spoonerville, C. W.

Miscellany.

The Divine Authority of Scripture.

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

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

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

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

And what was it Lessing did to attack the authority of the Bible? Exactly what is now done

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

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

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

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

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

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

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

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

The New Year's Eve of an Erring One.

A FREE VERSION FROM 'JEAN PAUL,' BY F. B. LEE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EXCAVATIONS AT CUME.—The correspondent of the *Daily News* thus writes from Naples:—

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

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

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

☞ Eaten bread is forgotten: