

Bro. W. J. ...
Cleveland, O. see pg. 191

THE
Millennial Harbinger,
AND
BIBLE EXPOSITOR.



"I am set for the Defense of the Gospel."—PAUL.

THOMAS G. NEWMAN, Editor and Proprietor.
HIRAM V. REED, Corresponding Editor.

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THE MILLENNIAL HARBINGER AND BIBLE EXPOSITOR is devoted to the exposition of all Bible truth; but chiefly, the doctrine of the personal coming of Jesus, the Anointed One, in Millennial glory—his visible reign over the nations of Earth, assisted by his saints, who are the "kings and priests" of the coming age; —also, man's complete mortality; his unconsciousness in death; a literal resurrection, and the "everlasting destruction" of the finally impenitent. The HARBINGER is also designed to point out the way for Gentiles to inherit "the Kingdom of God."

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FEBRUARY 18, 1863.

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ADVERTISEMENT S.

Appointments.

THE EDITOR'S APPOINTMENTS.

Syracuse, Feb 22.
 Sunday, March 1, at Bridgeport, at 6½ P. M.

I will preach at

Le Raysville, Pa., Sunday, Feb. 22, as the Brn. may arrange. Let there be a general turn out. C. F. SWEET.

I will preach at

Harrisburg, Bickford School House, Feb. 19.— Shall be in the vicinity of Harrisburg until the 25. Hope to see a good attendance at these places. C. B. TURNER.

I will preach at

South Butler, Feb. 22. J. B. COOK.

I will preach at

At Toronto, on Sunday the 22.
 At Thorold, 24, at 7 P. M., and will stop three evenings. And if any of the friends at Gainsboro will meet me and convey me back to their place, I will speak there on the evening of the 27, and over Sunday.
 Sunday, March 8, I will preach in Syracuse, N. Y. at Newbridge, 13, at 7 P. M., and stop over Sunday, where Bro. Eno shall appoint.
 R. V. LON.

Our Tract Fund.

We propose to raise \$300, as a Tract Fund, to be used in furnishing Tracts to the poor, and those who would not otherwise see or read, on the all-important subjects of the Gospel of the kingdom, faith and obedience to it, and the elucidation of Bible Truth generally. The above amount can be raised and sent on its mission.— Who knows what good may be done in this way? Applications are received for these Tracts daily. If our space would permit, we would give extracts from some of the letters. The following amounts have been received, and duly appropriated to this worthy object. Who will help to raise the amount?

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Wishing to reach all we possibly can with the "glad tidings of the kingdom," and present before them God's *saving truth*, that they may believe and obey it, and by that means inherit the kingdom at the return of "Israel's king," we now make the following liberal offer to those who are willing to work for this object:

To every one who will send us three or more new subscribers for the HARBINGER for six months or one year, with the advance pay for the same, we will give them ONE THIRD of the amount of the money sent, in such Books, Pamphlets, or Tracts, as they may choose to select from our List, including Postage.

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QUARTERLY MEETING.

The next Quarterly Meeting of the brethren of Northern Ills., and Southern Wis., will be held at the White School House, near Bro. Scoonover's, in the town of Mount Pleasant, Green Co., Wis., commencing on Friday evening, Feb. 27, 1863, and to continue over the next Sunday.

It is expected that Elds. H. V. Reed, D. P. Hall, and Wm. P. Shockey, will be present. We hope to make this a profitable meeting. By order of the brethren met at Pink Creek, Ills., Dec. 7, 1862.
 C. W. TOMPKINS, Sec.

CALHOUN COUNTY, QUARTERLY CONFERENCE.

There will be a meeting of the Calhoun Co. Quarterly Conference, at Le Roy, near Bro. Chesebrough's, commencing on Friday, February 27, at 10 A. M., and continue over the following Sunday; and as the meeting is of great importance, a general attendance is requested. Now let all come.
 J. H. WINTERS, Sec.

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D. R.....	10.00

Millennial Harbinger,

AND BIBLE EXPOSITOR.

"Earnestly contend for THE FAITH which was once delivered unto the Saints."—Jude.

Vol. 34. Seneca Falls, N. Y., February 18, 1863. No. 12

For the Harbinger.

A Reason of the Hope.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—1 PET. 3. 15.

This verse imposes two very important duties on some one, viz: Sanctify the Lord God in your hearts, and give a reason of the hope. It also teaches as to the manner of performing the last named duty, i. e., with meekness and fear.—Now these duties or things to be done, are either imposed on the clergy or the laity. Popular theology regards this as the especial duty of the ministry. If you wish to know what we *expect* with *desire*, or hope for, ask our minister, he can tell you; we are not posted. Ask the minister, and in not a few instances he will say, let me consult our standard works, creeds, confessions, or some favorite interpreter. Peter is not addressing this *separate lot* or class, but the scattered believers one and all throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, and as the scattered ones in this day believe the same truth, it becomes duty and advice for them.

To *sanctify* the Lord God in our hearts I apprehend, is to regard Him with reverence and pure affection; to separate Him from all the objects of worship, as supreme and entitled to our affections and obedience; which state of heart, mind or affectionate regards cannot possibly obtain in any one who makes a god of this world in any of its apartments, whether it be a stomach god, a house, dress or gold god, or the desire to be somebody god; that is, in the estimation of this world.

We are tried in our fidelity to the God of the Bible and his truth, through the same channels in our corrupt natures which the captain of our salvation was,

viz: the lust of the flesh, the lust of the eye, and the pride of life. "For all that is in the world, (*kosmos*) the lust of the flesh, the lust of the eyes, and the pride of life, is not of the *Father*, but is of the *world*, and the world (*kosmos*) passeth away, and the lust thereof, but he that doeth the will of God abideth forever."—1 John 2: 16, 17.

Can any one sanctify the Lord God in his heart and at the same time serve the world in or through any one of these channels? I trow not. How is it then with those of us who profess to love God and obey Him, while we serve the world with all our powers; amass wealth; pile up gold; erect splendid edifices; adorn our persons with rich and costly clothing; wear gold and all the foolish trinkets which the cunning craftsman of this corrupt age can invent and construct; have plenty of money to build and furnish mansions; give liberally for war purposes; furnish unbelieving sons and daughters on any and all occasions pocket money to attend sociables, dances, concerts, operas, theatres, &c., and cry up poverty, hard times, and make up poor faces on all occasions when called upon to aid the cause of bleeding and suffering truth? Would it not be well for us to investigate and preach a little more upon these unpleasant and neglected themes. It may be unpleasant, but nevertheless profitable. In our efforts for the spread of the Truth, let not our zeal for numbers or quantity lead us to neglect the idea of quality. Let us then sanctify the Lord God in our hearts and be ready to give a *reason of the hope*.

