

the resurrection, by imparting his own principle of life to vivify the dead in their graves. He is therefore termed by Isaiah (ix. 6.) "the Father of the everlasting age," the Father or second Adam of redeemed man in the age without end, which will commence for him at the resurrection. This relation of Jesus to mankind, and to every Christian in particular, is shadowed forth by the parental relation between man and man; and the obedience and honour which the redeemed will owe to Christ, is shadowed by the obedience and honour due from the child to the parent.

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*To the Editor of the Millennial Harbinger.*

L—, Va.

BROTHER CAMPBELL,

Although I am conscious of my inability for preparing communications for the press, not having been in the practice of it; yet having been a spectator, for some time, of the controversy between yourself and the religious community, I am, from a sense of duty, induced to express my astonishment to you—and, if you please, to the public—on two accounts.

I am not a little astonished to hear from all quarters that you deny that the Holy Spirit has any influence upon the soul in converting it. Of this sentiment I acknowledge I have found no indications in your writings; nor did I understand any thing of the kind from you during my personal interviews with you last winter, when on a tour through this country. Indeed, I feel confident you cannot believe such a proposition: for certainly you cannot think that the Spirit of God is inferior to the spirit of man. Have not Luther, Calvin, Arminius, and Wesley influenced and inspired their followers with their respective spirits? Are not their followers more ardent in their aspirations to resemble their masters, than to resemble *the Chief among ten thousands*, who was holy, harmless, and undefiled, full of mercy and of good fruits? And do they not breathe forth the spirit of the founders as fully as ever did child resemble parent?

I am also, on another account, astonished that your opponents should deny the sufficiency of the written Oracle of God to make disciples to the Lord, while they contend that you have disciplined many, and inspired them with your spirit, by your written word, though they have never seen you. Strange that they should feel your spirit and power to the ends of this country, put forth in your written word, and that God could not make men feel his Spirit and power by his written word? Your opponents, if they saw it, honor your word more than the word of God: for they say it is a more potent instrument! I sometimes think that if the advocates for sects and creeds were to contend for them as zealously as your friends contend for the New Testament, they would be considered as influenced by the Holy Spirit.