And first, the hope is either one or more. If it or that which we expect with desire, or a compound of desire and expectation, it must be expected because promised and desired; because regarded by us as lovely or desirable.

Now if there be an assortment of hopes as some think, and thank God because it is so, (seeing a great variety of tastes can be accommodated, and by this means many more saved, it being almost too bad to ask men to become reconciled to God) If there be more than ONE, there must of necessity be more than one set of promises as the basis, and these different classes of promises must each have peculiar attributes or elements of loveliness to be desired.

Do we find this the case on examination? Nay, verily? Unity, or oneness is the Divine Stamp which he has seen fit in infinite wisdom and love to impress upon all his works. The revealed will and purpose is *One*.

The Apostle in addressing the Ephesian brethren affirms seven units as being the Spirit's teaching. See Eph. 4: 1-7. "There is *one body, one hope of your calling.*" The hope then which Peter makes it our duty to reason concerning is *One*.

What then are we as christians to desire and expect, or hope for? If this question be propounded to those who belong to the Advent sects, a variety of answers would be immediately returned, Bible in hand and open. The hope—Here it is, most clearly and comprehensively expressed. How I love it exclaims the exponent.

Tit. 2: 13.—"Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." The second coming of Jesus is the hope. No, not exactly, replies a second. Here it is, "In hope of eternal life."—Tit. 1, 2. Not quite so fast, cries the third; I have found it. The resurrection is the grand foundation. Paul, before the counsel, brings it out most fully; hear him: "Of the hope and resurrection of the dead I am called in question." "And have hope toward God which they themselves also allow, that there shall be a resurrection of the dead."—Acts 23: 6; 24: 15. The fourth stands by listening to all these expounders, taking notes, and then presents his hope. Hear him. You are all wrong, so far as expressing the whole truth on this subject is concerned. It is not the second coming, eternal life, nor the resurrection, but a great truth embracing all these and going far beyond, viz: that which the apostle Paul brought out and explained before the Chief of the Jews at Rome, the preaching of which caused him to appear at the Court of Cesar bound with a chain—*The hope of Israel.*

"For this cause therefore, have I called for you, to see you, and to speak with you; because that for the *hope of Israel*, I am bound with this chain. Also, before Agrippa, "And now I stand and am judged for the hope of the promise made of God unto our Fathers; unto serving God day and night hope to come, which promise our twelve tribes instantly for which hope's sake king Agrippa, I am accused of the Jews. The Jews at Rome wishing to hear him expound this hope, and tell them what he thought, appointed him a day, and came to his lodging. Then and there he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets, from morning till evening.—The same hope was offered by Paul to the Gentiles, seeing the Jews were so gross in heart, deaf in ears, and blind in eyes. For two whole years, in his own hired house to all that came to him, rich or poor, high or low, white, black or red, did Paul preach the kingdom of God and teach those things which concern the Lord Jesus Christ with all confidence, no man forbidding him. See Acts 28:

We have now before us four classes of Scriptures and four special attorneys.—Now while it is evident that the hope is in some way attached to, and connected with all these Scriptures, and has become a creed, or at least, a partial one for four sects or parties of persons equally honest and sincere no doubt, in their zeal and labors for Truth, it must be equally evident that but one position can embrace and explain them all, and that one, the last named—the kingdom. The Gospel is glad tidings concerning the kingdom whose unfulfilled promises contain things expected with desire or the hope for—Hope always reaching unto the unseen. "For, (says the apostle Paul in writing to the Romans,) we are saved by hope, but hope that is seen is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, than do we with patience wait for it. Here then is our true position, patiently waiting for the unfulfilled promises of God concerning the kingdom; expecting their fulfillment most confidently, and desiring them most ardently.

The platform of truth embraced in the hope of Israel, which is the kingdom of Israel under, or in the Name of Jesus of Nazareth to be developed in the world to come, or future habitable is as a high tower in a city. It gives the one

who stands upon it an opportunity to overlook the entire place, and take in the relative positions of its surroundings. Either one of the other positions places him in one of the street as the stand point of observation, and must necessarily furnish him a very imperfect picture from which to sketch.

In conclusion then, upon this particular thread in the instruction of Peter, now under consideration, we add: Friends of Truth; Friends of God; let us plant ourselves firmly and fearlessly upon the broad and comprehensive platform of the Gospel, all other truths to be taught in this age, are but parts of the glorious Gospel, and as valiant soldiers fight on, being careful to put on "the whole armor of God, that we may be able to withstand in the evil day, and having done all to stand." "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of Peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and the helmet of salvation, and the sword of the spirit, which is the word of God; praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."—Eph. 6: 13-19.

The question as to the manner of reasoning with those who ask as a reason of the hope is answered by the apostle Peter in these words, "with meekness and fear;" meekness of manner is mildness, gentleness, forbearing, without self-sufficiency. Fear is a dread of impending evil or merited punishment, in this sense slavish. The love of God casteth out this kind. Fear again, is a holy awe or reverence of God and his word, and springs from real love of the Divine Character, and leads the subjects of it to flee any thing which would offend such a holy being. This kind of fear is to dwell in the believer, whereas the slavish dread and terror which fills the minds of those who tremble in view of merited punishment is to find no place. We apprehend the idea conveyed by the word fear in this place can be expressed in the words anxiety or solicitude, being anxious or solicitous for the salvation of those who listen to the reason of the hope.

It is not unfrequently charged upon us that we are arrogant, and very much wanting in meekness and patience in the presentation of the hope and its reasons. Let all such charges be false. If they

are true, we certainly are not following the teaching of Peter in the passage under contemplation, nor the instruction which the apostle Paul gave Timothy in these words, "The servant of the Lord must not strive; (i. e., undertake to drive with physical force) but be gentle (here gentle is placed as the opposite of strive, and indicates fully by opposition in meaning, the reverse of strife.)—unto all men, apt to teach, patient; in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth. The apostles Peter and Paul, in their instruction give us a very clear review of the manner in which we should reply to and instruct those who ask us a reason of the hope. Let none of us who profess to know and are able to give the reason of the One Hope, be found manifesting impatience toward those whom we undertake to instruct, neglecting this instruction. I apprehend it is one reason why more are not brought to a knowledge of the truth as it is in Jesus.

In conclusion, let me repeat the words of Peter and commend them to the prayerful consideration of the friends of Truth, "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." D. P. HALL.

For the Harbinger.

The First and Second Adam.

"The first man is of the earth earthy; the second man is the Lord from heaven."—1 Cor. 15: 47.

The first man, made in the image of the *Eloheim*, had dominion over all creatures, and over all the earth. It was his prerogative to rule, but yet to be subjected to his Creator. The whole earth was before him, unpeopled and unoccupied by intelligent beings to praise God and be happy in their own existence. He was made the grand patriarch of the world; and a Melchisedec high priest, to reign over his children and to teach them the Oracles of God.

And time was granted to him to increase and multiply, and to replenish the earth; to fill it with a race of "very good" beings like himself, righteous and consequently happy. That time was a day (with the Lord,) or as we reckon time, a millennium, or thousand years; in which to have carried out the purposes of God.

But he did not long continue obedient to his Creator, but rebelled against his divine command, and, loosing the image he was created in, brought death upon himself, and entailed it upon his unborn posterity.

This, being foreseen by his all wise Creator, ample provisions were made to meet the emergency of the case; and to this end the second Adam was provided to restore what was lost. We are now to consider in what the second Adam differs from the first. It is very evident that in the loins of the first man were created the whole human family; for the work of creation was done in six days and ended on the seventh. And now as the first man sinned before he became a father, all the inhabitants of the world then in his loins in embryo, sinned also and fell with him and came under the curse. And not one of them more than another could have restored that which was lost, for they are all alike guilty before God. And yet Luke, in tracing back the genealogy of Christ, informs us that he descended from Adam, whom he calls the son of God. But had he been in the loins of Adam when he fell, he could not have been able to have redeemed the fallen race more than Enoch, Noah or Abraham, for, being as he would have been, one of the fallen race, he would have been involved in the same helpless condition.

But he did indeed spring from Adam, but before Adam sinned. The first man was made male and female; but not being good for him to be alone, the Lord God made him a woman from one of his ribs. She was bone of his bone and flesh of his flesh. Before this, Adam the individual was male and female, but in taking out the rib, the male and female forces or qualities were separated, and became two individuals, and yet joined by such hymeneal bands as to make them both one.

For the sake of illustration, we will consider the human family in the loins of Adam in the state of *infusoria*, for want of a better term. And in taking out the rib, bone of his bone, and flesh of his flesh, one of the male *infusoria* was taken out and deposited in the loins of Eve in something more than in the seventieth series of the generations, to be brought forth in due time, and hence called, "the seed of the woman."—Why else was it so called, inasmuch as it is well known that children are not the seed of their mothers, but of their fathers?

Now there are several important points to be noticed. The dominion was given to Adam before he fell; a blessing also was given him, and a command to "Be fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth."—All this was to him and to his children then in his loins.

Now we have shown but one seed only was taken from his loins before he fell, and to that one all this still belongs; but the rest of his seed, born after the fall, suffer the loss of all this, and instead of a blessing, are under a curse heavy and grievous. But this one seed of the woman, "the second man" still enjoys the blessing, and holds the power, and will until he multiplies and replenishes the earth and subdue it, and has the dominion "over every living thing that moveth upon the earth." We have briefly noticed that a day (a millennial day) was allotted to "the first man," to bring out his seed, to replenish the earth, and to subdue it and to have dominion over it. But as he sinned, a curse rested upon him; his unborn seed was divided into two classes. "The seed of the woman," and the seed of the serpent, or wickedness, which are the multiplied conceptions of the woman. Death, also following as another evil consequence, made it necessary to extend the day to six (millennial days) in order to bring out all the seed, good and bad.

These six millennial days are the anti-type of the six days of creation, at the end of which all things pertaining to the dispensation of "the first man," will be finished; and "the second man, the Lord from heaven," will step in and resume the original position assigned to the "first man," and which he failed to carry out by reason of sin. And that the original purposes of God might not be frustrated, the day allotted to the first man is given to the second, in which to perform that which was privileged to the first; making in all seven millennial days in which the earth will be filled with a race of righteous people. So, "Where sin abounded, grace did much more abound." Nor is the fall of man without its use in the economy of God. On this subject, the reader is referred to the writer's article in the *Harbinger* on "Original Sin," in which it is shown that in sinning, man lost the favor of God and was turned out of Eden, and doomed to rely on his own resources for

food and safety, and by this means his mental powers were immensely increased, and his capacity to enjoy or suffer as greatly enlarged.

The seed of the woman, first in Eve, and being taken from Adam, remained unborn, passing through the loins of an illustrious line of parents unto Mary; when, the full time having arrived for the seed to be born, it was brought forth without the usual means to bring about such an event. For the seed first taken from Adam, being already in her loins, she would according to the course of nature, or "custom of women," have had one conception without the usual means. Hence the angel said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee;" for it was by that power that all these things so happened. And thanks be to God that they did happen for our salvation. It was by a series of miracles, the greatest of which is, creating the human family in the loins of the first man; and the next greatest is, putting the one seed in the loins of the woman. Continued under the heading, "Born Again." BEREAN.

For the Harbinger.

Revelation 15th and 16th.

THE SEVEN SEALS BELONG TO EGYPT.

I. The wonder is, that any one should ever have conceived that these judgment scenes at the close of, could belong to and in the Gospel Age! They are described as God's "judgments."—Rev. 15: 4. They synchronize with "the time of wrath—and of the dead that they should be *judged*."—Rev. 11: 18. They are after "the kingdoms of this world become our Lord's." Then his "throne" shall have appeared with its living, everlasting scenery, of cherubim and seraphim. The four living creatures and twenty-four elders are there, (See Rev. 11: 17. Rev. 15: 6,) as the attendants on the throne or Kingdom of God! By consequence, the Kingdom Age (Judgment Age) shall then have actually opened. "The time of the Kingdom" is the time or age of "the Judgment." Many have yet to learn that the official titles of our Lord—"Judge, Ruler, King,"—are coetaneous and concurrent. They all belong to Him in His promised sovereignty over the earth. These were the titles of supreme power over Israel in the types, and must mean as much, when worn "in His times," by "The

blessed and only Potentate—the King of kings."

In the progress of these vials, the angel exclaims: "Thou art righteous, O Lord. He is, He was, the Holy One; because thou *hast* JUDGED thus."—Rev. 16: 5. Four times amid these plagues such words compel us to see and own that they belong to "The Judgment!" The whole scenery belongs to the future rather than the Gospel Age; in which the proper "time of wrath—of Judgment," is held in abeyance.

II. These plagues, in each instance where they are named, FOLLOW the opening event of the Coming Age. The seven trumpets.—Rev. 11: 15-18. "The Sign in Heaven, great and marvellous."—Rev. 15: 1-4. The opening of the Heavenly Tabernacle.—Rev. 15: 5, to Rev. 16: 18. The rapture of the saints, (which follows "the last" or seventh trump, in this only series of trumpets.)—Isa. 26: 18-20. 1 Cor. 15: 51. Rev. 15: 3. The standing up of Michael.—Dan. 12: 1. The sign of the Son of Man.—Matt. 24: 30. And all synchronizing with the sign and the scenery.—Rev. 15: 1. Let an opposing view be found in the Word; or let this stand.

The entrance of our Lord "within the veil," was noted and confirmed by the descended Spirit, at the Pentecost.—Acts 1: 9-11. Acts 2: 1-15. Heb. 9: This was the full introduction of the Gospel Age, which will end by a counter movement—alike dispensational—when the Heavenly Tabernacle will open!

III. In this age the action of the Almighty—the proper sphere of his recognized agency—lies in the Gospel. His claim to human regard, to faith, love and obedience, is expressed in the Gospel. But the whole course of the vials has a different aspect and belongs to the Lord's action in another age.

IV. Every analogy, and every Scripture statement of this subject, demands faith in "the vials," as future—following those scenes which introduce the Judgment Age.

The plagues on Egypt were introduced by the Lord's coming "down" to deliver Israel and punish Pharaoh and his host. These plagues were the judgment of Jehovah on Egypt.

NOTE.—This series of plagues, after the Lord came down, was all miraculous. It furnishes a language for "the 7 vials," and *sic* times we are told that the future deliverance of Israel shall be "after the manner of Egypt."—Isa. 11: 12-16. Micah 7: 15-20.

The ark received Noah ere a drop of the deluge descended to drown the world. So it shall again be, "as it is written: Come, my people, enter into thy chambers—till the indignation be over-past."—Isa. 26: 18-20. Matt 24: 37.

But I forbear. If these reasons are rejected, then others are useless. With many there seems to be no settled principle as to understanding "The Word,"—except that they easily accept their educational ideas, their profitable and popular views. But they have yet to learn that the "Word is truth." It is truth, as it stands—unerring, unfailing and eternal Truth!

By consequence, the fact that "the seven vials" are assigned to "the Judgment," on apostate Christendom—that they follow the dispensational events that introduce the Kingdom—that they are analagous to other judgment scenes—should suffice to settle the question that they are all future.

To this view there is no objection, save that which is founded in feeling and habit of thought, and party and popular interests; because the truth is the only and highest reason,—unchangable and ever consistent with the course of God's providence. The popular view confounds dispensations that are distinct, ignores the positive statements of "the Word of the Lord," as to the subject in hand, and has no basis, save in the minds of a few leading, erring mortals. J. B. C.

A correspondent of the Ohio State Journal in writing from Murfreesboro, under date of Jan. 4th, thus speaks of what he saw in one of the hospitals after the great struggle between Rosencrans and Bragg:

On the morning of January 3d, I visited the hospital tents of the Eleventh Brigade, formerly commanded by Colonel Beatty, formerly of Starke County; and although I had nerved myself to witness any amount of suffering, it made me sick of life and disgusted with humanity. In close proximity to a large tent, I saw nearly a cord of amputated legs, arms, and feet, interspersed with slices of human flesh, lacerated and torn by Shells and Cannon Balls—it made my heart grow sick and faint.

With 125 presses, the Treasury Department are now just able to print enough greenbacks in two-thirds of a day to pay the expenses of the Government for one day.

Millennial Harbinger.

THOMAS G. NEWMAN, Resident Editor.
MIRIAM V. REED, Corresponding Editor.

SENECA FALLS, FEB. 18, 1863.

Prayer of Israel.

"Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them."—Ezekiel 33: 7.

That the gracious promises made by God to the children of Israel,—that they should, as a nation, take their stand at the head of all nations, when their Messiah should come to "rule the world in righteousness,"—are near their fulfillment, no one who believes them at all will deny. But God says, in the language of the text at the head of this article, "I will yet for this be inquired of by the house of Israel, to do it for them." They must remember these promises and cry to God for their fulfillment, before he will bring these great blessings upon them.

Now what "sign of the times" could we ask, so convincing and undeniable as the *glad news* that the people of Israel are now waking up to the subject of their restoration to the land of their fathers, and are crying to God to open the way for the accomplishment of this great and glorious undertaking? We ask what SIGN can be MORE convincing? Not one, that we know of. Especially now, while many are denying that God has made such promises of restoration. Many who profess to be looking for the Lord are *despising* the Jew, and the promise made by God to him—and the language that Peter quoted, 1800 years ago, to caution those of his day, may well be used to many in our day, for the same purpose:—"BEWARE, therefore, lest that come upon you which is spoken of in the prophets; behold, ye DESPISERS, and wonder, and perish: for I work a work in your days, a work

which YE SHALL IN NO WISE BELIEVE, though a man declare it unto you."—Acts 13: 40, 41.

Well, here is the proof! The following paragraphs on the subject of "Prayer" are copied from an article published in the "*Occident*," by the "Jewish Association for the diffusion of religious knowledge." They show conclusively that "the times of the Gentiles are [nearly] fulfilled."

They have been long cast off,
Long been the Gentile scold,
Without a home;
Their land by strangers trod,
Their tears bedew its sod,
Oh! they have felt thy rod,
Now bring them home.

THE Israelites have in all ages been so frequently enjoined to daily communion with the Almighty,—so many prayers have been composed by pious men, with the object of reminding us that if we would receive God's mercy, we must continually supplicate Him to grant it to us,—that, at first sight, it seems superfluous to address Jews on a subject, apparently so well understood by them.....

In the chapter of Ezekiel's prophecies from which our text is selected, the Almighty gives us many gracious assurances that we shall, at some future period, re-possess our land; that Palestine shall not always lie waste and desolate, but that her former grandeur shall eventually be restored to her. Nevertheless, God says, He will not fulfill His word, until its fulfillment shall be earnestly prayed for by the house of Israel.

It is thus very clearly pointed out to us, that it is the will of our Creator to be entreated by His creatures, before granting them His favors.

Biblical history affords numerous illustrations of this truth. God has never effected for us a striking deliverance from persecution, until the heart of the nation has been turned towards Him in prayer;—not formal prayer, clothed in pompous language—but the spontaneous supplication of an humble spirit.

The same God who, when Israel cried to Him, released our ancestors from Egyptian bondage;—the God who heard the simple touching appeal of Hannah;—who, David tells us, is "near unto all those who call upon Him in sincerity;"—who answered Elijah's prayer on behalf of the poor widow by restoring her son to life;—that merciful God who granted the prophet's petition for rain,

when all Israel was perishing in consequence of a drought;—the God who is Father of both rich and poor, listening to the prayer of the meanness of His creatures;—that same all-powerful God has assured us, that if we but approach Him in sincerity, He will answer us.

The Psalmist says, (Psalms 62: 8,) "Trust in Him at all times: ye people, pour out your hearts before him. God is a refuge for us." Now, reader, take you King David's advice, and you will find yourself a great gainer. The royal poet felt but too frequently the want of a superior Power to sustain his faith under the many difficulties in which he was at various times placed. And how does he encourage himself? Listen to the simple words of his song: "Pour out your heart before him; God is a refuge."

Then call to mind the past—the time when God's glory was enthroned in His temple in Zion,—when Jerusalem was the world's delight,—when captivity was unknown to Israel's sons and daughters,—ere the heathen trod the consecrated ground. Will not the memory of those days call up a host of sad, yet pleasing recollections? Will it not rouse noble aspirations within our breast? Will not the mournful memories of the past, and the BRIGHT HOPES OF THE FUTURE relieve us from slavishly clinging to the all absorbing worldly present?

A Glance Over the World.

The "Israelite Indeed" thus speaks of the condition of the world, and the ending up of this dispensation:

The condition of the Jews strongly indicates that the coming of the King, and the winding up of the history of the Gospel dispensation, are near at hand: and many of us may still be in the flesh to witness the ushering in of the great day of the Lord. But there are other strong signs of the times, from which the faithful believer in the Kingdom of God may derive the same conclusions. The whole habitable world is in motion. There is a general agitation among all nations; a roaring, like that of an approaching thunderstorm. The great empire of the middle kingdom is in a state of rebellion; Japan is nearly in the same condition; feud and murder are constant among the princes, nobles, and common people. In India are strong symptoms of another out-break, of a great rising against their English rulers. In New Zealand the war be-

tween the natives and the colonists is still raging. Russia is unsettled; the serf affairs are still agitating the whole community; and the ground under the feet of the noble-minded Czar is trembling. The Turk has long since become a man of snow, who gradually melts away; and soon the place where he stood will not be found. And, while the European portions of his empire, where he had long since but a shadow of authority, are, some in open, and some in masked rebellion, the Asiatic portions, the fanatical Syrian Mohammedans, curse him as a heretic, and give vent to their indignation by murdering the Christians, and even each other. Austria is obliged to keep not only a watchful eye, but also a well prepared army to hold down the Italians of Venice on one side and the dissatisfied Hungarians on the other.— The Italian pot is boiling over on all sides; Rome is the golden apple for which they have so strong a desire; but it is unfortunately watched by the French Cerberus. France, as everybody knows, stands upon volcanic ground, and we may hear of its outbreak by the arrival of the next steamer. England; why, England seems to be at peace with all her neighbors; but, of course, an armed peace, as she knows well that these good neighbors hate her, and look with the eyes of jealousy upon her prosperous state. And America, the free and great America, is now entirely out of joint.— In this great republic brothers are arrayed against brothers, and thousands upon thousands fall victims to the unnatural strife. In Mexico, in South America, as well as in the centre of this continent, wherever we look, we behold but strife and trouble among the inhabitants.— Thus a glance around the world shows us a singularly extended state of war, rebellion, disorganization, distress, and uneasiness. Shall we therefore not lift up our heads, and take courage, believing that all these events are forerunners of our glorious King and Messiah, who will soon come to restore order and peace among passionate belligerents?— Hasten, O Lord, Come quickly! Yea, come and deliver this world from all the evils which are the source of all tribulation.

It is a convenient way to enclose Government Postage Currency in letters for fractions of a dollar. We take all such, but not individual or corporate shipplasters or soiled postage stamps.

The Jews of Morocco.

We extract the following account of the Jews of Morocco from an article which appeared recently in the "Jewish Chronicle," taken from a periodical by Dr. Frankel:

"As in Germany, Spain, and other European countries in the middle ages, the Jews of Morocco to this day inhabit separate quarters. These narrow streets in which they are penned in like wild beasts, and which are called El-Millah, are surrounded by a wall, with openings, and furnished, as at Mogadore, with cannon. Every evening at sunset they have to return to these wretched streets, which are productive of all kinds of disease; and it is only at sunrise that they venture forth from their hiding-places, in order to repair to their shops and work-rooms, situated in other quarters of the city.

With these Jewish quarters corresponds the particular costume which they are obliged to wear in this country. The law obliging them to dress in black has reference to the idea formerly attached to this color, and which has also taken root in the colony. Black is the emblem of subjection and thralldom, even as white is that of victory and conquest. Woe to the Jew that should venture to change his garb! The English ambassador in Morocco had a Jewish interpreter, who was one day observed by the Emperor in a European garb, scarlet and gold. He at first took him for an ambassador; but having subsequently learned that the supposed ambassador was a Jew, he ordered him to be punished, and to put on the Jewish costume. The ambassador interferred in behalf of his interpreter, and pointed out that the Jew was in his service, and being under English protection, had the right to dress in the fashion of the English Jews. To this argument the Emperor at last yielded.

"They are forbidden, under the severest penalties, to mount a horse, or set a foot on the burial-ground of the Moslems. When they approach a mosque or a chapel of a saint, they must take off their shoes, and carry them in their hands until they have passed it.

"When I passed through Tangiers, narrates Cotte, a Jew walked along the way of the great mosque. His back was bent; he looked uneasily on all sides; and he hardly ventured to proceed. The

poor fellow crept along the walls, and did not take off his shoes. But scarcely was he out of sight when out of some round building, somebody pounced on him with the velocity of an eagle. It was a boy only six years old. With incredible fury, the young Bedouin flew at his throat, hung on his beard, and dragged him down. He tore off his sandals, and struck him on the head and in the face. The young rascal foamed with rage, the Jew stirred not. I seized the furious boy by the arms, to permit the Jew to escape to a neighboring street. The rage of the boyish fanatic may be imagined. He fixed his frowning look upon me, and called out, 'May Allah curse thy father, and the bowels of thy mother.'

"Under the slightest pretexts, Jewesses in the open streets are beaten with a stick, by the *ahifas*, a woman especially charged with this function. They are forbidden, under penalty of death, to resist; it is only by flight that they can escape these acts of violence. M. Cotte saw children, seven or eight years old, throw stones at strong young men, bite and scratch them. These maltreated persons were Jews. They cowered and sought to escape; on their persons were seen the terror and agony of death; but all their movements betrayed their anxiety not to hurt their assailants.

"However insupportable the position of the Jews in Morocco, whose number exceeds 300,000; however crushing the burdens which they have to bear—they nevertheless, with rare fidelity, remain attached to the faith of their fathers, although this is the only cause of their lamentable condition. They comfort themselves in their silent resignation, with the hope of a better future. They say, 'We are dispersed, we bear the punishment for the sins of our fathers. God has rejected us only for a time, and has condemned us to bow down our heads until all nations of the earth shall have passed over our bodies. But God has not rejected us forever; this is what we know. One day He will re-assemble us from all quarters of the globe, and we shall acquire again domination and power.' It is thus that they support themselves by the thought of this future, whenever the weight of affliction bows them down."

NAME WANTED.—Some one from Millfield, O. has sent for the HARBINGER, and inclosed \$2; but as no name is signed, we know not to whom to send it.

For the Harbinger.

Job 14: 10.

"But man dieth and wasteth away; yea man giveth up the ghost and where is he?"—Job 14: 10.

Preachers say in heaven, or in hell torments; but what saith the scriptures? Acts 2: 34, Peter says: "for David is not ascended into heaven." Now if good old David is not gone to heaven, is it possible that men who cannot expect to be superior to him in point of virtue are going there daily?

Now hear him of whom it is said, "this is my beloved Son, hear ye him." John 3: 13. "NO MAN HATH ASCENDED UP TO HEAVEN, but he that came down from heaven." God's word is true and will not pass away. Man may have a theory that contradicts it, but it will not stand.

Job 21: 3, "The wicked are reserved to the day of destruction. They shall be brought forth to the day of wrath.—2 Pet. 2: 9, "The Lord knoweth how to deliver the Godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." We are told that when they die they are punished. See the contrast, Job 34: 14, 15, "If he set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together and man shall turn again unto dust."—Ecl. 12: 7, "Then shall the dust return to the earth as it was." These testimonies all agree. Job says man returns to dust. Solomon says the dust shall return to the earth as it was. Gen. 3: 19, "Dust thou art and unto dust shalt thou return." Psa. 6: 5, "For in death there is no remembrance of thee; in the grave who shall give thee thanks?"—Ecl. 3: 18, 20; "For that which befalleth the sons of men befalleth beasts: as the one dieth, so dieth the other; yea, they have all one breath, so that a man hath no pre-eminence above a beast, (in death) all go unto one place; all are of the dust, and all turn to dust again." Ecl. 9: 10; "For the living know that they shall die; but the dead know not any thing; neither have they (in the present tense) any more a reward, for the memory of them is forgotten."

"If a man die shall he live again?" Jesus the son of God, submitted to death entered the tomb, conquered death and the grave, rose victorious over death and will bring from the dead, to life and immortality those that sleep in him.

Sharpville, Ind.

T. ADAMS.

For the Harbinger.

Letters on "Items of Theology."

IMMORTALS OUTNUMBERING MORTALS.

The main objection urged by Eld. S., against the saints reigning over the nations in the Age to Come, is, that the immortal saints will far exceed in number the mortals. It was in view of this argument that he could speak so triumphantly about "this theory carrying its own antidote upon its very surface." Well, let us test his assertions and see.

1. His argument if such it may be called, runs thus: "That all the millions of helpless and unaccountable infants, whether of christians, heathens, mohammedans or indians, will be saved, raised from the dead to immortal life, and with the adult saints share all the honor and glory of the kingdom." The infants alone, say nothing of the adult saints, would far outnumber the nine hundred millions of mortals, admitting that number at the coming of Christ." Hence, if all the helpless infants and adult saints that have died for the past six thousand years, are to be raised from the dead immortal, and reign over the nations of earth, there will be, as Eld. S. concludes, about seven rulers to one subject. And this he thinks "would be rather small business."

True, this would be taking a deep "plunge into inconsistency," if every thing pertaining to this subjects was just as Eld. S. would have it. But God's Word puts the veto upon all such reasoning as the above. Eld. S. says, "it is estimated so and so about helpless children." True, but what is man's estimate worth when it is opposed to Holy Writ? Why does not Eld. S. give us Bible testimony to prove his point? Indeed, why does he not give us one text, one thus saith the Lord, to prove that the immortals will outnumber the mortals in the Future Age? I answer, because no such testimony is to be found in God's Book. Inspired writers do not contradict themselves or each other, hence, when it is said, that judgment was given to the saints, and that they reign and "have power over the nations," they mean what they say, and no where do they contradict it. God's Book is harmonious.

Again, Eld. S's talk about helpless children is all assumption, all guess work, and I am surprised to think that he would set forth such guess work as an argument against what God has plainly

revealed. It is written, "He that overcometh will I give power over the nations." Do helpless infants overcome? do they keep Christ's works unto the end? They do not! Then why does Eld. S. claim for such, what is only promised to those who *overcome*? Nay, permit me to ask, why in his article on this subject, he fails to notice Rev. 2: 26, 27; had he have noticed this text, and given it its literal import, all would have been plain. Remember it is those who *overcome* self and the world around them, those who face the storm, and fight the good fight of faith, that will be exalted with honor, authority, and power, to reign with Jesus over the nations. But no where in all the Book of God, is such a promise to be found, for the millions of helpless infants that have died. Once more. The Bible instead of teaching that the rulers outnumber the subjects in that Age, rather leads us to conclude directly opposite. In fact, every record of the past and every prediction of the future is against it. It is written "many are called but few chosen." Jesus says, "few only enter the straight gate and narrow way;" "not all that say, Lord, Lord, shall enter the kingdom of heaven;" and how repeatedly do the Scriptures predict of great numbers of the church apostatising from the truth and being lost. Paul even could say in his day, that all they of "Asia had turned away," only a few hold fast unto the end and overcome. There is no fear of being too many. No! no! no! we have cause rather to regret and lament that there are so few, who are willing to come and help make up the number; and again, so few of those that do come, that will endure unto the end. Let us strive to make our calling and election sure.—
Yours for the truth, GEO. MOYER.
Kingsbury, Ind.

For circulating a prohibited political book, a General in the Russian service was recently punished in the most severe manner. He was sentenced to twelve years' mining work in Siberia, with the loss of all his rank and position. The garrison was mustered on parade, and the General, in full uniform, and wearing all his orders, was placed upon the pillory, when the executioner cut off all his lace, ornaments and orders, cut his uniform to pieces, broke his sword over his head, and twice struck the unfortunate man in the face. His wife, who had determined to see him once more, on this occasion lost her reason.

Correspondence.

From H. Heyes.

BRO. NEWMAN:—The extract from the *London Quarterly Journal of Prophecy* in the *Harbinger*, page 159, is striking indeed. The writer has evidently a grand conception of the evils of the time immediately preceding the advent. "Fearful forms of infidelity and atheism—fierce democratic ambition"—much expressed in few words. "Who is Lord over us?" seems for some years past and now, to be the bold query of thousands: more manifest perhaps in youth, but evident in many of advanced years. Politicians exhibit this irreligious spirit; and where do we find the fear of God so influencing men, as to prompt them to a strictly conscientious course of action? Little indeed do we find of this; it is precious where it is found. And we may ask, where is true belief in the Bible found? Think of the agencies at work to sap faith in the Word! In England, a portion of the clergy themselves, have published elaborate essays against the reality of miracles; and now comes Bishop Colenso in open declaration against the veracity of statements in the Pentateuch and Joshua? He has made the discovery that to believe them we must believe in physical impossibilities! But however few the defenders of truth in these times, a few there will be, and these able to meet the subtle devices of the enemy. Let our brethren be Bible searchers individually. Let us indeed help each other, but let us be possessors of truth by our own searching out! We cannot in any other way prize it as in this. We dig it out ourselves—we find the gold—we enrich ourselves—a precious gem here and there is picked up, and we rejoice in our own treasure, which men nor devil can wrest from us, save through our own folly. Let a person who has never studied the Word, read 1 Pet. 1: the chapter may to him be dry and unintelligible. But let the Bible-searching believer read it, and what is it to him?—More precious than fine gold—sweeter than honey!

I for one, look for Satanic developments on this side the coming of our Lord, more and more. If Paul counselled the Ephesians to be *strong in the Lord* in their day, emphatically is it for us now to take the counsel to ourselves. We must be *strong* brethren; and here let me urge to faithfulness one toward another. Do we see inconsistency, it is not for us to tell a third party about it; we must tell the individual himself, or herself, however delicate nature may be in the case. By this means we honor God and obey Christ; and however the rebuke or admonition or remonstrance be received by the offending party, a good conscience is ours, and divine approval will crown the act. What evil, what disgrace, would be prevented and killed, by the Gospel course of faithfulness, discharged in the spirit of meekness, one toward another! Reader, don't forget this; but do your duty as a faith-

ful member of the church of Christ, when duty is plain. Don't try to excuse yourself either.—Unholy talk, unholy acts, you know are offensive in the sight of God. Let your own example be good, and your reproof will have weight.

Individually, brethren, we must be careful.—Our hearts are all naturally evil: the world around us is evil: Satan with his wiles is on the alert. Constant, unremitting watchfulness—prayerfulness, diligent study of the Scriptures, these are indispensable to our growth and endurance. The time is perilous, *but abide in him*. Greater is He, than he that is in the world. In face of false philosophy, we declare our faith in Almighty God, as the God of miracles. He made the sun stand still on Gibeon—He preserved the holy children in the furnace—He will raise the dead! This is our God! Amen.

Wallingford, Conn.

From C. W. Low.

BRO. NEWMAN:—The dark cloud that now overhangs the whole land, shuts out from view the star of hope of our country. The social and domestic thermometer of the prosperity and peace of our country, has sunk far below zero, and it is doubtful in my mind if we ever rise again as a nation, above freezing point. The religion of the cross, the christianity of the Bible, and the holy truths of the Gospel, seem to be going down to the same freezing point. That is, they are going down so far as the actions of men are concerned in relation to them. The Cross, and the Bible, and the truths of the Gospel, *remain* the same, let men do and act as they may. God's Word will abide *forever*. We have come to the hour in the history of this nation, wherein God is trying the faith and the character of men, and the test is to be a severe one. This people is now being educated by an all-powerful and severe teacher, we need the discipline, and hence, we must pass through the fire.

Bro. Newman, when I turn my eyes outward, and survey this nation's present surroundings,—when I behold the wicked waste of life, of blood and of property,—when I see the orphanage, the widowhood, the wretchedness and sorrow, the pain and misery, caused by this terribly desolating, and this fearfully discriminating war, my heart is pained, deeply pained within me.

But, when I see and feel that there is a religious or spiritual war going on among those who ought to be one in faith, and one in effort to spread the glad tidings of the kingdom among their fellow beings, I say, when I see such a war in progress, my heart sinks still deeper into the dark waters of spiritual sorrow and mental grief, I am frequently led to ask myself the question; where are we drifting to? What will our end be? What has become of the true spirit of christianity? Where is the real influence of the Cross of Christ? Where is that manly, open-heartedness, that genuine open-facedness, that true genuine honesty of work and deed? That truth speaking, neighbor with neighbor—that

willingness to suffer wrongfully for the truth's sake? The disposition to forgo self, in order to promote the wellbeing of the brotherhood? to advance the general interest of humanity? &c. From the towering summit of man's selfish ambition, echo answers where? Yes, where are those lovely traits of christian to be found in full development and exercise? Which brings joy and peace on earth, and gives light unto men, and points the way to a brighter and a more enduring home of rest. But I find it is far easier to ask a question than to answer it. Hence I leave it.

Fredonia, N. Y.

From P. P. Drummond.

BRO. NEWMAN:—As it is understood that the people here are backward in supporting a minister, please let me say that on Jan. 27, they made me a good donation. The attendance was large, the tables were filled, the donations were liberal. There was no playing or dancing. I wish to return thanks thus publicly to all concerned.

I wish some one would come here and give us a long course of lectures, as I can preach but little evenings now. I think a good preacher could be well sustained here.

Oakland Co., Mich.

From S. G. Clark.

BRO. NEWMAN:—Bro. D. P. Hall and myself have just closed up a series of meetings at Eagle Point. The best of attention was paid to the Word spoken, and I think good will result from our labors.

Baileyville, Ills.

From Wm. S. Flinn.

BRO. NEWMAN:—I wholly endorse your position not to yield one particle of truth to please any one, no never! Why should we? On believing and obeying the truth, depends our eternal life. O for grace and wisdom to do right.—My hope is still in Christ the great Life-giver. Yes he is the great foundation, the chief corner stone, my only hope. And while confusion and darkness thicken around, he still remains the beacon light, the bright and morning star. Oh how consoling to the way-worn pilgrim, that while in the midst of confusion and worldly strife, he can concentrate the stream of thought, and piercing through the shades of darkness and confusion, view by the eye of faith the glorious inheritance, the kingdom organized throughout. Then peace and purity will be the order of the day. O what a change, and how soon to be realized. This glorious hope is mine. Praise God for the blessed promises held forth in THE GOSPEL of His dear Son.

Seranton, Pa.

Subscribers sending money should write a plain, legible hand, giving Post Office, County and State where they reside, and when wishing their directions changed, they should give the Post Office changed from, as well as the one removed to,

99. At a meeting of the Church of God in Seneca Falls, held on Wednesday eve., Feb. 11, 1853, the following preamble and resolutions were passed unanimously:

Whereas, Our beloved Bro. Joblin, who has been united with us for about three years, is expecting to leave us, to labor in other fields; and though regretting the circumstances which seem to make this step necessary; yet, as this church is the only proper authority to recommend him as worthy the confidence of the faithful, therefore

Resolved, that we unanimously recommend him as a humble christian, and one calculated to do good in presenting the Truth. Also,

Resolved, that this church, appreciating his labors among them, appoint a special service on Sunday next, to set him apart to the ministry; also

Resolved, that we follow our brother with our prayers, and with earnest desire that in the hands of God, he may be instrumental in winning many to the path of life.

FOREIGN NEWS.—Among the French diplomatic correspondence just published, is a letter from Napoleon to Gen. Forey, in which it is confessed that the motive for the French policy in Mexico is a desire to prevent the United States from extending their authority southward over the American continent.

It was rumored that Turkey is making warlike preparations.

The Gazette says: "End to the American war except in mutual ruin we can see none. Those who speak of reducing the South to the state of San Domingo little realize the miseries and horrors which must befall the South ere her bleeding carcass lies unresistingly at the foot of the army of abolitionists."

A gentleman who has administered the following remedy for diphtheria says that it has always proved efficual in affording speedy relief. Take a common tobacco pipe, place a live coal within the bowl, drop a little tar upon the coal, and let the patient draw smoke into the mouth, and discharge it through the nostrils.—The remedy is safe and simple, and should be tried whenever occasion may require. Many valuable lives may be saved, the informant confidently believes, by prompt treatment as above.

Don't forget the Tract Fund; we have many calls for these little messengers. We have already sent off Tracts nearly to the amount of the Receipts.—Let the \$300 be raised for this object.

For the Harbinger.

Evening Song.

Come Gentle muse, thine influence lend,
I woo thee, mildly as a friend:
Thine aid to ask, can'st thou withdraw,
From one who ne'er transgressed thy law?

The sun withdraws its dazzling blaze,
The moon appears with milder rays;
The stars less brilliant ever shine,
Proving their author all divine.

The mind is fill'd with visions bright,
As we behold the orbs of night;
Like gems of gold, in ether blue,
Each to his magnet ever true.

While thus I gaze, and scarce control,
The innate feelings of the soul;
I'd vie with angels as they sing,
And I myself would sweep the string.

I'd soar aloft 'mid realms of light,
Where ne'er are seen the shades of night:
All fill'd with rapture while I roam,
And then return to earth my home.

My harp I'd take and tune to sing,
The praise of him who'll be my king;
Its strings I'd touch with notes sublime,
And sing his praise who is divine.

O, love beyond conception all,
Our souls by sin were held in thrall;
'Till Jesus with his precious blood,
Redeem'd and brought us back to God.

Le Roy, Wis. Mrs. E. D. Nicuols,

The New York *Post* says there are more reasons for sending an expedition to occupy Texas without delay, than the public generally are aware of, and adds:

"We have it from an authority on which we rely, that the Texan secessionists have a plan in contemplation by which they hope, as soon as we succeed in opening the Mississippi, to prevent us from taking possession of their State.—'We will put ourselves,' they say, 'under the protection of France or her representatives in Mexico, we will say to them, that we have the same right to place ourselves under her protection now as a few years since we had to separate from the Mexican Union and annex ourselves to the United States. We shall say that the enemy, by seizing upon the channel of the Mississippi, has cut us off from the Confederacy to which we belong, but in the meantime our country is not occupied by the Federal troops, and now before they can overrun it and wrest from us our independence, we ask leave to shelter ourselves under a power like France, which they will dread to encounter.'"

We have a lot of the old edition of the Harp, without supplements, which we will sell for 25 cents each.—Postage 5 cents.

ENGLAND AND THE POPE.—It appears that Lord Russel had authorized Mr. Odo Russel to assure the Pope that in case he desires to leave Rome and Italy, an English squadron would be at his service to conduct him anywhere; and further, to offer him a palace at Malta to live in while he was making up his mind. Cardinal Antonelli replied that "the Pope did not dream the least in the world of quitting Rome"

BRO. NEWMAN:—Please say that my P. O. address will be Cleveland, O., care of N. Bond, till further notice.

M. JOBLIN.

BRO. JOBLIN is an authorized agent for the HARBINGER, and will also have books with him for sale.

In consequence of paper and binding costing double or more, the price of the Harps will in future be 75 cents. Full gilt \$1,00—Postage 7 cents each.

Bro. L. H. Marvin, Beaver Dam Wis., writes: BRO. NEWMAN: "Bro. Wilcox preached to us yesterday, and we had out quite a good congregation. Bro. Willcox has located here, and we expect now to have preaching more regularly than before."

A few days ago the ladies of the Episcopal Church here had an Oyster Supper, and got bills posted in the streets which contained this language, in rather bold type. "Oyster Supper and lots of good things!! How are you? Won't you come and see the show?" All this under the *sacred* (?) cause of fashionable latter-day religion. What next?

TO CORRESPONDENTS.

W K Hendricks: We are out of some; sent others. All right.

L Clem: \$1 more will pay for the Harb. to June and the books and postage.

A N Bostwick: Have sent Books to Oglo Station and letter to Tanner.

Jacob Shafer: Have sent Harps and credited you with 4.87. All right about that.

Pheobe J Bailey: It paid to last June, but will cancel the acct., and send FREE. You have our sympathy.

BOOKS SENT: M Brace, W K Hendricks 2, Wm C Waits, L Clem, Judson Austin, A N Bostwick, H J Sweetland, W B Putnam 2, W H Whitman, J Shafer, S Wise, L Blackman, S Wing, E J Bate-man, E E Erringer, E P Conser, N H Peacock.

MILLENNIAL HARBINGER RECEIPTS.

Allen W Monroe, A Spencer, M A Sears, H J Sweetland, G Kimpton, C Wing, B Harlan, J Parry, \$1 each.

W K Hendricks, T Finn, Levi H Crosby, B Avery, E E Erringer, J Robinson, \$2 each.
N H Peacock, 50cts.

Books and Tracts for Sale at this Office.

The law requires that all transient publications shall be PREPAID; hence persons ordering books or tracts must send enough to prepay postage.

	Price	Post.	
	cts	cts	
MILLENNIAL HARP, a first-rate Scriptural Hymn Book, containing 367 Hymns and 110 pieces of valuable music. It contains the Supplement and Lute.....	60	7	
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